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THE GIFT OF
THE HEIRS OF
CORNELIUS C. FELTON
(Class of 1827),
LATE PRESIDENT OF
HARVARD COLLEGE.

Received 21 January,
1885.

3 2044 102 772 704

A

TRANSLATION

JACOBS' GREEK READER,

(Adapted to all the Editions printed in America,)

FOR THE USE OF

SCHOOLS, ACADEMIES, COLLEGES, AND PRIVATE LEARNERS;

WITH COPIOUS NOTES, CRITICAL AND EXPLANATORY;

ILLUSTRATED WITH NUMEROUS PARALLEL PASSAGES AND APPOSITE QUOTATIONS FROM THE

Greek, Latin, French, English, Spanish, and Italian Languages:

AND

A COMPLETE PARSING INDEX;

ELUCIDATED BY REFERENCES TO THE MOST POPULAR GREEK GRAMMARS EXTANT:

By PATRICK S. CASSERLY,

Author of "A New Literal Translation of Longinus," Editor of the [ninth N. Y. edition of the] "Greek Reader," and late Principal of the Chrestomathic Institution.

"Excellence in the Art of Translation demands not only those acquired endowments, which are the fruits of much labor and study, but requires a larger portion of native talent, and of genuine taste, than are necessary for excellence in many departments of original composition."

LORD WOODHOUSELEE.

NEW YORK:

W. E. DEAN, PRINTER & PUBLISHER, 2 ANN STREET.

1842.

Educ T 1118.42.470

4234.8

1885, Jan. 21,

Gift of

The Heirs of C. C. Felton.

ENTERED
According to the Act of Congress in the year 1842, by
PATRICK S. CASSERLY,
In the Clerk's Office of the District Court of the Southern District of
NEW YORK.

DEDICATION.

TO MY CHILDREN.

My Dear Children,—

To whom could I more appropriately dedicate this work—the first exclusively our own—than to you, whose participation in its production, has been neither unimportant nor inconsiderable? For, while the superior attainments, extensive acquirements, and more mature judgment of your eldest brother, have contributed largely not only to the translation* itself, the compilation of the notes, and the collation of parallel passages, but to the execution of the entire Parsing Index,—the industry and abilities of the younger members of the family, have been rendered not unfrequently available in the indagation of particular passages, or the detection of minor mistakes.

To you, then, do I dedicate it:—at the same time offering up my grateful thanks to the Great Father of all, who has in his infinite goodness, so graciously vouchsafed, through my humble instrumentality, to endow your tender minds with so many capabilities, in preference to millions perhaps every way more deserving. Of this, however, my dear children, be firmly persuaded, that unless with all lowliness of heart, all perseverance of mind, and purity of soul, you implore the Divine aid to worthily avail yourselves of these advantages for the greater honor and glory of God, as well as the salvation of your own immortal souls, your accountability hereafter will be proportionably more severe than that of those, who had never known or enjoyed similar opportunities: always bearing in mind, with the pious ascetic in that excellent book—the Imitation of Christ—*Melius est modicum sapere cum humilitate, et parva intelligentia, quam magni scientiarum thesauri cum vana complacentia.*—Lib. iii. ch. viii.

That the Giver of all good gifts may so inspire you with his preventing grace, and direct you by his Fatherly admonitions, as to render you one day worthy of being admitted glorified saints into the mansions of eternal bliss, is,

My Dear Children,
the fervent prayer of
your affectionate Father,
PATRICK S. CASSERLY.

New York:
Feast of the Holy Innocents.
1841.

* For one specimen among many, the reader is referred to the metrical version of the beautiful fragment from *Simonides*, p. 116, n. 1; which may be then compared with *Jortin's* admirable translation.—See *Essay on Principles of Translation, in loco.*

PREFACE.

In presenting the public with a translation of the Greek Reader, a work so generally placed in the hands of young scholars throughout the United States, little apology can be deemed necessary.

No one who has ever studied the ancient languages according to the usual and long established methods, can easily forget the difficulties encountered at the commencement. Unlike "angels' visits, they are" neither "few" nor "far between."

Not only must the declensions of Articles, Nouns, and Pronouns; the declensions and comparisons of Adjectives; the comparison and formation of Adverbs; the number, properties, and government of Prepositions; the nature and power of Interjections; the formation and conjugation of Verbs regular, irregular, and defective, active, passive, deponent, middle, and neuter; together with all the diversified anomalies and peculiarities of each and every part of speech; the rules of syntax and exceptions—often of the most abstract nature—controlling, adjusting and directing the principles of an unknown tongue—have been in a great degree mastered, either from the powers of the memory, or "if so be," by those of the understanding, before the student can be considered as more than well begun. Yet all this drudgery is barely preparatory to the task of "turning out of one language into another." The next stage, as depending more immediately on the exercise of the mental or reasoning powers, is still more calculated to test the patience and try the perseverance of the pupil: because after all the foregoing obstacles will have been wholly or in part removed, he must then sedulously apply himself to acquire the most eligible method of evolving not only the sense and meaning of his text,—in places numberless so fleeting and so evanescent;—but the collocation or arrangement usually so variant from that of the more simple vernacular, must be unravelled; the individuality of the author's conceptions as well as his general tone and manner, must be caught and successfully transferred to the copy; while the idioms of both languages—often apparently so irreconcilable—must be compared, assimilated and harmonized, so as to appear in some measure naturalized in their more homely garb.

Now all these difficulties, formidable at any period of the academical course, must appear quite repulsive, if not altogether insuperable to the anxious aspirant at the very threshold.

Here then more than at any other stage, the learner requires some friendly aid. If at this critical period, he do not receive it, either from his teacher or school fellows, his progress must necessarily prove slow, toilsome, disagreeable, and unsatisfactory: for, it is not to be imagined, that, in this initiatory process, any boy by incessantly turning over the leaves of a grammar, gravely pondering on its rules, or yet, by painfully peering through the columns of a lexicon or dictionary—can be enabled to comprehend the principles and definitions therein laid down, or to discriminate between the almost imperceptible shades of meanings spread before his bewildered gaze, so understandingly as to select the precise terms and with the particular arrangement, best adapted to exhibit a faithful transcript of the original.

To impart a capability for these tasks, scarcely any pains, any instructions on the part of the teacher, will suffice; until farther acquaintance with the nature, government, agreement, dissimilarity, and peculiarities of both languages will, after much unwearied application, harassing labor, and many reiterated lectures, have enabled the pupil to fully conceive and properly apply the rules laid down in his grammar as well as the principles inculcated by his teacher: and yet after all that can be done by the most indefatigable instructor with a routine number of pupils, to the latter, (unless the education be a private one,) there remains no alternative, except in the judicious use of good translations, or a deplorable waste of a most valuable portion of time in hopeless exertions to surmount difficulties to them insuperable. Is it not desirable then, that some alteration should take place in a system attended with so much, both of misapplied labor and vexatious uncertainty? Dr. Morell, one of the most learned men of the age, has recorded his opinion in these decisive words:—"By combining the use of exact literal translations with the study of grammar and the practice of parsing, from the age of seven and eight to twelve, so much may be acquired both in Greek and Latin, as will make the future progress easy and certain, and, what is of the greatest importance, this can be effected not only without labor and excessive attention on the part of the child, but without any of that waste of strength and hopeless endeavour to overcome unconquerable difficulties, which often and naturally produce an utter hatred of all learning in young children."

Words could not more forcibly express, or more clearly

point out the means of alleviating, the misery experienced by classical students in their first essays to unlock the portals of language.

As other authorities in favour of such aids, many of the most illustrious names on the records of every age and nation, could be adduced; particularly those of Milton and Locke, commonly but erroneously supposed to have been the originators of the interlineal system :* but indeed common sense as well as the growing intelligence of the age have long imperatively demanded the improvement.

Regarding the present performance, it may be observed, that it has been executed under circumstances, which may not inappropriately be deemed peculiarly favorable : whereas, from the long experience painfully but not unpleasurably acquired —*labor absque labore*—in the course of more than a quarter of a century, sedulously and ardently devoted, as well to the acquisition, as to the teaching, not only of the Greek and Latin languages and literature, but, what is too generally neglected although equally indispensable—of the English language and literature, with no slight acquaintance with some of the modern languages,—the Translator has in all probability been enabled to exhibit as faithful a version of the original as the idioms of the respective languages would admit : thereby more successfully adapting it to the immature understandings of those for whose use and benefit, it had been principally undertaken. Yet must it not be too hastily supposed, that fidelity has been preserved at the expense of either elegance or perspicuity : for although the *first* and most essential requisite in any similar undertaking is unquestionably that of fidelity ;† yet neither of the other two should be neglected: in

* The Translator avails himself of this opportunity to correct a wrong impression, long prevalent among scholars of no little pretension to extensive acquirements, that Milton and Locke had the honor of this invention. Nothing however, in the history of literature, is more certain than that it was an invention of a much earlier period,—probably by some centuries, than the era of either the poet or the philosopher.

It is one of the numberless and invaluable discoveries of the much calumniated, because little understood, protectors, promoters, and preservers of all the Greek and Latin we now enjoy, the monks of the middle ages. One of the first books issued from the press, after the Invention of Printing, was, that curious volume in 4to., HOMERI BATRACHOMYOMACHIA, GRÆCE ET LATINE : *Absque ulla Nota* ; but supposed to be 1486, two years prior to the magnificent folio edition of all Homer's works edited by the celebrated Chalcondyles and printed at Florence in 1488. This curious edition of the BATRACHOMYOMACHIA, has an interlineal Latin version throughout :—*Textus Græcus versionem Latinam Prosaicam interlinearem habet* : and is, says Panzer, *Editio princeps*. So that, on finding the interlineal system reduced to so high a state of perfection, at this early period, it is not unreasonable to conclude, it had been long and extensively known and practised by classical students, for many ages previous. See also *Beloe's Anecdotes of Literature and Scarce Books : vol.* 3., *in loc.*

† Not however the outrageous fidelity of Lord Orrery, who in giving a translation of the magnanimous testimony to his victorious rival's transcendent merits, award-

order that, together with a faithful transcript of the author's mind and manner, the earliest impressions on the juvenile understanding—irrespective of other advantages—should even in point of style, be as unexceptionable as possible.

Accordingly it has been the Translator's aim to unite two qualities, apparently irreconcilable—*elegance of style with fidelity of meaning:* the only medium after all, how rare soever in the attainment, or difficult in the execution, through which any author can he read with pleasure or with profit in a foreign tongue.

This view of what a good translation ought to be, has been very ably maintained in a late English periodical by one of the brightest ornaments, classical literature can boast.

"As there are few points," says this accomplished scholar, "connected with classical education, which have occasioned more discussion, or given rise to a greater variety of opinions, than the question concerning the admissibility of such helps, (translations,) a few practical observations on the subject may perhaps be considered not altogether out of place. It is well known, that some well versed in tuition would banish translations totally from the hands of their pupils, and forbid access to them under the severest penalties, while others of no less skill and experience introduce and encourage them either unreservedly or with certain restrictions.

"Now this singular contrariety of opinion can only have resulted from a great difference observed in their effects; and this difference may be naturally supposed to depend upon the way in which they may have been employed. In the first place, it is evident that the *use* must in a great measure, depend on the *kind* of translation: and a little consideration will suffice to show what that should be. For while a servile substitution of an English for a corresponding Latin or Greek word, which is the principle of what is called a *literal* translation, gives the student the meaning of the words *individually*, and therefore does little more than save him the trouble of using his dictionary; a more free, idiomatic, and spirited version will point out the meaning of the words *connectedly*, *i. e.* the sense of the author; and consequently supply that which the dictionary alone does not afford. The perfection of a translation (and indeed the only one that can be generally used with advantage or safety; for *either* of the above is mischievous,) is that which conveys at once this two-fold instruc-

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ed by the vanquished Æschines in presence of the assembled Rhodians—*Τί δὲ εἰ αὐτῷ τῷ θηρίῳ ἀκηκόειτε;*—thus ludicrously renders it—"what then *would you have said*, had you heard that furious beast roar out his own words?" !!!

tion. The true medium between the servile and the vague, may be preserved in almost all cases with considerable success; certainly to a much greater extent than the current translations will be found to do. It is evident, that while a too literal translation may be said to defeat its own objects, a too free one has a strong tendency to induce the hasty or the injudicious reader to satisfy himself with catching at the general sense, without comprehending either the construction or precise meaning of his author, a most pernicious habit, and a certain obstacle to the ultimate attainment of sound scholarship. A good translator then will always regard the meaning of his author *connectedly*, as well as that of each and every word *distinctively*; and the one exactly as much as the other.

"The former will insure a spirited without a vague, and the second, a close without a servile, version: two qualities not incompatible nor consistent with each other.

"A series of accurate, literal, and careful translations of the classic authors, composed from the best texts of the original, would be a great boon to literature. Experience has proved, that use will be made of this assistance whether wisely or not by students of almost every kind and degree; and to replace the heap of trash now current by standard, and, as it were, authorized versions could not fail to have a beneficial effect."

From the foregoing description of what a good translation ought to be, it is manifest, the difficulties of the present undertaking, are of no ordinary kind. A version which given *viva voce*, may appear not only accurate but elegant, will not unfrequently if reduced to writing, become vapid, jejune, or bombastic, neither preserving the spirit of the original nor exhibiting the graces of the vernacular; neither retaining the individuality of the subject, nor the characteristics of the author; neither guarding against slavish servility nor yet able to attain a bold and manly fidelity. "A literal translation is sure to violate the idiom and genius of the language in which it is composed; while a free version is generally nothing more than a mere imitation. In the conception of the poet or the orator, it may be said, that the rhetorical grandeur of a passage consists, quite as much (if not more,) in the energy of diction and the propriety of expression as in the sentiments themselves; and that the very sound or turn of a sentence, the very collocation of words, the rythmical close of the periods, peculiarities very difficult to preserve in translations, all impart a charm of which the translator was himself not fully aware, until the attempt to transfuse them unimpaired to another language proved by contrast, the superiority of the original.

"The terse is not unfrequently converted into the flowery and diffuse; the nervous and energetic into the tame and weak; the pathetic appeal into the dull and lifeless address; the pointed into the indirect; the concise into the circumlocutory; the sublime into the mean. Thus to translate Demosthenes, and the same may be said of every classical author, in the highest perfection of which the English language is capable, would be a work of very great labor. Every sentence would have to be carefully weighed, first in the original to ascertain its precise tone, bearing, and meaning; and next in the English version, to insure not only the most appropriate words as representations of the Greek or Latin; but also the closest possible resemblance to it (consistent with the difference of idiom) in style and structure, and occasionally even in collocation. Such a translation might perhaps be made with tolerable success; but a late noble translatôr (Lord Brougham) has contented himself with endeavoring to impart to *his* translation a *general** Demosthenic air; which he has failed in doing; because the only true way to secure this is by dwelling upon, and carefully attending to, particulars, and individual sentences—by taking care of the parts, and letting the whole take care of itself."

When a scholar of so much varied knowledge, extraordinary versatility of talent, and acknowledged cleverness as Lord Brougham, has been so unfortunate in the translation of a single author, how much more then is the difficulty increased

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* The fatal rock on which were forever wrecked the richly freighted hopes of the last noble translator of Demosthenes.

Had Lord Brougham attended more rigidly and honestly to the principle laid down in his preface, of being "as close as possible without abandoning the peculiar idiom," he had never been so mercilessly exposed to the pity of his friends or the sneers of his foes. With so many helps before him, probably no translator of THE ORATOR or of any other classic, has ever departed so widely from the adopted principle of strict adherence to his great original, nor failed so egregiously to delineate his peculiarities, as the too ambitious Lord Chancellor. Of this, any smart Grecian may speedily convince himself by comparing a few pages—*ad aperturam*—of the untoward attempt with the sublime original.

As however a most overwhelming exposure of his Lordship's incompetency has been already thrown before the world by the caustic critic in the London *Times* and other European periodicals, any farther comment here would be supererogatory. For the benefit of the student, it may nevertheless be remarked, that one of Lord Brougham's capital mistakes was, his almost uniform disregard of the sense, power, and wondrous utility of the Greek particles, such as μέν, οὖν, γάρ, μέντοι, &c. &c., which notwithstanding his professions, he rarely if at all translates! Yet with all the self complacency and arrogant assumption of mistaken talents, his Lordship pours out the vial of his supercilious vituperation on the memory of Francis,† and Leland;—men as much superior to the ex-Chancellor in sound scholarship and elegant classicality, as they were inferior to him in boastful pretension.

These two accomplished Irishmen, both, ornaments of Trinity College Dublin, are perhaps the only translators who have ever approximated even remotely, the yet inimitable Athenian.

† The father of Sir Philip Francis; now generally allowed to have been the author of *Junius*.

by a compilation like *Jacobs' Greek Reader;* made up of centos from so many authors; all different more or less from each other; not only in the subject but in the style and sentiment?

Whence it has been pertinently observed, that "it is more difficult to give a correct specimen of many writers, than a correct edition [version] of any one: because when an author's manner is once known, it will very often help to rectify or discover the meaning of corrupted or intricate passages: whereas the reading [translating] of so many different styles and manners of writing will be apt, without great care, to confound and mislead the judgment."

"The association of our ideas," says Gibbon, "is extremely arbitrary, their various shades so indistinct, and languages so different and changeable, that the most able translator may long look for equivalent expressions, and find at last none but what are barely similar."*

When it is considered, that together with all these difficulties, the present is the *first* and only translation ever made of the *Greek Reader* into the English, or any other language, the indulgence of the learned or the critical, might not unreasonably be sought; but the Translator seeks no other indulgence than that, so often sought, yet so rarely found, "a clear stage and no favour." An impartial verdict is all he seeks from a discriminating community; and to this tribunal, he fearlessly appeals: for without any presumptuous claims to perfection, or even to extraordinary excellence, without overweening vanity or affected modesty, he ventures to say, the present work, *maculis* [exemptis,] *quas aut incuria fudit, aut humana parum cavit natura,* will be found on careful perusal, one of the most instructive, and, at the same time, one of the most attractive volumes in its kind, ever issued from the American press.

On the notes as well original as select, so cŏpiously spread before the reader, like flowers profusely scattered by the hand of bounteous nature to beguile the weary traveler on his toilsome way, a few words may not be deemed irrelevant or unnecesary.

To impart an early and salutary bias towards the progressive formation of a correct taste and cultivated intellect (one day perhaps destined to soar aloft to heights sublime in the boundless regions of literature, science, or art,) parallel passages and apposite quotations, elucidative or illustrative of the idea enunciated in the text, have been given, with no sparing

* *On the Study of Literature*: p. 82.

hand throughout the work: drawn from the most approved sources, not only among the ancient, but among the modern classics, sacred and profane; from the fanciful legends and marvellous mythi of pagan story, as well as from the perennial fount of Divine Revelation; from the stately historian and from the sublime orator; from the formal dogmas of the supercilious philosopher, not less than from the enchanting pages of the venturous voyager; as well from the abstract reasonings of the elaborate grammarian and acute logician, as from the melodious strains of the sons of song; thus affording the intelligent tutor, a desirable opportunity not otherwise attainable, of moulding with plastic skill, the yet unformed taste of his pupils—of directing their attention betimes, not only to the best models of composition, but to what is of infinitely higher importance, the purest exemplars of life and manners. *Sed omnis loquendi elegantia*, says Cicero, *quanquam expolitur scientia literarum, tamen augetur legendis oratoribus et poetis.**

Here also can the pupil's discriminating powers and opening genius be cultivated and called forth with the happiest effects, and most permanent results; by judiciously directing him to compare the various passages, whether parallel, elucidative, illustrative, or otherwise, from the different authors, one with another; causing him to give his opinion as to their relative merits, whether superior, inferior, or equal, and at the same time asknig reasons for the award.† In these respects, the advantages of this translation over those of any other extant, (as far at least as the writer's acquaintance with classical literature extends,) may be safely pronounced invaluable and unique.

Lastly, to render the work as complete as possible, a PARSING INDEX‡ has been appended; containing the praxis of every word in the first three sections of the original, and all the more necessary words, in the subsequent portions as far as the eighth section: with ample references for the declension, comparison, conjugation, anomaly, dependence, and connexion of every word and sentence, to the grammars of *Buttmann*, *Fisk*, *Anthon*, and *Sophocles*; as those in most general use.§ By this constant reference to both grammar and INDEX, always accompanied with the indispensable aid of his lexicon, the pupil is necessarily obliged to greater application and more sustained exertion, in the legitimate use of this work than might

* *De Orat. lib.* 3. ch. 10.

† See remarks in note, p. 280, *et supra*.

‡ To those studying Greek without the help of a teacher, this will afford extraordinary facilities.

§ The PARSING INDEX is also equally well adapted to the excellent Greek Grammar of *Valpy*.

be supposed; and is thereby gradually habituated to a wholesome reliance on his own individual industry and mental capability not acquirable by the help of any similar performance.

To readers of every class then it is hoped, the work may prove both advantageous and acceptable, to the scholar, for its literary variety; to the curious for its agreeable novelty; to the student for its manifest utility; and to all for its peculiar property of conveying a copious fund of solid information as well as pleasing instruction in the least objectionable form.

THE TRANSLATOR.

New York:—
Feast of the Epiphany, 1842.

METHOD OF USING THIS WORK.

To Teachers the following synopsis is, with all deference, duly submitted.

Let the pupil prepare his lesson, as well as possible, first *without*, and afterwards *with*, the translation *verbum verbo:* let him then, laying aside the translation, endeavour to construe the lessson as accurately as he can from memory. As soon as on repeated trials, this will have been affected, the lesson should be read and translated in class [from the text only] to the Teacher, *twice* carefully over; once strictly literal, and next with as much freedom as fidelity of sense and elegance of diction will allow. The Teacher should then cause the pupils to return each to his desk or study room, and prepare the same lesson by the PARSING INDEX; inculcating on their minds the indispensable necessity of recurring contemporaneously to the grammar and lexicon for every word. On being thoroughly prepared, let the class be again called up, and caused to parse the *entire* lesson, word after word, in the most scrutinizing manner; with regard to Declension, Comparison, Conjugation, Syntax or Government, Idioms, Accents, Prosody, History, Geography, Mythology, &c., &c.: and finally let one boy of the class [in rotation] be caused to give as free, perspicuous, and highly finished a version of the lesson, now the third time, as the nature of the case, and the capacity of the pupils will admit.

Should this plan be faithfully and steadily pursued for twelve or eighteen months continuously, there can be no hesitation in asserting, that not only a more solid, but a more elegant, and withal a more critical, knowledge of the Greek language will have been acquired in that short space, than by five, or even seven years' toilsome drudgery in the common method.

☞ The student will please to remark, that whenever it has been found necessary to express the meaning of a Greek word by two or more English words, these latter are joined by a hyphen, thus:—to express with accuracy the meaning of *Μὴ κατόκνει*,—[II. Declen., I. par.] four words are requisite; joined in this manner, "Grudge-not-from-indolence:" in ch. III. Reg. Verbs in ῶ, par. 5, l. 1.—*ἀραμένην*—"being-in-the-habit-of-lifting:" &c., &c.

ADDENDA ET CORRIGENDA.

Page 1, note 3, line 1,—instead of—" Works of art"—read—*Or*, " works-of-art."
—— 3, paragraph 3, line 4,—instead of—" Zeuxis made"—read—" The celebrated Zeuxis," &c., on account of the distinctive force of the article *ὁ*: it is not, however, always susceptible of translation.
Page 5, note 1, line 2,—instead of—" house"—read—" House."
—— 9, —— 2, —— 2,—instead of—" the uninitated"—read—" the uninitiated."
—— 10, —— 1, —— 7,—instead of—" *Malherbe*"—" *Malherbe*."
—— 16, par. 3, —— 5,—after—" wished"—supply—[*or* " boasted."]
—— 17, —— 1, —— 4,—after—" I am all-over"—supply—[*or* " I was all-over."]
—— 18, —— 5, —— 10,—instead of—" to Alcibiades" — read — " in-the-case," *or* " person-of-Alcibiades."
Page 22, note 3, line 1,—instead of—" says Thomas à Kempis"—read—" says the pious author."
Page 27, par. 2, line 6,—instead of—" Æginians,"—read—" Æginetans."
—— 28, —— 1, —— 5,—instead of—" Phillip"—read—" Philip."
—— 29, —— 4, —— 4,—instead of—" good alone"—read—" god alone."
—— 30, note 2, —— 9,—instead of—" Appolonious,"—read—" Apollonius."
—— 50 ☞ On account of the accidental omission of paragraph 62 in the text of *ninth* N. Y. edition of the *Greek Reader*, the translation of the paragraph so omitted, as well as that of the one immediately following, are both numbered alike: in order that the translation may agree in the numbering of the subsequent paragraphs, with the various editions of the original. The omission shall be rectified in a new and improved edition of the text now in the course of preparation.
Page 62, par. 5, line 4,—instead of—" down battlements"—read—" beat-down battlements."
Page 69, par. 23, line 2,—after—" sacred inclosure,"—read—[*or* " public portico."]
—— 82, —— 6, —— 1,—instead of—" Aristaus"—read—" Aristæus."
—— 85, note 2, —— 1,—instead of—" auhor"—read—" author."
—— 100, par. 10, —— 5,—instead of—" annoint"—read—" anoint."
—— 107, dialogue VI., line 4,—instead of—" why should I not say so"—read—" why should I not say so?"
Page 114, dialogue X., line 5,—instead of—" to see the and boil"—read—" to seethe and boil."
Page 116, dialogue XII., note 1, line 3 of metrical version,—instead of—" cl ser"—read—" closer."
Page 119, par. 4, line 2,—instead of—" Luditanians"—read—" Turditanians."
—— 119, —— 5, —— 4,—instead of—" to the present time up"—read—" up to the present time."
Page 127, the bottom note on the page, beginning—*Albula quem*—should have been marked as referring to river Tiber, 3rd line of 3rd paragraph in the text.
Page 128, par. 26, line 8,—instead of—" wine plant"—read—" wine-plant," [*or* " vine."]
Page 128, par. 26, line 9,—instead of—" which is most productive of good wine"—read—" which-is-most-productive-of-good-wine."
Page 128, par. 26, line 9,—instead of—" and which is trained on trees"—read—" *and* which-is-trained-on-trees."
Page 130, par. 31, line 5,—instead of—" might altogether undisturbed"—read—" might be altogether," &c.
Page 140, note 3, continued fr. page 139, penultimate line,—instead of—" *de Parthenonis Vestigus*"—read—" *de Parthenonis Vestigiis*."
Page 150, note 3, line 17,—instead of—" the great reformers"—read—" the great reformer."
Page 156, note 3, penultimate line,—instead of—" the discovery and exploration of these tombs has thrown"—read—" the discovery and exploration, &c. have thrown."
Page 157, par. 7,—that part of the 5th sentence beginning with—" and that earth," &c., and ending with " *tedious operation*,"—may be otherwise translated: thus,—" and that earth now rendered soft, and capable of yielding to moderate labor, thousands of unhappy beings are kept-constantly-working with iron-picks-used-in-the mines."
Page 164, note 2, ☞ The student will please to observe, that the length of this note caused the compositor to distribute it on pp. 164 and 165, still retaining notes 3 and 4 in proper place on p. 164.

Page 192, note 3, line 1,—instead of—"their whole fleet"—read—"their fleet."
—— 194, —— 6, —— 3,—instead of—"*Math. Gr. Gr.*"—read—"*Matth. Gr. Gr.*" and so in various places, *supra et infra.*
Page 223, note 1, lines 3 and 4,—instead of—"a few striking examples"—read—"the following examples."
Page 232, note 2, lines 2 and 3,—instead of—*οὐ διακονῆσαι*—read—*ὀυ διακονηθῆναι.*
—— 235, —— 1, —— 10, from bottom,—instead of—*λευκωλενος*—read—*λευκώλενος.*
☞ A few more Greek words left unmarked with proper accents, the student will please to correct in his reading.
Page 238, note 2, line 12,—instead of—*ὑπεὶρ ἅλα*—read—*ὑπερ ἅλα.*
—— 240, —— 5, —— 1,—instead of—"see note 231, p. 8."—read—"see p. 231, note 8."
Page 254, line 78 of the text,—instead of—"wilt though"—read—"wilt thou."
—— 257, note 3, line 2,—instead of—"and *χέω*"—read—"and *χαίρω.*"
—— 258, line 142 of text,—instead of—"Achilous"—read—"Achelous.
—— 258, note 4, line 10,—instead of—"*bissenas*"—read—"*bis senas.*"
—— 270, —— 2, —— 1,—instead of—"grealy"—read—"greatly."
—— 270, —— 5, —— 5,—instead of—"mama"—read—"mamma."
—— 270, bottom line,—instead of—"*liquidi nat tibi linter aqua*"—read—"*liquida nat tibi linter aqua.*"

PARSING INDEX.

Page 285. For—"Butman"—read—"Butmann."
do 285, line 67, 68. For—*βραχυ*, read—*βραχύ.*
do 286, l. 34. For—*A.* 1, *p.* 23, read—*A.* 1, *p.* 231.
do 287, l. 45, 46. For—*μητρόπολεως, μητρόπολει*, read—*μητροπόλεως, μητροπόλει.*
do 288, l. 13. After *F. p.* 9, supply—*like οἰκία, S.* § 31, 3.
do 288, l. 45. For—*p.* 21, read—*A. p.* 21.
do 294, l. 60. For—*οἰκία*, read—*οἰκία.*
do 295, l. 92 For—*lines* 56—61, *above*, read—*line* 62—67, *above.*
do 295, l. 98. For—*l.* 98—103, read—*l.* 98—100, and others in same page.
do 296, l. 33. For—*l.* 12, *p.* 295, read—*l.* 60, 61, *p.* 295.
do 296, l. 15, 16. For *l.* 56—61, read—*l.* 62—65.
do 296, l. 52. For—*l.* 9—11, read—*l.* 11—13.
do 296, l. 63. For—*πορεύσθαι*, read—*πορεύεσθαι.*
do 300, l. 94. For—*l.* 80 to 89, read—*l.* 77 to 79.
do 306, l. 54. For—*l.* 33—35, *p.* 302, read—*l.* 18—20, *p.* 303.
do 306, l. 56. For—*p.* 302, read—*p.* 303.
do 311, l. 10. For—*line* 71—74, read—*l.* 71—73.
do 312, l. 85. For—*with*, read—*with.*
do 313, l. 82. For—*B.* § 105, read—*B.* § 103.
do 316, l. 6. For—*l.* 16—18, *p.* 310, read—*l.* 14—17, *p.* 309.

GRAMMATICAL EXERCISES.

I. FIRST DECLENSION.

1. Drunkenness is a short insanity.[1] Short pleasure often begets long pain. Love learning, temperance,[2] prudence, truth, economy, handicraft,[3] *and* piety. Bion used-to-say, that ava-

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1. Or, "phrensy:"—which signifies a disordered mind: being derived from *φρενῖτις*, which fr. *φρήν*, the mind. Compare *Sen. Epist.*, 85. *Ebrietates continuæ animos in furorem adducunt.* Stobæus and Maximus record a saying of Pythagoras that, "drunkenness was a preparation for insanity." The following parallel from St. Augustine could not, in all probability, be surpassed by any writer:—Ebrietas est flagitiorum omnium mater, culparumque materia, radix criminum, origo vitiorum, turbatio capitis, subversio sensus, tempestas linguæ, procella corporis, naufragium castitatis, amissio temporis, insania voluntaria, ignominiosus languor, turpitudo morum, dedecus vitæ, honestatis infamia, animæ corruptela.—*Ad Sacras Virgines: in loco.*

2. One of those many words, which, in the copious Greek, will, according to the sense and spirit of the text, admit a great variety of meanings: *ex. gr.*, in the axioms of Socrates, it means "moderation;" in those of Plato, "temperance;" [as in the text;] in Xenophon's Cyropædia, "modesty," &c.

3. "Works of art." This word has, by some of the most eminent Greek scholars of this country, been translated—"the-exercise-of-skill:"—or "the-art-of-which-you-make-a-profession;"—but exclusive of the awkward appearance of compounds so lengthy to express the very simple word *τέχνην*, there would appear strong philological objections to their admission, for the following reasons: viz. 1st, that they destroy the syntactical unity of the sentence; by the introduction of compounds, necessarily requiring the præinsertion of the definite article to particularize and limit the meaning: although every noun in the same sentence, and under the same government, construction, and location, is, from its intrinsic meaning, independent of any such explanatory prefix:—2ndly, the word *τέχνην* is, in its application in the text, synonimous with *χειρωναξία* in the *Prom. Vinct.* [of *Eschylus*: the English meaning of which would entirely obviate the necessity of the unwieldy compound. In order that the reader may be enabled to decide, the passage from *Eschylus* is here given.

Vulcan chagrined and disgusted at the horrible punishment inflicted by the supreme ruler of Olympus on the ill-fated, but philanthropic son of *Japetus*, and of which he was compelled to become the reluctant executioner, cries out—

Ὦ πολλὰ μισηθεῖσα χειρωναξία.

"Oh! my much detested handicraft!"—

And that there can be no doubt as to the precise meaning, we need only observe that *Might* answers—

Τί νιν στυγεῖς; Πόνων γὰρ, ὡς ἁπλῷ λόγῳ,
Τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

"Why dost thou detest it? for surely
Thy art [handicraft] is not the cause," &c.

It is hoped that the length of this note will be excused: because from the sanction of the profound scholars awarded to the rejected version, it is not a mere matter of choice, but of necessity, in the Translator to substantiate the preference of his version by an authority so unexceptionable as that of the "Father of Greek Tragedy."

It must not, however, be concealed, that the Translator's opinion on the precise meaning of this word as it stands in the text, has undergone some change; whereas he was, at one time, inclined to consider it as equivalent to the English compound epithet—"works-of-art:" grounding that opinion on various passages of the Greek classics, where *τέχνη* has a similar signification *Longinus*, for instance, in § 36, uses it in this sense:—*μὲν τέχνης θαυμάζεται τὸ ἀκριβέστατον, κ. τ. λ.*;—"in the-works-of-art, whatever is most accurate is most admired." &c. See "*A Literal Translation of Longinus*," *&c., &c.* Francis: New York.

rice was the mother of all evil.[1] *It is* not want but desire *that* occasions grief. As a feast without social conversation, so wealth without virtue, has no pleasure.

2. The possessions of virtue alone are permanent. Learning is an ornament in prosperity, and a refuge in adversity. Of all virtues the chief is piety. It is incumbent on wrestlers to constantly exercise the body naked.[2] *There* was at Olympia, a very celebrated statute of Jupiter, the work of Phidias. After the death of Æneas, Ascanius obtained the regal-authority. Linus was the son of Mercury and the muse Urania. The Ionic philosophy took-its-rise from Thales; the Italian from Pythagoras.

3. Numa built a temple *in honor* of Fides and of Terminus. New Carthage is a colony of[3] Asdrubal, who succeeded Barcas, the father of Hannibal. The Babylonian talent is worth two and seventy Attic mina. On the top of Cape Sunium is a temple of the Sunian Minerva.[4]

II. SECOND DECLENSION.

1. Anger *is* unreasonable. Riches *are* mortal, but glory *is* immortal. Speech is the image of the soul. Wealth is a cowardly and life-loving evil. Pegasus was a winged horse.[5] Egypt is a gift of the Nile. Grudge-not-from-indolence to go a long distance to those engaging to teach any thing useful. The descendants of Hercules came-down upon the Peloponnesus.

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1. Or as the Apostle says, "the desire of money is the root of all evil."—1 Tim. vi. 10.

2. Or, "wrestlers should constantly exercise the body;" *ad sudorem*, as physicians have it. This practice revived with so much success by modern trainers for health, appears to have been very common, not only among the Romans, but also among their teachers, the Greeks. *Plato* makes the gymnastic masters hold it as an indispensable rule to subject their pupils to copious perspiration by hearty exercise: hence the propriety of the translation given in the note.

3. That is, "planted or founded by Asdrubal," &c.

4. Byron has some beautiful lines descriptive of this promontory:—

"Place me on Sunium's marbled steep,
Where nothing save the waves and I,
May hear our mutual murmurs sweep:
There swan-like, let me sing and die:
A land of slaves, shall ne'er be mine."

"The promontory of Sunium, whence," says Michaud, "you have that superb view of the mountains of Attica, and the vast expanse of the sea—of that great and beautiful nature, which can of itself, without the eloquence of words, exalt the soul towards its Creator." See also that enchanting work *Mores Catholici*, vol. x., p. 68.

5. *Barry Cornwall* has a very fine passage on this celebrated steed:—

"Oh, for that winged steed, Bellerophon!
That Pallas gave thee in her infinite grace,
And love for innocence when thou didst face
The treble-shaped chimera. But he is gone
That struck the sparkling stream from Helicon;
And never hath one risen in his place,
Stamped with the features of that mighty race."

2. The Egyptians say, that the sun and moon are gods.[1] Mars hates cowards. The Pygmies wage war with the Cranes.[2]

3. Two wolves and two horses are depasturing-together:[3] —but the lioness and the lion do not go the same road. Anger and folly, two of the greatest evils, have destroyed many. Zeuxis made[4] a centaur suckling two infant centaurs, twins, *and* very young.

4. Those inhabiting the tops of Athos, are said to be very-long-lived. Anger has often disclosed the concealed mind of men.[5] Brass[6] is the mirror of the external-form [or countenance,] and wine *that* of the mind. Wine usually reveals the mind of man.[7]

5. In Eryx, *a city* of Sicily, is a sacred temple of Venus, in which a great number of doves is reared. Ptolemy Philopater built a temple to Homer.[8] Hares are caught by foxes, sometimes by running *them down*, sometimes by stratagem. In Samos, they used-to-rear a great many peacocks in-honor-of-Juno; and on the coin of the Samians, was a peacock.

III. THIRD DECLENSION.

1. Tyranny is the mother of injustice. The coward is a betrayer of his country. Adonis being yet a boy, was, through the anger of Diana, wounded by a boar, whilst hunting. Procne was changed into a nightingale, Philomela into a

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1. Compare the striking passage of Holy Writ: "Men have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon to be the gods that rule the world."—Wisdom xiii., 2.

2. Many of the great poets of antiquity allude to this fable; none, however, more humorously than the Roman satirist:—

Ad subitas Thracum volucres, nubemque sonoram;
Pygmæus parvis currit bellator in armis:
Mox impar hosti, raptusque per aëra curvis
Unguibus a sæva fertur grue. * * *

Juv. Sat. xiii., 168.

"When cranes invade, his little sword and shield
The Pigmy takes, and straight attends the field:
The fight's soon o'er; the cranes descend and bear
The sprawling warriors through the liquid air."

CREECH.

The epithet "sprawling," although unwarranted by the text, is one of these inimitable [because so true to nature] strokes that always exhibits the power of the writer.

3. It seems to be erroneous to represent wolves as graminivorous, instead of carnivorous animals.

4. "Represented," or "painted," &c. The curious student should endeavor to read Lucian's oration on this subject. It is called "Zeuxis or Antiochus;" and contains the most graphic description of the fabled centaurs extant.—See Francklin's Lucian, vol. ii., p. 255.

5. Or, "Often is anger wont to reveal," &c.

6. The mirrors of the ancients were made of some highly polished metal, generally brass.

7. Or, "wine is wont to reveal," &c.

8. That is, "in honor of Homer."

swallow, and Tereus was changed into a lapwing. The elephant is-afraid-of the serpent. Glaucus, while yet a child, pursuing a mouse, and falling into a vessel of honey, lost-his-life.

2. The female Bacchanals tore-to-pieces Pentheus; and the Thracian women, Orpheus; and his own dogs, Actæon. Good men are the images of the Gods. The Ausonians, as aborigines, first inhabited Italy. All lions are brave.

3. Drops of water excavate stones.[1] The quail is *a* melodious and pugnacious *bird*.[2] The Phœnicians used-to-sacrifice quails to Hercules. The partridges in Attica were tuneful,[3] whilst those in Bœotia were hoarse.[4] The old-proverb says, that aged-persons become a-second-time children.[5] The old-story says, that the Myrmidons, from ants, had been changed into men.

4. The Lybian Nomades reckon not by days, but by nights. Periander being asked what was the greatest *thing* within the smallest *compass*, answered, "a powerful intellect in the body of man."[6] Reason is more powerful than strength of hands.[7] Fragrance and myrrh are the cause of death to vultures. Silence imparts grace unto women.[8] It is a difficult *thing* to reason with the belly not having ears.

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1. This obvious reflection is first met with in Scripture: "Waters wear away the stones."—Job xxiv., 19. It occurs in Bion:

> Ἐκ δαμινῆς ῥαθάμιγγος, ὅκως λόγος αἰὲν ἰοῦσας,
> Χἁ λίθος ἐς ῥωγμὰν κοιλαίνεται.
>
> "By dropping incessantly water alone
> Can wear to a hollow, the hardest of stone."—POLWHELE.

We find the same idea in Lucretius:

> *Stillicidii casus lapidem cavat.*

Nor has it escaped our modern poets:

> "The rugged stones are washed and worn
> Into a thousand shapes and hollows scooped
> By long attrition of the ceaseless surge."—BOWLES.

2. The ancients reared quails, as the moderns do game-cocks, to fight with each other.

3. Or, "melodious." 4. That is, "slender," or, "weak-voiced."

5. "Once a man, and twice a child."—*Senes bis pueros:* or, as Shakspeare has it—"second childishness and oblivion."

6. Or more simply, "a good understanding in the body of man." A remarkable parallel is quoted in Beloe's Anecdotes of Literature, &c., vol. ii. p. 109.—"The soul is the greatest thing in the least continent." Miscell., Medit., Moral. By Elizabeth Grymeston. Lond., 1604.

7. That is, "wisdom or prudence is more powerful than mere bodily strength." Compare an almost verbal translation, "Wisdom is better than strength."—*Wisdom* vi. 1.

8. Flecknoe in his *Love's Dominion*, [1634,] has a curious "Invocation to Silence," where he thus describes the impersonation:

> "Still-born Silence, thou that art
> Floodgate of the deeper heart;
> Offspring of a heavenly kind;
> Frost o' the mouth and thaw o' th' mind;
> Secresy's Confident, and he
> That makes religion Mystery;
> Admiration's speaking'st tongue."

5. Vulcan was lame in both feet. Medea is-represented *as* looking sternly *at* her two children, and she holds[1] a sword in her hands; but the two hapless *creatures* sit smiling *on her*, knowing nothing of the *things* about to happen, although beholding the sword in the hands of *their* mother.

IV. CONTRACTED DECLENSIONS.

1. Prudence is the greatest good.[2] Nature without education is blind, but education without nature is defective. *Good* laws are the soul of a state. *There* is nothing more-advantageous to a state than *good* laws. Aristippus said to his brother, Recollect, that thou didst begin the quarrel, but I, the reconciliation.

2. The water-organ is the invention of Ctesibias, of-Alexandria, a barber *by* trade. A community of well-united brethren is stronger than any wall. Time is the touchstone of character[3] among men. A mare nourished[4] Pelias, the son of Neptune and *the nymph* Tyro. Apollo, the son of Jove and Latona, when he had-shot *the serpent* Python,[5] went to Delphi, and took-possession-of the oracle of Gea. Thou shalt be worthy of respect from all, if thou wilt first, *as an example*, begin to respect thyself.

3. Serpents have poison beneath their fangs. Parnassus is a large and-shady mountain. In Bœotia, are two very-remarkable mountains; one called Helicon, and the other Cithæron. The Nile contains various sorts of fish. Dishonest gains ever bring loss.[6] Famine is a-very-great calamity to men. The sword wounds the body, but a word, the mind. Demetrius Poliorcetes used-to-take cities by force—battering down the walls, but Timotheus,[7] by-persuasion. There was, in the time of Tiberius, a man *named* Apicius, from whom, many kinds of cakes are-named Apician. Honor *thy* parents. Æacus has-charge-of the keys of Hades. The Polypi lie-in-wait for fishes. Anacharsis used-to-say, that the vine

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1. The idiom of the English would require—"and she is also represented as holding a sword," &c. Lucian in his "Encomium on a house," gives a description of this picture which exhibits his taste and genius in a very favorable light. The whole passage—from which the extract in the text is taken—is well worthy the attention of the curious in the art pictorial.

2. Or, "Prudence is an invaluable quality," or "attribute."

3. Or, "manners." 4. Or, "suckled."

5. Perspicuous arrangement would require—"When," or "After Apollo the son of Jove and Latona had shot the serpent Python, he went," &c.

6. *Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.*—"The miseries which on ill got wealth await," says Sophocles, in his Antigone, 326.

7. There was another of the same name, who for adding four new strings to the cithæra, was banished by a decree of the Spartan senate. For this curious procedure, see *Burney's Hist. of Music.*

produced three clusters ;—the first, *that* of pleasure, the second, *that* of ebriety, *and* the third, *that* of disgust.[1]

V. EXAMPLES IN ALL THE DECLENSIONS.

1. Labor *is* the father of glory. I did not acquire glory without many labors.[2] Rational-conversation is the medicine of a diseased mind. Old age is a burden troublesome to men. Inachus was the son of Oceanus and Tethys ; from whom, a river in Argos, is called Inachus.[3] Neither does a golden couch benefit a sick man, nor signal good-fortune a senseless one.[4]

2. Grasshoppers feed on dew. Glory and riches, without a sound-understanding, are not safe possessions. On the death of Agathocles,[5] all *places* in Sicily were filled-with tumult and anarchy.

From the cloud falls a vast quantity of snow[6] and of hail,
And *pealing* thunder rushes from the vivid lightning,
Whilst, by the winds, the sea is *violently* tossed.

The nature of mortals is subject-to disease, and old age ; and fate is inevitable.

3. The all-seeing Argus had eyes in every *part* of his body. Cleanthes used-to-say, *that* the uneducated differed in shape only from the *very* beasts. Anacharsis being-reviled because he was a Scythian, acknowledged *he was so*, " by birth, but not by manner." Achilles could have lived and[7] have ruled

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1. In the *Spectator*, No. 195, is the following favorite quotation of Sir W. Temple ; —" The first glass for myself ; the second for my friends ; the third for good humor ; and the fourth for mine enemies."

2. *Camoens* when apostrophising *Gama*, has a similar idea very elegantly expressed :
" By toils like these, the brave ascend to heaven ;
By toils like thine immortal fame is given."—LUSIAD, b. 6.

3. Perspicuity of English composition would require : " Inachus, from whom a river in Argos was called Inachus, was the son," &c. Compare :—
" The hoarse resounding shores,
Where Inachus the king of rivers roars."—LEWIS' STATIUS.

4. Lucretius thus expresses the same idea :
Nec calidæ citius decedunt corpore febreis
Textilibus si in pictureis ostroque rubenti
Jactaris, quam si plebeia veste cubandum est.—l. ii. 34
Thus rendered by Good :
" On down reclined or wrapped in purple robe
The thirsty fever burns with heat as fierce
As when its victim on a pallet pants."

5. Literally, " Agathocles having died," &c.

6. Lit. " power." The lower classes of the Irish are accustomed to a similar phraseology : as they will say of a rich man, " he has a power of money,"—and of a heavy fall of snow, " there's a power of snow on the ground." The expression is evidently oriental.

7. Lit. " It was in the power of Achilles to have lived," &c. Cicero seems to have copied this in the following animated sentence : "Licuit esse otioso Themistocli, licuit Epaminondæ : sed nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum, quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret ?"—*I. Tusc. Disp.*

over the Myrmidons; Nestor could have reigned in peace at Pylos; Ulysses could have remained at home, or with Calypso in her well-irrigated and shady grot, not-liable to old age and immortal; but he would not choose to be immortal, remaining in indolence, and without practising virtue. It is incumbent on young men to practise a-modest-decorum in their gait, in the expression of their countenance, and dress.[1] Hercules dipped his arrows in the gall of the Lernean hydra. Acrisius threw his daughter Danäe, together with her son Perseus, *shut up* in a chest, into the sea: and the chest was driven, *by the waves* into the island *of* Seriphus.

4. Man longs-for night after day, and hunger after satiety, and thirst after intoxication; and if thou shouldst deprive him of this alternation, thou wouldst render his pleasure a pain.[2] Hercules received from Mercury, a sword; from Apollo, a bow-and-arrows; from Vulcan, a golden corslet; and from Minerva, a robe. O Jupiter, and Minerva and Apollo! grant me uprightness of soul, tranquillity of life, irreproachable conduct, and a hopeful death.

5. *Whilst* Xerxes *was* carrying-on-war[3] in Greece, his mother thought she saw in a dream, two females, very remarkable for size, faultless in beauty, and sisters of the same family, *and who were called* Asia and Greece. Philip being *chosen* arbitrator between two bad men, ordered the one to flee from Macedonia and the other to follow *him*.

6. In Hades are punished all the bad;—kings, slaves, satraps, poor, rich, beggars. The daughters of Phorcus were old women[4] from *their* birth, and had *only* one eye and one tooth, for all three;[5] and these they lent in turn to each-other. *The instructions* which Cleanthes received[6] from Zeno, he-used-to-write on shells and the shoulder blades of oxen; from want of money wherewith to buy paper.

7. God has bestowed on every *creature*, some weapon, *offensive or defensive;* on lions, strength and swiftness; on bulls, horns; on bees, stings; on man, speech and wisdom.[7] Chiron the centaur used-to-feed Achilles, while yet a boy, with the entrails of lions and of wild boars, and with the marrow

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1. Lit. "the folding or manner of wearing the robe." See the note on this passage in the *New York Greek Reader*, 11th edition.
2. "Sweet is pleasure after pain." 3. Lit. "Xerxes carrying on war," &c.
4. That is "hags." "The Greæ," [Γραῖαι] says Mr. Digby in one of his elegant works, "representing treasons, were described by the ancients, as grayheaded and like old women from their birth; to show that youth has no concern in the cares, suspicions, and trepidations, with which traitors are continually vexed." See *Godefridus*, p. 91. On the origin of this fable, the curious student should consult *Bryant's Analysis*, vol. I., p. 380: or *Greek Tragic Theatre*, vol. I., p. 40.
5. Lit. "being three." 6. Lit. "heard." 7. Or, "understanding."

of bears, and *thus* rendered him strong and swift-footed. Zeno used-to-say, *that* cities ought to derive-their-ornament, not from votive offerings, but from the virtues of the inhabitants. The Lernean hydra had a very large body, and nine heads; eight-mortal, but one-in-the-midst, immortal.

VI. ADJECTIVES.

1. Near Italy, lies Sicily, an island fertile and populous. Life *is* short, but art *is* long. Short is the enjoyment of guilty pleasure. Disgraceful gain is a heavy-and-troublesome possession. The future is uncertain. From a bad beginning comes a bad end. Diogenes used-to say, that a rich *man* without-education *was* a golden-fleeced sheep.

2. Tyranny[1] *is* an unsafe possession, yet many are lovers of it. Riches *are* blind. The earth *is* faithful, but the sea *is* deceitful. Tranquillity *is* desirable. Truth *is* amiable and permanent.

The great gifts of fortune bring fearful anxiety,
And the most splendid possession is not without-danger,
Nor is every elevation among mankind, secure.[2]

3. It is preferable to fight in-company-with a few brave men, against all the cowardly, than in-company-with many cowardly against a few brave men. Nothing is more unjust than anger. A glorious war *is* more eligible, than a shameful peace. Bion used-to-say, *that* a good magistrate, on-retiring from office, ought to be not more wealthy but more glorious.[3] No possession is more honorable than *that* of wisdom. Wisdom is a more honorable possession than wealth. Among the Tartessians it was not lawful for a younger man to bear testimony against an elder *one*. Glory is a weak anchor, but riches *are* much weaker. There is no more dignified nor more durable possession than *that* of virtue.

4. Many animals are bloodless, but especially as many as have more feet than four. It is difficult to perform, but easy to command. *There* is nothing dearer than *one's* country.[4] *There* is nothing more pleasing to children than their mother.

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1. Or, "absolute power."
2. Nearly the same thoughts are thus expressed by one of our American poetesses:

"Life's onward path is wrapt in night,
And dangers are its fame:
Ambition holds an eagle's flight,
And spurns at quiet's name."—*Mrs. Hale.*

3. Or, "more honorable," "full of honors."
4. Agreeably to this beautiful sentiment from the Father of Epic poetry, is the following quotation from Ovid;

Nescio quâ natale solum dulcedine cunctos
Ducit, et immemores non sinit esse sui.—De Pont.

Envy is more powerful than pity.[1] It is necessary to keep silence, or say *things* more advantageous than silence. On which account, we have two ears *and* but one mouth; that we may hear more and speak less. The useless-and-unprofitable in life are more abundant than the useful-and-the-profitable. Govern thyself not less *rigidly* than others. Be content with the present, but seek still better. Those initiated in the mysteries, have, at the close of life, more cheering hopes *concerning futurity* than the *uninitiated*.[2]

5. Black wine is the most nourishing, but white *wine* is the lightest. The country of Bactria has a very temperate-climate[3] with a rich and fertile soil. The oldest of all things is God; for he had no beginning;[4] the most beautiful *of all things*, is the world; for *it is* the work of God: the greatest *of all things* is space; for it contains all things: the swiftest *of all things* is the mind;[5] for it runs through every *thing:* the most powerful *of all things* is necessity; for it subdues all *things:* the wisest *of things* is time; for it discovers all *things*. The crocodile, from a a very small, becomes a very large *animal:* for the egg, whence *it is produced*, is not larger than *that* of a goose; but the creature itself *afterwards* grows to the *length of* seventeen cubits. The life of most *men* is-lost in procrastination.

The most beautiful thing is *also* the most-just,[6] and it is the most desirable *of all things* to be-in-health.

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1. Or, "Envy is preferable to pity," that is, one should rather be an object of envy for his good success, than of pity for his misfortunes. A similar idea occurs in Shakspeare.

2. Or, "Those initiated in the mysteries have more cheering hopes concerning futurity than the uninitated."

3. Such the translator conceives, is the meaning of εὐδαίμων not only here, but in various passages of the Greek Reader.

4. Literally, "was unborn."

5. Thus Cowper:

"How fleet is a glance of the mind!
Compared with the speed of its flight,
The tempest itself lags behind,
And the swift winged arrows of light.

6. "The most equitable." The text of our Greek Readers would, in this passage, appear to be corrupt. If ῥᾳστόν be allowed to remain, the sentence will be either ambiguous or nonsensical; but by substituting λῷστον, as it is found among the *Gnomicks* of *Theognis*, from whom it appears to have been taken, the sense is easy and natural, such as it is given in the translation. See *Winterton's Poetæ Minores Græci; in loco.* Simonides has expressed the same idea in one of his elegant epigrams; commencing with

Ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνατῷ, κ. τ. λ.

Thus spiritedly translated in Bland and Merivale's Anthology; p. 61.

"The first of mortal joys is health;
Next beauty; and the third is wealth;
The fourth, all youth's delights to prove
With those we love."

Or, as it is emphatically described in the sacred scriptures—the perennial fount whence all succeeding poets have drawn inspiration:—"There are no riches above the riches of the health of the body; and there is no pleasure above the joy of the heart."—*Eccles.* xxx. 16.

But the most delightful *of all things is*, to attain those things which each-one wishes.

Death is common both to the most-contemptible and to those-of-the-greatest-worth; nor does it, *through scorn*, overlook the bad, nor through-veneration-spare the good.[1]

6. The earth is spherical and placed in the centre *of the universe*.[2] Oftentimes the rich, on account of the uninterrupted pleasure, *which they enjoy*, have-no-true-conception-of their good-fortune. Epaminondas was *the son* of an obscure father. By assiduity, requisite care, and incessant application, all things may be rendered better. Homer has assigned to his heroes, food, simple and of the same kind for all. Dionysius the tyrant plundered the statue of Apollo having[3] golden-locks-of-hair, and took away a golden table placed[4] before it. Socrates seeing a young-man rich and uneducated, said, "behold the golden slave."

7. Mountains at-a-distance appear aeriform[5] and smooth, but near-at-hand, rough and rugged. Is it not more eligible, to choose a life needy indeed, but secure and devoid-of-fear, rather than *one* abounding in wealth and exposed-to-danger? It is the part of a freeman always to speak the truth.[6] Nicocreon the Cyprian had a four-horned stag. In a certain temple of Jupiter, were *kept*, three-horned and four-horned sheep. Aristotle used to say, *that* the roots of learning were indeed bitter, but, *that* the fruits were sweet. There are three judges in Hades;[7] who judge[8] the pious and the wicked. It is a dreadful thing, *that* the bad should rule-over the good.[9]

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1. Nearly parallel is the train of thought in an early English writer: "Death is not overcome by pride, smoothed by gaudy flattery, tamed by intreaties, bribed by benefits, softened by lamentations, diverted by time."—*Drummond's Cypress Grove*, 1630.
The student will readily call to mind Horace's well known line:

Pallida mors æquo pulsat pede pauperum tabernas
Regum que turres. B. I. Ode 4.

Malherbe's translation of this ode, although periphrastic, is really beautiful; *Tytler* says "sublime." See *Tytler* "On Translation;" *in loco.*

2. Agreeably to the doctrine of the ancients.

3 and 4. The English idiom would require "which had" and "which was," or "had been placed," respectively.

5. Or, "like a mist." So Dyer;

"As yon summits soft and fair,
Clad in colors of the air;
Which to those who journey near,
Barren brown and rough appear."—*Grongar Hill.*

6. Massillon's description of truth is too beautiful to be omitted: "La verité, cette lumiere du ciel est la seule chose ici bas, qui soit digne des soins et des recherches de l'homme. Elle seule est la ressource de la bonne conscience, la terreur de la mauvaise, la peine secrète du vice, la récompense intérieure de la vertue: * * * * enfin elle seule inspire des pensées magnanimes, forme des hommes heroïques, des ames dont le monde n'est pas digne, les sages seuls dignes de ce nom."—*Avent.*

7. Perspicuity requires the construction thus:—"In Hades, are three judges, &c,

8. Or, "who make-a-discrimination [*or* 'separate'] between," &c.

9. Or, "that the weaker should have authority over the more powerful."

8. Anacharsis used to say, that it was better to have one friend of sterling merit, than many of no merit. The fly being six-footed walks on four *feet* only ;—the two fore *feet*, it uses as hands. Pyrrhus waged-war in Italy, two years and four months. Philemon the comic writer, composed seven and ninety plays ;—having lived nine and ninety years. Hanno the elder conveyed a very powerful armament consisting of 50,000 foot, 6000 horse, and 60 elephants, from Africa to Sicily. It-is-recorded, that the Seres live as long as 300 years, and *there is* an account, that the Chaldeans live beyond 100 years.[1]

9. Arganthonius, the king of the Tartessians is said to have lived 150 years. Ctesibius the historian *having lived* 124 years died, during a walk. Plato died in the first year of the 108th Olympiad, having lived one year in addition to eighty. Silvius having reigned 30 years wanting one, Æneas his son, held the government 31 years.[2] The Lacedemonians going-to-assist the Athenians, marched 1200 furlongs, in three days and as many nights.

VII. PRONOUNS.

1. One Demetrius said to Nero, " thou indeed threatenest death on me, but nature threatens it on thee." One of twin brothers died ; a silly-fellow on meeting the survivor,[3] asked, " was it thou or thy brother, that died ?" " Why is this, O ! woman, that leaving me, thou frequentest the city ? This is not to act discreetly ; nor was it on these conditions, thy father gave thee to me in marriage."

2. A silly-fellow[4] being-in-want-of-money, sold his books, and writing to his father, he said, " congratulate me, father, for now *my* books support me." On Latmos *a mountain* of Caria, *there* are said to be scorpions, that sting the natives mortally, but strangers gently.[5] Crows are very-faithful to one-another and love each-other[6] very much.

3. Anacharsis, the Scythian being asked by a certain *person*, " what is most hostile unto men," answered, " they them-

1. *Lucian* in his little piece on " Longevity," whence this sentence as well as that on the inhabitants of Mount Athos, is borrowed, adds, that it was owing as much to temperance, as to exercise and climate : drinking nothing but water, and eating barley bread.
2. Lit. " for one year more than thirty."
3. Lit. " the living brother—asked, didst thou die, or *did* thy brother ?"
4. Perhaps in this place, it might be translated " a silly [or knavish] student."
5. Good in his " Book of Nature" asserts the contrary, p. 260, *Amer. edit.*
6. Lit. " them."

selves to themselves."[1] Jupiter brought-forth Minerva from his head. No one is free, *who does* not govern[2] himself. This was a law among-the-Persians, that whenever the king drove-out into the country, all the Persians, each according-to his means, should bring him presents.[3] A silly fellow wishing-to-sell [selling] a house, carried-about[4] a stone from it, as a sample. Being[5] a judge, always decide in the same way concerning the same things: doing nothing through partiality. Take care of thy own life. Be desirous to please all, not thyself alone.[6] Beyond all others, reverence thyself.

VIII. REGULAR VERBS IN Ω.

1. *Active.*

1. Bad men look-to[7] gain only. Whoever does not chastise[8] his passions, he is *inevitably* chastised by them. All power and all riches[9] are inferior to virtue. When the gods wish to save any one, they extricate him even from the *lowest* abyss.[10] There is no advantage in a beautiful-symmetry of body, when a person[11] has no understanding. Mayest thou die happily, when thy fated-hour comes. Teres, the king, used-to-say, that whenever he was unoccupied and not engaged-in-military-duties, he thought himself in-no-wise different from his grooms. Agesilaus being asked how a person could in-an-eminent-degree become celebrated among men, answered, "if he would always speak the most eloquently and act the most nobly *of all others*." Agis being asked, how a person could remain always-free, answered, "*by* despising death."

2. The Egyptains, perform-the-funeral-rites, by embalming their dead; the Romans, by burning *them*.[12] Men *by* fleeing

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1. Compare the forcible lines of Young;

Hear it not ye stars!
And thou! pale moon, turn paler at the sound;
Man is to man, the sorest, surest ill.—Night Thoughts, No. III.

2. Lit. "not governing."

3. The king of Persia, when he makes a public entry into Teheran, the metropolis, is presented at intervals as he rides along, with bowls filled with sugar-candy, of which he first takes a piece himself, and then orders it to be given to those whom he wishes to favor with his particular notice. M. Morier and the gentlemen of the embassy were honored in this manner by his Persian majesty.—*Morier.*

4. That is "hawked up and down."

5. "If thou art a judge."

6. Compare the well known Latin adage: *non nobis nati sumus, &c.*

7. That is "look forward to," or, "have their hopes fixed on."

8. *So as to correct.*

9. That is "the highest power and the greatest riches."

10. That is, by met.,—"they draw him out of the lowest depths of hopeless misery."

11. That is "the possessor."

12. This custom of the Egyptians is appositely alluded to in Garrick's Epigram intended as a Soliloquy of Quin the celebrated actor:—

A plague on Egypt's arts! I say:
Embalm the dead! on senseless clay
Rich wines and spices waste!

from death, *often* follow-and-find *it.* Philip assimilated the Athenians to statues of Mercury, having a mouth only.

3. Dionysius, the Sicilian assiduously cultivated the healing *art;* the same *person* also performed-cures, made-dissections, and cauterized, and so forth. Themistocles and Aristides quarrelled even when boys. Theseus left Ariadne in Naxos and sailed away, but Bacchus brought her off. The tongue has-brought many to destruction.[1] In-the-excellence-of-its-laws and in its-exalted-reputation, Lacedæmon maintained-the-pre-eminence of Greece, for the space of 500 years; *as long as it* continued using the laws of Lycurgus.

4. Diogenes used-to-say, that "other dogs indeed bite their enemies, but I, my friends, that I may preserve *them.*" Upbraid no one with his misfortune, as fortune is common; and the future is uncertain. Although thou shouldst be alone, neither say nor do any thing evil. Thou shalt be worthy of respect from all, if thou shouldst-first-lead-the-way in reverencing[2] thyself.

5. It is impossible, without a studious-contemplation [*or*, a reflective-observation] of the heavenly bodies to cultivate the science of geography. It is difficult to perform, but easy to command. Diogenes having lighted a lamp during the day-time, said[3] "I am-looking-for a man." The Laconians having relaxed the strict-severity of their ancient mode-of-living, fell-into luxury. After the death of Ægeus, Theseus having collected the inhabitants[4] of Attica into one city, formed one people.[5]

6. Nature has-assigned it as a peculiarity to the good to die happily.[6] Never have I, at any time, endured so severe a

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Like sturgeon, or like brawn, shall I,
Bound in a precious pickle, lie,
Which I can never taste?
Let me embalm this flesh of mine
With turtle soup and Bourdeaux wine,
And spoil the Egyptian trade:
Than good duke Humphrey, happier I,
Embalmed alive; old Quin shall die
A mummy ready made. *Davies's Life of Garrick.*

1. So also *St. James*: "The tongue is indeed a little member, and boasteth great things. Behold how small a fire what a great wood it kindleth? And the tongue is a fire, a world of iniquity. The tongue is placed among our members which defileth our whole body, and inflameth the wheel of our nativity being set on fire by hell. The tongue no man can tame, an unquiet evil, full of deadly poison." iii. 5, 8.

2. Lit. "to reverence." This excellent sentiment is well expressed in the fine lines of Wordsworth:

"True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself
In lowliness of heart."

3. Lit. "says."

4. Lit. "those inhabiting."

5. Or "community." In Athens, the term generally designates a tribe.

6. Compare the well known passage of the poet Young:

"The chamber where the good man meets his fate
Is privileg'd beyond the common walk

winter in Attica. From the time, that thou didst begin *to* study-and-expound-philosophy, thou art become quite a formal-stately personage and demeanest thyself in a supercilious and stand-off-manner.[1] The master lately stood near me, *while* cleansing the threshing floor and praised my diligence. Cadmus slays the dragon—the guard of the fountain Arīa ; and sows its teeth, and from these when sown,[2] armed men sprung-up out of the earth. It is the part of folly to judge of things erroneously. *As it* is not possible to conceal fire under the garment,[3] *so* neither *is* it possible, to conceal a shameful action, by length of time.

7. A silly-fellow having learned,[4] that the crow lived beyond two hundred years—having-purchased one, he fed *it*, for an experiment. God loves to help him, that helps himself.[5] Thou canst not become-happy, not laboring *to be so.* The club, which Hercules used-to-carry, he-himself cut in Nemea. Demosthenes having said to Phocion—" the Athenians will put thee to death, if they become mad [or insane ;]"—" yes," replied Phocion, " me, if they become mad, but thee, if they return-to-their-senses."

8. Plato being-reviled by a certain fellow, said ; " utter *thyself* ill, since thou hast not learned to utter *thyself* well." A good and virtuous man submits his reason to the ruler of the universe, as virtuous citizens *submit theirs* to the laws of their country.[6] The happy man must-needs have been a wise man ;[7] [*or*, a wise man ought to make a prudent use of prosperity.] A foolish fellow imagining in a dream, that he had trodden on a nail, was on awaking, *found busily employed* binding up his foot ; another on learning the cause, expostulatingly remarked, " *no wonder*, why dost thou go-to-sleep barefoot ?"

Of virtuous life ; quite on the verge of heaven.
* * * * * * * * *
Virtue alone has majesty in death,
And greater still, the more the tyrant frowns."

1. Lit. " thou art become pompously-dignified with pedantry and elevatest thine eyebrows over thy temples." The phrase τὰς ὀφρῦς ἐπῆρας is well illustrated by a living poet : * * * * " Their earnest brows
Lifted in solemn thought."—*Southey.*

2. Lit. " these being sown."

3. So also the inspired penman : " Can a man hide fire in his bosom, and his garments not burn ?"—*Prov. vi.* 27.

4. Probably in the course of his laborious and abstruse speculations.

5. Lit. " God loves to labor with one laboring."

6. Adam Smith has a passage of striking similarity to that in the text : " The wise and virtuous man is at all times willing that his own private interest should be sacrificed to the public interest of his own particular order or society.****He should, therefore, be equally willing that all those inferior interests should be sacrificed to the greater interest of the universe, to the interest of that great society of all sensible and intelligent beings, of whom God himself is the immediate administrator and director."—*Theory of Moral Sentiments, part* vi., *sect.* 2.

7. The sentiment in the text is contrary to the English proverb :
" A little wit will serve a fortunate man."—*Fielding's Proverbs.*

Bion the sophist seeing an envious person very much depressed said, "either some great calamity hath happened to this fellow, or some great good, to another."[1] Those anxiously seeking after[2] glory, rarely become glorious. Some have-said, that the sun was *of* stone and a glowing ignited-mass.[3] Dædalus being an architect constructed the Labyrinth in Crete :—having-fled[4] from Athens on account of a murder.

9. Atalanta was very-swift *of* foot. The winds blew-briskly, and the sea became rough, and the foam of the water was-curled-on-high. To a thief asserting, "I had not known it was thine," Demosthenes retorted, "but thou didst know that it was not thy own." On the death of his children being announced to Anaxagoras, he remarked, "I knew, that I had begotten them mortal." He knowing useful things and not he knowing many things, is *truly* wise.

2. *Middle.*

1. Theocritus being asked why he did not write,[5] "because," replied he, "when I would, I could not, and when I could, I would not." Of all others, most-especially reverence thyself. It is not bootless,[6] to do a good action, even although the reward of the-beneficent-act does not immediately appear. To-be-poor is not a-cause-of-shame, but to-be-poor from a shameful cause, is a disgrace. Be-always-of-opinion, that the angry man differs from the mad-man, only in the *comparative* duration *of the passion.* Antigonus, at one time, retreating before his advancing enemies, said he was not fleeing but seeking an advantageous *position* in-the-rear. The ancient Athenians used-to-dress-in purple robes and wear variegated tunicks. A certain person asking Antalcidas, how one could particularly please men, he replied, if he would always speak the most agreeable, and perform the most beneficial, things to them.

2. We are born once for all : it is not possible to be born

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1. There is a powerful delineation of envy in *Massillon ; Carême I.*
2. Lit. "gaping after."
3. The opinion held by *Anaxagoras*, who was banished in consequence for his impiety,—as it was considered :—so we learn from Hudibras :

> "For Anaxagoras long agone
> Saw hills as well as you'l' th' moon
> And held the sun was but a piece
> Of red hot iron, as big as Greece.
> * * * * * * * * * * *
> And rather than he would recant
> Th' opinion suffer'd banishment."—*Pt. ii. C. 3.*

4. The English idiom would require,—"*Dædalus*, a skilful architect, having fled from Athens, on account of a murder, built the labyrinth in Crete."
5. Lit. "does not write."
6. Or : "gratuitous." See also a beautiful illustration in *Eccles.* xi. 1.—"Cast thy bread upon the running waters : for after a long time, thou shalt find it again :" &c.

twice. Life is like a stage.[1] Cameleopards have on the back, a hump [or bunch][2] similar *to that of* the Camel; but in color and in hair, they resemble panthers. Bees are not so much in-dread-of cold, as of rain. Hast thou not heard, that the grasshoppers, which were[3] formerly men, became birds? Hope is the dream of a waking person.[4] Pindar said,[5] that hopes were the dreams of persons awake.

3. Demonax being asked when he began to-study-philosophy, answered, "when I began to know myself." Aristippus said to his brother, "recollect that thou didst-begin the quarrel, but I, the reconciliation." Philoxenus the glutton being reproached for his *voracious* propensity, wished that he had the gullet of a crane. Cyrus the great bestowed seven cities on Pytharchus a native of Cyzicum;—who was his friend.[6]

4. Deliberate before *every* enterprise. To a person rudely jostling a beam against him, and then crying out "take care," Diogenes—first striking him with his staff,—cried out, "take care." Be such towards thy parents, as thou wouldst wish thy own children to become towards thyself. Io—the daughter of Inachus—is said, after being transformed into a heifer, to have swum over the Bosphorus and to have given her name to that strait. A silly fellow wishing[7] to swim, was nearly drowned: he therefore swore-an-oath, he should never again touch water, until he had first learned to swim.

5. It is said, that a *certain* old woman being-in-the-habit-of-lifting-up a little calf; and that *constantly* doing this, day after day, unconsciously carried *it when* a bullock. Milo the wrestler of Crotona taking-up a bull, carried him through the middle of the Stadium.[8] Lucullus the Roman general, who conquered[9] Mithridates and Tigranes, first introduced the cherry tree into Italy.

6. Since the gods, the saviors [*or* the protecting deities,] have rescued me from the waves and from danger, I will turn

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1. So also Shakspeare:

"This world's a stage,
And all the men and women merely players."

A comparison literally true of his own time, when "plays were acted by the lawyers in the inns of courts, by the students in the universities, and even by London prentices."—*Totus mundus agit histrionem.* See *Dodsley's Collection*, p. lviii., of the Preface.

2. This has been disproved by modern naturalists.

3. Lit. "being formerly." 4. Or, "of a person awake."

5. "Pindar says *that* hopes are," &c.—would be more agreeable to the genius of our vernacular tongue. It is not, however, at all uncommon in the Greek, to find the aorists used for the present.—See *Matthiæ's Greek Grammar*, § 506, 4.

6. The construction in English would be, "Cyrus the Great bestowed seven cities on his friend Pytharchus, a native of Cyzicum."

7. That is, "attempting."

8. The race ground at Olympia was so called, and was about 600 feet in length.

9. Lit. "having conquered," or, "after having conquered."

myself to my occupation, and I will go to live[1] in the country. Leonidas having heard, that the sun would be darkened by the arrows of the Persians, said it would be pleasant, "because," *he gaily remarked*, "we shall *then* fight under a shade." Theocritus being asked by a loquacious-young-man where he [*the latter*] could see him, [*Theocritus*] on the following day, replied, "where I shall not see thee."

3. *Passive.*

1. Upon flattery, as on a tomb, the name only of friendship is-inscribed.[2] On account of the great-number of *persons* present in the assembly, I became-embarrassed *in* mind, and I am all-over-in-a-tremor, and my tongue appeared tied, and I forgot the exordium of the speech, which I had prepared.

Although we are-destitute-of possessions at home
Nevertheless both our noble birth and hereditary
excellence still remain.

2. None of the cities is now uninjured;—which has not neighbors acting injuriously: so that the regions round about are-laid-desolate, the cities are plundered, private houses are-totally-destroyed, constitutions are overturned and the laws subverted. Being a man, recollect *that* fortune is common. Recollect that thou art mortal. Euripides was buried in Macedonia.

3. This *famous* Sardanapalus having his body painted, and his hair braided, being buried in purple, and shut-up in his palace, sought nothing else except happiness and pleasure. The Pythagoreans asserted, that the souls of men were enclosed in the body, as a punishment.[3] Typhon the son of Gea and Tartarus had the nature of man and beast commingled.

4. The heart of man is attached to the left breast; but in

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1. The present participle used for the infinitive.—See *Matthiæ's Greek Grammar*, § 550, 4.

2. Unless to the favored few, who have spent their days and nights among the flowery meads of Parnassus, it is almost incredible to what an extent the poets of modern times have been indebted to the inexhaustible treasures of antiquity. So true are the words of *Ecclesiastes*:—"Nothing new under the sun, neither is any man able to say: Behold, this is new: for it hath already gone before in the ages that were before us." Any good classical scholar, who will turn over the pages of our most eminent poets, from *Chaucer*, the "Father of English Poetry," to *Moore*, the most harmonious lyrist of the sons of song, will, at once recognise the justice of the remark. Nay, even through the productions of those minor bards "to fortune and to fame unknown," who have scarcely sipped a drop from the thousand rills of Helicon, may be traced *veterum monimenta virorum*: as witness the subjoined quotation from *Scott of Amwell*; illustrative of the Greek sentence in our text:—

"While Folly frequent boasts the' insculptur'd tomb
By Flattery's pen inscribed with purchas'd praise."

3. Lit. "for the sake of punishment."

other living creatures, it is affixed to the middle of the chest [breast.] Many of the Roman women were accustomed to wear sandals similar to those of the men. After the sea-fight at Salamis, Sophocles being then a boy, having anointed *his body*, danced naked around a trophy. Diogenes having at one time seen *some* women suspended from an olive tree, cried out; "Oh! that all trees bore the like fruit!" Themistocles and the Greeks under his command, fell upon the scattered Persians. It is impossible to avoid *the fate* allotted.[1] Zeno was once scourging a slave for theft, and on the latter's crying out; "it had been fated for me to steal;"—"and to be scourged *for it too*," retorted Zeno. In the laws of Draco, one punishment—death—was assigned for all trangressors *alike*. The giants hurled rocks and burning oaks against heaven.

5. Pythagoras first called himself a philosopher, [a-lover-of-wisdom;] those of a period anterior, were styled wise-men. Pythagoras was seen on the same day, and at the same hour, in Metapontum and in Crotona. The benefactors of mankind have been deemed-worthy-of immortal honors. It was heretofore hereditary to the Athenians to-take-the-lead-of Greece, and to fight against tyrants in defence of liberty.[2] This *glorious* privilege originated with Miltiades; came to full-maturity under Themistocles; descended to Cimon; was preserved by Pericles; and became-an-object-of admiration to Alcibiades. Ptolemy king of Macedonia was slain by the Galatians, and the whole Macedonian force cut off and destroyed. Duris the Samian says, that Polysperchon a general of the Macedonians—whenever he became intoxicated, although then an old man, would dance at supper. Nurses spit on young-children lest they should-be-injured-by-enchantment.[3]

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1. This reflection is found in many of our English poets:

"Let people call us cheats and fools
Our cards and we are equal tools;
Poor men! poor papers! we and they
Do some impulsive force obey,
And are but play'd with; do not play."—*Prior's Alma.*

2. The Roman Orator seems to have copied this noble sentiment in his eloquent, but ineffectual appeals to his degenerate countrymen. *Hanc [libertatem] retinete, quæso, Quirites, quam vobis, tanquam hereditatem, majores nostri reliquerunt.* *Philip.* 4.
Our own elegant Addison has happily introduced the same idea in his *Cato;*

"Remember, O my friends, the laws, the rights,
The gen'rous plan of power delivered down,
From age to age by your renown'd forefathers.
O never let it perish in your hands!"—*Act.* 3, sc. 5.

3. Thus Bion:—

Ὡς μὴ βασκανθῶ δε, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον.

"Lest fascination my repose disturb,
Thrice on my breast I spat—its power to curb."

Polwhele's Theoc.

Despuit in molles et sibi quisque sinus.—Tibull. Eleg. 2, 96.

In various parts of Europe, there still prevails a practice of applying "the fasting spittle" for healing certain bruises or injuries.

6. Plato, when[1] a young man, was so modest and decorous, as never to be seen laughing immoderately. There is a tradition, that the Rhodians were be-showered[2] with gold; Jupiter having-burst a golden cloud over them. Herodotus says, that sports-and-games were invented by Atys in-a-time-of[3] famine. Some say, that Ariadne, being abandoned by Theseus, hanged herself; but others say, that after being carried to Naxos, she was espoused by Bacchus. Hercules being reared and educated at Thebes, and being most carefully trained in gymnastic exercises, became very celebrated. Apollo being-condemned for the death of the Cyclops, and being, on this account, banished from heaven, was sent down to earth; and served-for-hire in Thessaly with Admetus, and in Phrygia with Laomedon. By an alternation of labor,[4] labors *themselves* become sweet.

7. Whatever thou art-about to do, tell not beforehand; because on-having-failed *in thy purpose*, thou wilt be derided. If thou art[5] a king, take care, that the most deserving attain honors, and that all others may-suffer-no-injustice. Reverence thyself, and thou shalt not dread shame *from* another. Imagine, that thou art doing every-thing, unobserved by no-one:[6] for even although thou shouldest conceal *it* for-the-present, thou wilt-hereafter be-detected.

8. Hylas the son of Theodamas, being sent, *while* in Mysia, to fetch water, was, on-account-of his beauty, carried-off by the nymphs. Sophocles the tragic-writer was choked *by* swallowing the stone of a grape. Vulcan was thrown down from[7] heaven by Jupiter; whence he became lame. A silly fellow meeting his physician hid himself: a person asking the reason, he answered, "it is a long time, since I have been sick,[8] and I am ashamed to go into the presence of the physician." It is recorded, that Cineas, after he had-learned-to-appreciate the virtue of the Romans, declared to Pyrrhus that the senate appeared to him like an assembly of kings. The three continents being compared with each-other, Asia would appear the largest, next Lybia, and last Europe.

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1. Lit. "being." 2. Lit. "be-rained."
3. Or "as a-remedy against,"—"as an-alleviation-of"—&c.
4. Lit. "labor being alternated," or "varied." 5. Lit. "being a king."
6. That is: "observed by all." 7. Lit. "hurled out of," &c.
8. Lit. "I have *been* some time *without* falling sick."

IX. CONTRACT VERBS.

1. *Active.*

1. An envious man[1] torments himself, as *he would* an enemy. Associate-with the good. Courage united with prudence, applaud; but that *which is joined*-with rashness, avoid. Many imagining they love themselves, do not in reality love themselves.[2] Envy no-one. Deliberate *first* and then act.

2. The wife of Phocion being asked, why she alone of all the women wore no golden ornament, "because," replied she, "the great merit of my husband is an ornamont sufficient for me."[3] Wine—

makes the humble man to conceive exalted ideas,
causes the supercilious pedant[4] to laugh
and the weak to dare any thing, *and makes* the coward brave.

Familiarity begets contempt: *when* dwelling-on the land, we long for the sea; and again sailing *on the main*, we look-on-all-sides for land. The avaricious are ever in-a-state-of-war; having machination and envy, as innate propensities.[5] The Causianians bewail those that are-being-born, and those that have terminated-their-mortal-career, *they* pronounce happy.

For couldst thou find any thing more effective than wine?
Dost thou see? When men drink[6] it, then-indeed
They become rich; they accomplish *everything*; they gain law-suits,
They are-in-a-state-of-bliss; they are-useful-to their friends.[7]

3. Æschylus, as it is said, used-to-compose his tragedies while inebriated. Orpheus by-his-melodious strains,[8] used to move both rocks and trees. The Sardinians, with clubs, used-to-kill their parents when grown-old. Men in-ancient-times dwelt in caves. The Romans used formerly call Sicily, the granary of Rome.

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1. Lit. "he envying." 2. Or: "in reality hate themselves."

3. No one unacquainted with Burns' noble and spirit-stirring song "A man's a man for a' that," can fully comprehend the justness of the answer given by Phocion's wife:—for intrinsic merit should ever constitute the brightest ornament. It is said, that the bard's eldest son after being introduced to George the IV., and admitted to a convivial party, was requested to sing one of his father's favorite airs. The young man selected and sung with striking effect the fine production alluded to. He sung no more at Carlton House!

4. Lit. "him elevating his eyebrows. See note 1, on page 14.

5. Lit. "having it as an innate propensity to plot insidious machinations and to envy." 6. That is: "will have drunk."

7. Consult Bland and Merivale's G. Anthology, p. 287, for a parallel passage.

8. Lit. "Orpheus singing," &c. Camoens has some beautiful lines on the power of Orpheus' music; thus translated by Mickle:—

* * * * * Such as erst subdued
The horrid frown of Hell's profound domains,
And sooth'd the tortur'd ghosts to slumber on their chains.
Lusiad, *B.* 10.

4. He committing[1] no injustice, needs no law. When the pilot is sick[2] the entire vessel is affected with him. A silly fellow being-on-the-point-of suffering shipwreck called for writing-tablets, that he might-make his will: and perceiving his slaves overwhelmed-with-affliction on account of their danger, —"do not grieve," said he, "for I will-emancipate you all." Not only is the god-of-riches blind, but even fortune his conductress. Homer has described the shield of Achilles, as bearing[3] the whole firmament; *as well as the earth;* and persons-following-agricultural-pursuits, and celebrating-marriages, and carrying-on-lawsuits, and waging war.

5. Bacchus is also called Lenæus, from the treading of the grapes in the wine-press. Thales is said *to be* the first,[4] to have cultivated-the-study-of-astronomy. In Macedonia it was the custom, that no one should-take-his place at supper, unless he who had transpierced a wild boar, outside[5] the toils. Epicurus being asked, how a person might become rich, replied, not *so much* by adding to his acquisitions, as *by* retrenching many things, from his wants. A silly-fellow meeting *his* physician, said, "pardon me and do not reproach me because I have not been sick." Never think too-highly of thyself, nor yet too lowly of thyself. Plato called philosophy a diligent-preparation for death.

6. O boy! be silent; silence has many beauties. Associate not with the bad, honor the gods: practise integrity: utter no untruth. A fool laughs although there be nothing laughable. Salmoneus[6] had-the-temerity to imitate Jupiter in thundering. As old age has its advantages, so likewise youth has its advantages: [*or*, it is honorable to exhibit-marks-of-age, and not to-exhibit-marks-of-age, *is likewise* honorable.[7]] Nicias was so-untiring-in-his-application, as to frequently ask

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1. The elegance as well as the accuracy of the English language would require: "He that commits no injustice, needs no law."
2. Lit. "The pilot being sick." 3. That is: "containing."
4. More correctly: "To have been the first to cultivate," &c.
5. That is: "without the assistance of nets."
6. The classical student should here recall Virgil's lines, descriptive of this monarch's impious conduct and punishment. They are to be found in 6th *Æneid*, line 585, beginning with—

Vidi et crudeles dantem Salmonea pœnas;

Thus concisely expressed by one of our poets:—

"In vain, of old, the rash Salmoneus strove
To imitate the thunder from above;
Transfix'd he lies beneath the bolts of Jove."

7. The reading in the text, is probably more correct than that given in Winterton's Poetæ Græci Minores:

Καλὸν τὸ γηρᾷν, καὶ τὸ μὴ γηρᾷν πάλιν·

Or as Ausonius prettily says—

Grata senectus homini, quæ parilis juventæ,
Illa juventus gratior, quæ similis senectæ,

his servants, if he had taken his meals[1]. To a person-in-grief, because he was-dying[2] in a foreign land, Anaxagoras remarked the descent to Hades was[3] similar from-all-quarters.[4]

7. The polypi lie-in-wait-for fishes in the following manner; they take their station, at-the-foot-of *some* rocks and change themselves to a color *similar to that* of the rocks, and appear to be rocks:[5] the fishes, therefore, swim up, and the polypi with their long-feelers surround *and seize upon* them, *thus* taken unawares. The Greeks worship the Equestrian Neptune and offer sacrifice to him on the Isthmus. The Colchians perform-the-last-rites-of-sepulture[6] *to* the dead, *by enclosing them* in hides, and suspend them from trees. It is said, that Anaxagoras the Clazomenian was never seen to laugh or smile.[7] Diogenes once seeing a young man blushing, said, "be-of-good-cheer, *young man*, such is the color of virtue." Men did not leave even the air free to birds.

8. Matris the Athenian, as long as he lived, used to eat nothing unless a little myrtle, but he abstained from wine and all other liquids except water. Ulysses blinded the cyclop, *while* intoxicated. Homer says, that wine enervates. There is nothing permanent in the life of mortals; for no one lives in the manner, which he proposes.[8]

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1. Lit. "his breakfast." 2. Lit. "dies," *or* "is about to die."
3. Lit. "was similar."
4. Such was the noble observation of the illustrious *Howard*, when it was hinted by his friends that he might never again behold his native land. The sentiment is thus elegantly versified by an anonymous writer in the *Monthly Review*, Vol. 70.

"And say when summon'd to the realms on high,
If to the soul eternal bliss be given,
What boots it where we heave our parting sigh,
Or whence the soul triumphant springs to heaven!
When *Howard's* spirit from Tartarian plains,
Wing'd its glad flight to virtue's blest abode,
Seraphic harps awoke celestial strains,
Attendant angels guided it to God."

Webster in his "Devil's Law Case," has a similar idea but more fully and energetically expressed,

"What care I then, tho' my last sleep
Be in the desert, or on the deep;
No lamp, nor taper, day and night,
To give my charnel changeable light?
I have there like quantity of ground;
And at the last day I shall be found."
Devil's Law Case: A Tragic Comedy, [1623.]

5. Lucian in his Dialogues of the Gods alludes to this transmutation of color. *Dial. XV. Men. & Prot.* Ovid also in his *Halieut.*, lib. 30, has the following fine description:

***** Scopulis crinali corpore segnis*
Polypus hæret, et hæc eludit retia fraude,
Et sub lege loci sumit, mutatque colorem.

6. Usually translated, "inter the dead,"—but, it is apprehended, erroneously, as "inter" is, literally, "to bury in the earth," whereas the Colchians, after wrapping their dead in skins of beasts, suspended them from trees.
7. Lit. "laughing or smiling."
8. *Nam homo proponit, sed Deus disponit,*—says Thomas à Kempis, De Imit. Christi; i. 19. So also the melancholy moralist, Young:

2. *Middle.*

1. Shun blame[1] rather than danger. At a banquet, with[2] Antiochus surnamed the Great, not only the friends of the king, but even the king himself danced to the clashing of armor. The Tarentinians wished to make Pyrrhus their leader and invite him to the war. Empedocles rejected a kingdom which was offered to him; preferring no-doubt unostentatious-privacy much more. Do not acquire friends *too* hastily. Lampis the ship-master, being asked how he had acquired *his* wealth, replied; "great *wealth* without much difficulty, but inconsiderable wealth with great-toil. Endeavor so to live, as if you were-to-live, either for a short or a long time. Demean yourself courteously to all, but have-intercourse-only with the best. If thou hadst seen the things which I have seen, I well know, that thou wouldst not cease laughing. It is the most agreeable and the most advantageous of all things, to procure faithful and, at the same time, useful friends, by acts-of-kindness.

3. *Passive.*

1. Those not punishing[3] the bad, wish to injure the good. Those among the Lacedemonians fighting valiantly, and falling *gloriously* were crowned with olive-wreaths. Cleanthes was-celebrated for his laborious-diligence: because being poor, he used to draw-water by night, and by day, he exercised himself in *philosophical* studies [*or* disputations]. Chastise thy passions, lest thou be punished by them. Hippolytus was-honored by Diana and was in great-repute. When the bees through-sportive-wantonness-swarm-away, and go wandering *from their hives*, the bee-masters make a loud-melodious-noise[4] on hearing which, the bees return. Agatho used-to say, that

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"How few, beneath auspicious planet born,
With swelling sails make good the promised port,
With all their wishes freighted."

1. Or: "censure."
2. Might not this παρὰ Ἀντιόχῳ, mean "at a boozing-match with Antiochus"?—something tantamount to what Herodian would call παρὰ τὴν πόσιν, *inter potandum.*
3. Anglicè, "those who do not punish." Darwin has finely illustrated this sentiment, in that energetic line:
"He who allows oppression, shares the crime."—*Botan. Garden.*
4. From the earliest ages, it has been a well authenticated fact, that bees are attracted by metallic sounds. *Aristotle* followed by *Varro* and *Columella* attribute this to fear, but *Plato* and *Pliny*, with greater probability, to joy or pleasure. In the town of the translator's nativity, it was a matter of frequent occurrence, that on Sunday mornings, immediately before divine service, bees collected in large swarms around the church or chapel; [both of which had bells of remarkably fine tone;] attracted no doubt by the sound. *Virgil*, when treating of the management of these useful and industrious insects, does not forget this singular instinct:
Tinnitusque cie, et Martis quate cymbala circum.—Geor. IV. 64.

a magistrate ought to be-mindful of three things: first, that he was ruling[1] over men; secondly, that he should rule according to established-laws; and thirdly, that he could not always rule. Among the Indians, any one who had deprived[2] a mechanic of a hand or an eye, was punished with death. Phineus the prophet was deprived of his eyes; and it is said, that he was blinded by the gods, because he had foretold the future unto man. Plato said to one of his slaves, "thou shouldst-have-had-a-scourging,[3] were I not wroth."

X. VERBS IN *MI.*

1. *Active.*

1. Jupiter disposes all things, as he pleases. What does mourning profit the dead?[4] No other remedy, unless an ape devoured *whole*, benefits a sick lion. Chilo being asked, what was the most difficult thing, answered "to know one's self:" because every one, through self-love, groundlessly attributes various *good qualities* to himself. Solon gave-orders[5] to furnish barley-bread to those dieted in the Prytaneum, but that wheat-bread should-be-served-up on festivals.

2. This law has God ordained,—"if thou wish for any good, acquire it from thyself." The ancients used to put an obolus into the mouths[6] of the dead. It is easier, from a good man, to make a bad, than from a bad man to make a good.[7] Minerva placed the head of the Gorgon in the middle of her shield. There is a law at Thebes, that it is not allowable for any Theban to expose his child *to perish.* It is said, that the Phœnicians did not first invent letters but merely altered their shape. Antigonus the king imitated Bacchus in all-respects;

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1. Lit. "rules over," &c., but in Greek, the present is frequently used for the past tense, or aorist: as πολλοῦ σε δυηποῖς ἄξιον τίκτει πατήρ. See also *Matthiæ's G.* G. § 504. 1. 2. Lit. "he depriving," or "having deprived."

3. Lit. "thou hadst been scourged."

4. Thus Archilochus in one of his fragments, whence the line in the text is taken:

> "Yet what avails it to lament the dead?
> Say, will it profit aught to shroud our head,
> And wear away in grief the fleeting hours?"
>
> *Bland & Merivale's Gr. Anthology, p.* 4.

And Homer, Il. xix.

> Eternal sorrows what avails to shed?
> Greece honors not with solemn fasts the dead.—*Pope.*

Thus also in the Holy Writ: "Weep but a little for the dead for he is at rest."—*Ecclus.* xxii. 11.

5. Lit. "gives-orders."

6. Lit. "mouth:" but the precision of the English language requires the plural "mouths" to agree with the word dead in the plural.

7. Or,—more elegantly, and not less accurately;—"It is easier to make a bad man of a good, than a good man of a bad."

binding ivy around his head, in place of a diadem, and bearing a thyrsus, instead of a sceptre. I particularly admire Lycurgus giving laws to the Lacedæmonians, and I consider him to *be one of the* wisest of men.

3. Were[1] I a nightingale, I would perform the duties of a nightingale; were I a swan, I *would perform* those of a swan; but now, being-a-rational-creature,[2] I ought to sing the praises of God: this is my employment.[3] The government-of-the-many is not good; let there be one governor—one king. If thou art fond-of-learning, thou wilt become learned.[4] The Lusitanians sing hymns-of-victory when they advance against their foes-in-battle. Bion used-to-say, that the road to Hades was facile;[5] for that even the blind could travel thereon. The father of Marius we know not; but himself, we regard-with-wonder, on account of his achievements.

4. Tantalus was-placed-standing in a lake, and *still continued* parched-with-thirst. Men have raised temples and altars to Triptolemus, because he has bestowed on us food, mild-and-cultivated, *suitably for our* nature; but which of you has erected an altar to the discoverer of truth? To Diogenes while-breakfasting in the market-place, the bye-standers incessantly cried out, "dog, dog;" but he would *tartly* reply, "ye are the dogs indeed, who stand about me, whilst at breakfast." Not even the air did men leave free to birds; setting-up snares and nets. It is said, that Saturn changed the men of his time from a coarse *unwholesome* regimen to a mild and *salubrious* mode-of-life.

5. Nothing of things that are bad, does God give; these assuredly are the gifts of irrational fortune.[6] Homer assigns plain-and-simple food to his heroes. Allow freedom of speech to the wise and prudent.[7] One Tenthes used-to-eat his food, having gloves on, that he might place it as hot as possible, on his tongue. Nature has given us tears, as a consolation in misfortune.[8] The Phœnicians transmitted letters to the

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1. Lit. "if I were," &c.
2. Or,—"being-endowed-with-reason and-speech," &c.
3. This fine sentiment occurs in a discourse of Epictetus the stoic philosopher, given by Arrian, i. 16.
4. Or,—"extensively learned; erudite."
5. Or,—"not difficult." Thus Leonidas of Tarentum:

> With courage seek the kingdom of the dead;
> The path before you lies:
> It is not hard to find nor tread;
> No rocks to climb, no lanes to thread,
> But broad and straight and even still,
> And ever gently slopes down hill:
> You cannot miss it, though you shut your eyes."
>
> *B. & M.'s Gr. Anth., p.* 137.

6. *Quasi*—"blind chance."
7. Lit. "to the well-disposed."
8. Compare the beautiful lines of a modern English poet:

Greeks. It is said, that Euripides asked Socrates, on the latter's returning a certain work of Heraclitus,[1] what he [*Socrates*] thought of it, and that the latter replied, "the passages which I understand, are beautiful, and I suppose, those, which I do not understand, are so too." [2]

6. Wine taken in a-moderate-quantity, strengthens, but more abundantly, enervates.[3] The plastic art exhibits the countenance of men, and sometimes even *that* of wild-beasts. Simple is the word of truth. Nothing *is* more treacherous[4] than the sea; for, after giving wealth, again it takes it away, and therewith, takes away the lives *of men:* and many a one setting-sail with much treasure, is either drowned along with it, or escapes naked-and-destitute.

The salamander, as the story goes, walking through fire, extinguishes the fire.

2. *Middle.*

1. When Alexander took the city of Thebes, he sold all the freemen. His transcendant-merit acquired a surname for

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"Benign restorer of the soul!
Who ever fly'st to bring relief,
When first we feel the rude control
Of love or pity, joy or grief."—*Rogers—On a Tear.*

1. The obscurity of whose writings procured him the appellation of σκοτεινός.

2. Among the ever flowing, ever varying exquisite effusions of the first lyrick poet of the age, the inimitable Bard of Erin's Isle—"who is not ashamed of Ireland, and of whom Ireland is justly proud,"—is found the following stanza; one of the most felicitous and lively paraphrases of the above caustic reply of the great philosopher of antiquity, that could well be imagined. It is one of the numerous gems in that graceful and sportive assemblage of wit and humor,—that *sauce piquante* of poetic diction, *The Two Penny Post Bag.*

"All, that can well be understood
In this said Book, is vastly good;
And, as to what's incomprehensible,
I dare be sworn, 'tis full as sensible.—*Let. 2nd.*

Whether or not, the elegant Lyrist, who is one of the most profound classical scholars in the British Empire; [where such characters are not confined to the favored classes,] had ever seen the original, the Translator cannot say; but he believes, it will readily be conceded, that there is not perhaps one of the eminent "Living Poets" of the day, so well versed in the rich and teeming lore of Greek and Roman genius, who is so little indebted to these illustrious originals, in his poetic capacity; or to whom the charge of plagiarism from these sources, could be so *truthlessly* imputed as to Moore—

"To whom the Lyre and Laurel have been given
With all the trophies of triumphant song."

3. So also the inspired writers: "Wine taken with sobriety is equal life to man; if thou drink it moderately, thou shalt be sober.—Wine was created from the beginning to make men joyful, not to make them drunk."—*Ecclus.* xxxi., 32, 35.

"That thou mayest bring forth bread out of the earth: and that wine may cheer the heart of man."—*Ps.* ciii. 14, 15.

The same precept is inculcated though in a more lively strain by the Greek poet Euenus:

"Water your wine in moderation,
There's grief or madness in a strong potation;
For 'tis young Bacchus' chieftest pleasure
To move with naiads three in linked measure."
B. & M.'s Gr. Anthology, p. 96.

4. Or: "perfidious."

Hercules; for he was called Hercules, because he obtained glory through Heré [Juno.] The law says, that which thou hast not deposited, take not away.[1] *When* a certain messenger came from Mantinea to Xenophon, while offering sacrifice—announcing, that his son Gryllus had fallen *in the battle, it is said*, that he then put off his sacrificial garland, but continued offering-sacrifice:—however after the messenger added this also, that he died in-the-arms-of-victory,[2] Xenophon again resumed the garland. Hercules having-overcome the Nemèan lion, clothed himself with the hide, and used the head-with-jaws-distended, [*or, as some translate it*, the maw,] for a helmet. The Athenians established the Piræus, as an emporium in the midst of Greece. There can be nothing bad in the man, who makes wisdom-of-conduct and the complete-mastery-of his-passions, the ground-work of his life.[3]

2. Virtue, although a person[4] should die, is not lost. In Tenos is a fountain, with whose[5] water, wine does not mingle. As much as Iron prevails in war, so much does eloquence in state-affairs. Thou canst not be happy, without labor.[6] The Athenians passed-a decree, that the great finger of the right hand should be cut off every one of the Æginians, in order that they might not be able to wield the spear, but might *still* be able to work the oar. It is a great misfortune, not-to-be able to bear misfortune[7]. A silly-fellow *after* buying a house, leaning out of a window, asked the passers-by, if his house became him. Tempe is a tract of country, situated between Olympus and Ossa.[8]

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1. "Then did I pay that, which I took not away."—*Ps.* 69, v. 5.
2. Lit. "died conquering:"—Epaminondas fell by his hand.
3. Or,—"There is no badness inherent in the man, making probity and self-government, the foundation of his life."
4. That is,—"the possessor."
5. Correct English usage requires—"the water of which," &c.
6. That is,—"thou canst not be happy, not laboring to be so."
7. This saying of Diogenes the Cynic may have suggested the answer made by Milton, in his second defence, to those of his adversaries who had reproached him with his blindness: "To be blind is not miserable, but not to be able to bear blindness, that is miserable indeed."
8. Compare the very beautiful lines of the elegant and classical Akenside:

"Where gliding thro' his daughter's honored shades
The smooth Peneüs from his glassy flood
Reflects purpureal Tempé's pleasant scene!
Fair Tempé! haunt belov'd of sylvan powers,
Of Nymphs and Fauns; where in the golden age
They played in secret on the shady brink
With ancient Pan: while round their choral steps,
Young Hours and genial Gales with constant hand
Shower'd blossoms, odors, shower'd ambrosial dews,
And Spring's Elysian bloom."—*Pleasures of Imagination.*

3. *Passive.*

1. We have seen men, who, at the death of both dogs and horses, were affected with grief to-a-shameful-degree. It is said, that Daphnis, the neatherd was, after being-born, placed on laurel, whence also he had his name. Certain persons giving-a-banquet to Alexander, the son of Phillip, gilt the confectionary, *which was* to be placed before him. When Caranus was celebrating[1] nuptial-feasts in Macedonia, silver cups were, at-the-commencement *of the banquet*, given to the guests, as soon as they were seated, one to each, as presents. Hercules having, with loud-halloo, chased the Erymanthian boar into deep snow, entangled him, with nets, when exhausted, [*or* benumbed].

2. Plato used-to-say to Aristippus; to thee alone is it given to wear with-equal-grace the *embroidered* robe, or the patched-garment.[2] Pythagoras used-to-say, that these *were* two of the most valuable gifts bestowed by the gods upon men—to speak the truth and to do good.[3] It is said, that the invention of letters was assigned to the Muses by Jupiter. Wine is very useful in the medical art; for it is often mingled with medicated potions. In Rome not far from the forum, is shown a temple, in which the images of the Trojan gods are deposited.

XI. SOME IRREGULAR VERBS.

1. It is safer to fall-in with ravens than flatterers; for the former devour the dead, but the latter, the living. The hail falling with great-violence has-laid-waste our corn-fields, and there is no remedy *against* famine. One of the soldiers observing to Pelopidas, "we have fallen in with the enemy," "why not rather" said he "they with us?" Ninus married Semiramis, the most celebrated woman, of whom we have-any-record. Cato declares, that he had taken more towns, than he had spent days in Iberia. This is a protracted winter; the snow has *now* occupied all places; and not the eminences alone, but the hollow-parts of the earth are-one-continued-surface-of-white. O! demon, who hast obtained me by lot, how cruel-and-malicious thou art, and *how* thou afflictest me, always involving me in poverty!

2. Some men have arrived to such a pitch of fatuity, as to imagine, that injustice is indeed shameful, but gainful; and that justice is reputable, but profitless.[4] If thou be mindful

1. Lit. "Caranus celebrating," &c. 2. So Horace:—
Omnis Aristippum decuit color, et status et res.
3. That is—"truth and beneficence."
4. Such is the corrupt morality put by Euripides into the mouth of one of the characters in his Phœnissæ:

of the past, thou wilt consult still the better for the future.[1] Marsyas having found the flutes, which Minerva had thrown away, came to a contest about music with Apollo.[2] A silly-fellow wishing to cross a river, entered the boat, on horseback; and, on some-one asking the reason, he said, he was in a hurry. An army of the Galatians overran Macedonia and Thessaly, and having collected-much-booty, passed into Asia.

3. *It is considered* a most fortunate circumstance among men, that a person should die fortunate.[3] The Hellespont was so called from Helle, who perished therein.[4] Pericles from the tribunal[5] pronouncing-a-funeral oration over those, who had fallen at Samos, asserted that they were become immortal as the gods. It is much better to die than to enervate-and-overshadow the soul by gross intemperance. Hercules having attained immortality, and being reconciled to Juno, married her daughter Hebe. Either time destroys, or sickness withers, personal beauty, but the possession of virtue attains-old-age together with *the possessor*.[6] Who does not know what-punishment-Prometheus endured, because he was so excessively attached-to-mankind. *By* acting justly, thou wilt have God, as thy ally, [fellow-combatant.]

4. Life contains in itself many disagreeable things. A wise man will bear the misfortunes of life, more easily than others.[7] Impeccability is the greatest of properties, and is the attribute of good alone, but *it is the property* of noble *souls*, after the commission-of-wrong, to return as speedily as possible *to their pristine virtue*. Thamyris distinguished for his beauty and skill-on-the-harp, entered in a contest of music with the muses. When the Galatians overran Ionia and plundered its cities, the mysteries-of-Ceres being then-in-course-of-celebra-

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"Where much is to be gained, we must be
Servile against our natures."

1. So also the old English Proverb: "He that would know what shall be, must consider what hath been."—*Fielding's Prov.*

2. "Marsyas no more with great Apollo vies,
But vanquished yields the long contested prize."

3. Or: "successful."

4. Lit. "having perished in it."—Camoens has alluded to this:
"The strait,
Where hapless Helle left her name and died."—*Lusiad.* iii. 125.

5. Among the Romans it was called the "rostrum."

6. Sophocles puts a similar idea in the exhortation of Hercules to Philoctetes, when speaking of piety:

—— Οὐ γὰρ ἡ εὐσέβεια συνθνήσκει βροτοῖς·
Κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπολλύται.

—————— "Hold true piety;
Whether we live or die, that still survives
Beyond the reach of fate and is immortal."
Franckin—See Gr. Tragic Theatre.

7. A rigid regard to precision would require the following order: "A wise man will more easily than others, bear the misfortunes of life."

tion at Miletus, and the women being, *as usual*, collected in the temple, [which is at a short distance from the city,] a division of the Barbarians crossed into the Milesian-territory and suddenly making an irruption, captured the women.[1] The Sphinx on Oedipus' discovering her riddle, casting herself down from a high-rock, put-an-end-to-her-life.[2] Admetus being at the point of death, Alcestis-made-choice-of-death in his stead.[3] It is said, that the Lernean hydra had fifty heads and one body; and that as-often-as Hercules cut off one head, two others sprung up.

5. Glaucus, the son of Sisyphus was devoured by horses. It is said, that Acteon was devoured by his own dogs; but many are devoured by flatterers and parasites. Cycnus, being struck with a stone by Achilles, was not wounded, whence it is reported, that he was invulnerable. Minos king of Crete imprisoned Dædalus and Icarus: but Dædalus having made artificial wings, flew away together with Icarus: but Icarus perished in the sea, whence it was, from him, called the Icarian sea.[4] Phryxus having-learned, that his father intended[5] to sacrifice him, taking his sister and having, together with her, mounted on a ram, went over the sea to the *Pontus Euxinus*.[6]

6. Never hope, after having committed any shameful-act, to remain-undetected: for even although thou shouldst-escape-

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1. As illustrative of this irruption of the Gauls, may be quoted the following verses by Anyte:

"Then let us hence—Miletus dear, sweet native land farewell!
The insulting wrongs of lawless Gauls we fear, whilst here we dwell,
Three virgins of Milesian race, to this dire fate compelled
By Celtic Mars—yet glad we die that we have ne'er beheld
'Spousals of blood, nor sunk to be vile handmaids to our foes,
But rather owe our thanks to Death, kind healer of our woes."
B. & M.'s Gr. Anthology, p. 117.

This fact is also mentioned by St. Jerome, *lib. i. adv. Jovian.*

2. More agreeably to our vernacular tongue, the translation of this sentence might be arranged thus: "After Oedipus had solved the riddle of the Sphinx, she put an end to her life by casting herself down from a high rock."

3. Euripides although generally unfavorable to the female character draws a most affecting picture of Alcestis when taking leave of her husband and family. See his "Alcestis" and Woodhull's translation in the "Greek Tragic Theatre," vol. iii., p. 388. The choral parts of this play are very beautiful; and are spiritedly rendered by another translator. Of Charon the chorus sing:

"Let him be told so rich a freight before
His light skiff never bore:
Tell him that o'er the joyless lakes
The noblest of her sex her passage takes."

4. *Icarus Icariis nomina fecit aquis.*

5. Lit. "intends," or "is-about," &c.. the present for the past, or the aorist: a construction very common in Greek. See *Matthiæ, Gr. Gr.* § 504, *obs.* 1. See also § 502, for the use of μέλλω, with the infinitive.

6. Dionysius in his Argonautics says, that *Crius* [Κριός,] was the preceptor of Phryxus, and the first to perceive the treacherous designs of his step-mother. *Crius* advised immediate flight, and to prove the sincerity of the advice, accompanied his pupil. Hence arose the fable that Phryxus was saved by a ram [κριός,] and carried to Colchis. See *Gr. Scholia;* and *Preston's Trans. of Appollonius Rhodius, in loco.*

the-detection of others, thou wilt-be-conscious to thyself at least. Pyrrhus after engaging with the Romans, conquered them twice ; losing however many of his friends and generals, he cried out ; " if we should conquer the Romans in one battle more, we are undone." Themistocles being banished from Greece, and becoming wealthy, said to his children, " Oh my boys ! we were undone, had we not been undone !"[1]

7. No man was-deemed-worthy to associate with the gods, except such as possessed beauty : for it was through this means, that Pelops was-made-participant of ambrosia ; and Ganymede and several others. Theseus carried off Helen ; having-taken Pirithoûs as an accomplice ; and he [Theseus] felt the highest obligation to him for this assistance ; because Helen was endowed with an extraordinary share of beauty. Danaûs after having-fled from Egypt, got possession of Argos.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. The Persians offer-sacrifice to fire, and bringing unto it, the aliment of fire, they say " *O !* fire, *O !* lord, eat." The Egyptians worship animals[2], and their gods die, and are mourned, and the sepulchres of their gods are shown. As the shadow of necessity, follows those walking in the sun-shine ; so envy accompanies those advancing in glory.[3] To eat much takes-away the reasoning powers and renders the soul heavy-and-sluggish,[4] and fills it with anger and peevishness. Athamas the king[5] of Bœotia begot of[6] Nephele, a son *called*

1. That is, " We would never have attained to our present good-fortune, had we not had the misfortune to be driven into exile"—by his countrymen, the Athenians. The conceit is miserable enough.

2. The word θηρίον—dim. fr. θήρ—as used in the text, is generally applied to reptiles and animals of the inferior kind :

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat ?

exclaims *Juvenal*, in the commencement of that powerful and caustic satire, [15] which he dedicated to his friend Volusius of Bithynia. It were to be wished that the intolerant bigots and frantic zealots, throughout the United States, who have so often disgraced their name as Americans, and their character as christians, would only read this satire, and there behold a lively picture of the dreadful atrocities perpetrated on so many human beings, for no other crime than difference of opinion on religious matters. *Bishop Burnet* in his *Pastoral Care* strongly recommends the frequent reading of *Horace*, *Juvenal and Persius*, to all Divines : " as giving a very generous sense to those, who delight in reading them often."

3. In an old collection of modern Latin poetry, is a passage, which so pertinently although somewhat epigramatically illustrates the fine sentiment of the text, that the Translator deems an apology for its insertion, quite unnecessary :

Captantem refugit, fugientem captat, et umbra,
Gloria post sequitur ; præ velut umbra fugit.—Ant. F. Castrod.

4. What the old English writers would express by the epithet " lumpish."

5. Lit. " exercising-sovereign-power-over."

6. See *note* 6, *par.* 5. *sect.* xi.

Phryxus and a daughter *named* Helle: but he afterwards married[1] Ino, of whom were born unto him, Learchus and Melicerta.

2. Aristophanes says of Pericles, that he lightened, he thundered, he confounded Greece. In the Peloponnesian war, one man rectified the disorders of the city, and established its tranquility on a firm foundation, and undauntedly-opposed-himself both to war and pestilence.

3. When Alexander had conquered Darius, he sent-orders to the Greeks to elect him a god. Juno sent two serpents to destroy Hercules while yet an infant; but the child not-at-all terrified, squeezing with each hand, the neck *of the reptiles*, strangled the serpents. Conon *after* having-conquered the Lacedæmonians in a sea-fight at Cnidus, and having-sacrificed a hecatomb, feasted all the Athenians. What plague or earthquake has depopulated so many cities, or cut-off and destroyed so many generations of men, as the ambition of kings? Minerva provided a kingdom for Cadmus; and Jupiter gave him a wife—Harmonia; and all the gods leaving heaven, celebrated his marriage, with song, while banquetting in the Cadmea. Xerxes with his army-and-equipments sailed through the continent, and marched across the sea; by bridging-over the Hellespont, and digging through Athos.[2]

4. Jupiter *after* having *thus* threatened the gods, exclaims, "If I wish, I will let down a chain from heaven, and if ye suspended therefrom, should-by force-endeavor to drag me down, ye shall labor in vain, for assuredly ye can not draw me down; but if I so choose, raising up not only you, but also the earth and the sea along-with-you, I shall suspend you-in-mid-air." Pythagoras the Samian, first among the Greeks had-the-courage to assert, that the body should die forever, but that the soul soaring-upwards would-depart immortal and exempt-from-old-age. Empedocles beholding the luxurious-extravagance of the inhabitants of Agrigentum made-the-following-remark "the Agrigentinians revel, as if they were to die to-morrow, and build and furnish their houses, as if they were to live for ever." Hercules seeing Hesione exposed to the whale, undertook to rescue her, if he should receive the mares of Laomedon.

5. The two sons of Aloeus being impious suffered condign-punishment, because they had-been-constructing a ladder

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1. See note 6, page 31.
2. See *Spence's Anecdotes*, for an account of Pope's ideas on the feasibility of forming this mountain into a colossal statute of Alexander: a proposal actually made that prince by Dinocrates, the architect.

to heaven. In ancient times, there were[1] many statues of the gods ; some of which were-revered, from religious-awe, and others were-admired, on-account-of their beauty.[2] Thou shouldst never say of any thing, that " I have lost it," but that " I have returned it :"—thy child has died ;—it was returned : —thy farm has been taken away ;—therefore[3] was this also returned. Actæon having been reared-and-brought-up by Chiron was taught hunting and was afterwards devoured on Cithæron by his own dogs.

6. Fortune has not generously-bestowed, but usuriously-lent, riches to the wealthy.[4] The tent of Alexander was of the most costly description ; for golden pillars divided it throughout, and the roof was gilt ; and it was moreover adorned with rich-and-splendid ornaments. And first, five hundred Persians stood round it ; clad in purple and yellow garments ; after these, were one thousand archers dressed in flame-colored and scarlet robes.

7. Know thyself ;[5] talk not much : him, who is dead, pronounce happy : reverence thy elders ; let not thy tongue outrun thy mind : govern thy anger : when treated with-injustice, be reconciled ; but when treated-with-insult, take vengeance.[6] Be mindful of thy friends present and absent. Love thy neighbor ; obey the law ; revere the gods ; honor thy parents ; govern thyself ; esteem prudent-fore-sight ; abstain from vice ;[7] be-frugal-of time ; think-of the future ; associate with the wise. Having received, make-a-return ; seek what-is-useful ; boast not of *bodily* strength ; associate not with

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1. The idiom usually followed by the Attic writers would here require the verb sin. ; but the older Ionic and Doric writers frequently join the nom. plu. neut. with the verb plu.,—*ἀρχαϊκῶς*. See *Matth. Gr. Gr.* § 299.

2. Such also is the remark of the writer of the Book of *Wisdom*, " For by the vanity of man idols came into the world. * * * And to the worshipping of these, the singular diligence of the artificer helped to set forward the ignorant. * * * And the multitude of men being carried away by the beauty of the work, took him now for a god that a little before was but honored as a man."—xiv. 18, 20. The whole of this chapter is well worthy of attention for its curious remarks on the origin and progress of idolatry.

3. As *οὐκοῦν*, is properly an interrogative, might not the last member of the sentence be more spiritedly translated—" then was not this also returned ?"

4. Or, as the sententious *Syrus* not less happily expresses it :

Fortuna usu dat multa, mancipio nihil.

Many of our modern writers of maxims are largely indebted to the *Mimes* of this facetious poet, and performer : none however to the same extent, as the celebrated *La Bruyere*. See Rollin's *An. Hist.* vol. 2, p. 483, *Dearborn's* N. York edit. : and the Art. Publius. Syrus, in *Lempriere's Bibliotheca Classica ;* improved by *Anthon.*

5. The author of this great moral precept is unknown. By some it is attributed to Thales, by others to Chilo. See *Tenneman's Hist. of Philosophy*, in loco. It was written on the *façade* of the temple at Delphi, hence Plato, in his *Phædr.* § 8, p. 320, *ed. Ast.*, calls it *Δελφικον γραμμα.*

6. It is to be regretted, that a sentiment so utterly subversive of the peace and happiness of civil society, as well as so entirely repugnant to the divine precepts of a meek and lowly Savior, should have been retained by the German compiler of the *Greek Reader.*

7. Or,—" avoid evil."

bad men ; but always keep company with[1] the good ; fear the gods ; do not swear a false-oath.

Minos : " Let this robber be cast into the Pyriphlegethon ;[2] and let this sacrilegious-fellow be torn-to-pieces[2] by the Chimæra ; and let this tyrant have his liver devoured[2] by vultures : but do ye, good *and pious souls* go[2] to the Elysian field, and inhabit the isles of the blessed, in recompense for the just and virtuous actions, ye performed during your life.[3]

8. Socrates used-to-say, that other men indeed lived, that they might-eat, but that he ate that he might-live. The same [philosopher] wished, that young persons should frequently view themselves in a mirror, in order that if comely, they might become worthy *of that comeliness*, and if homely, they might by education, conceal this homeliness. Solon being asked how injustice, in a state, might be prevented, answered, " if those not receiving an injury, would resent it equally with[4] the injured." Pythagoras being asked how a drunkard[5] could be restrained from intoxication, answered, " if he would always behold his own actions, *while in that state.* Anacharsis being asked, how a person might-be-deterred-from-intoxication, answered, " if he would observe men intoxicated, what they do.[6] Theopompus—to one asking him, how a person might securely preserve kingly power—replied ; " if he grant to his friends, proper freedom-of-speech, and not overlook those-in-authority *under him*, when acting-unjustly." Evagoras was so pre-eminent in the accomplishments both of body and of

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1. Lit. " adhere to the good."

2. In the Greek, as well as in the English language, the perfect tense refers not only to the past, but also to the present time ; whenever the former is a continuation of the thing or action specified in the latter : and this meaning, both languages impart to the perfect tense of all moods, without distinction. So far do the idioms of both languages agree ; but in the significations of the participles, the infinitive and imperative moods, the copious and expressive Greek has a decided superiority. To convey the meaning of the mood last mentioned, the English has only one tense—the present, while the Greek has no fewer than four :—the present, the perf. and the two aorists : to every one of which, the grammarian *Appolonius*, who wrote between 1600 and 1700 years ago, has moreover assigned a future signification : and with great reason ; for the tenses of the imperative mood in all languages must, from the very nature of things, have more or less of a future meaning.

Hence the proper meaning of the above sentence is—" Let this robber be cast into the Pyriphlegethon, there to remain ; let that sacrilegious-fellow continue to be torn to pieces by the Chimæra ; and let this tyrant begin to have his liver ever devoured, but never consumed, by vultures ; but do ye, good and pious souls, go to the Elysian field. and henceforth inhabit the isles of the blest."

☞ Similar observations may be readily applied by the ingenious student to similar modes of expression, interspersed throughout the classics. See the much neglected, but really valuable *Port Royal Gr. Gr.* Book iii. Rule xliv., Annot. and Book viii., Ch. x., Ob. 2. From a perusal of this excellent grammar, written 200 years ago by Mons. Lancelot, the inquisitive scholar may learn how little, after all, has been contributed, within that period, to philological science.

3. *Anglice*, " lives."

4. The English idiom would require, " equally as," &c.

5. Lit. " a wine-guzzler."

6. Our vernacular construction might run thus ;—" if he would observe the actions of men intoxicated,

mind, that as often as the kings of that period, turned-their-attention towards him, they were-struck-with-alarm and felt-serious-apprehension for their regal-authority; but as often as they attentively-considered his turn-of-mind, they acquired so much confidence as to believe, that, if any other should attempt to commit any act of hostility against them, Evagoras would be their friend-and-auxiliary. The poets have related such stories concerning the gods, as no one would dare to assert concerning his enemies.

9. Euclid the disciple-of-Socrates, hearing his brother saying, "may I perish if I do not punish thee," said, "but may I perish, if I do not persuade thee to love me." "If any one should exclude the love of glory from mankind, what virtue would then be among us, or who would-be-eager to perform any splendid achievement?"[1] By the same act-of-blowing, thou canst kindle the fire and make it larger in a short space; and thou canst extinguish the light of the lamp.[2] Thou mayest become very celebrated, if thou shouldst appear not doing those things, with which thou wouldst reproach others, if they did them. If we had all imitated the sloth and cupidity of the Lacedæmonians we had been ruined forthwith; but if we had wished to make use of the established-customs of the Egyptians, we might spend our lives happily.

10. Socrates said, that he differed from other men, inasmuch as they lived, that they might-eat, but that he ate, that he might-live. Observe thy actions, as in a mirror, that if good, thou mayst embellish them, and if shameful, *that* thou mayst conceal them. On every one, who, while intoxicated committed a crime, Pittacus imposed a double penalty; in order, that *his fellow* citizens might not drink-wine-to-excess. If a person drink wine in-moderation, *it* invigorates[3] the body, and does not injure the mind; but if he drink to excess, and should become intoxicated, he performs shameful actions, and affords a ludicrous spectacle to others. Apollo obtained-it-as-

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1. In the *Tus. Disp.* Cicero has a similar idea, where he says,—*quo quidem dempto, quis tam esset amens, qui semper in laboribus, et periculis viveret?* This has been still further improved by *Milton*:

> "Fame is the spur, that the clear spirit doth raise,
> To scorn delight, and live laborious days.—*Lycidas.*

But the great Roman Satirist has adhered more closely to the original than either:

> * * * *Quis enim virtutem ipsam amplectitur ipsam*
> *Præmia si tollas?* * * * * * * Juv. X. 142.

2. Nearly the same idea occurs in *Ecclesiasticus*: "If thou blow the spark it shall burn as a fire; and if thou spit upon it, it shall be quenched: both come out of the mouth.—xxviii, 14.

3. The aorist ὤνησε, is, in this passage, generally understood to signify, "is-wont-to-invigorate;" but the Translator considers it more correct, as well as more elegant to render it as if the verb were actually in the present tense.

a-request from the fates, that when Admetus should be about to die, he might be exonerated from death, if any person would voluntarily choose to die in his stead. When Pompey and Cæsar were-at-variance, Cicero said, "I know from whom I flee, without knowing to whom I flee." Runaway-slaves although they are not pursued, flee-through-terror, but silly persons are afraid, although they do no wrong.

The Cretans oblige their children to learn the laws, *set* to a certain melodious-air, in order, that they might be charmed by the music, and might the more easily fix them in their memory. Diogenes seeing an unskilful archer *about to take aim*, seated himself near the mark, saying, "*I do so*, that I may not be hit."

—Exclusive of unavoidable evils,
We ourselves moreover-procure others for ourselves:
We are afflicted, if any one should sneeze;[1] if *any one* should speak an-ill-omened-word,
We are exasperated: if any one should see an object-in-a-dream,[2] greatly
Are we terrified: if an owl should hoot, we are filled-with-anxiety-and-alarm.

11. Hercules was taught to drive-the-chariot by Amphityron; to wrestle by Autolycus: to shoot-with-the-bow by Eurytus; to contend-in-arms by Castor; to play-on-the-harp by Linus:—the latter being struck with a harp by Hercules, was-killed; for being-irritated he slew Linus, who had reprimanded him.[3]

Pythagoras is said to have-enjoined his disciples, to reverence their elders; not to swear by the gods; to wage-war with iniquity; neither to destroy nor to injure any cultivated-

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1. Like many other customs prevalent at the present day, that of deprecating some inexplicable or impending calamity from a person, who happened to sneeze, was very common among the ancients. In that extravagantly humorous epigram in the *Anthologia*, on the nasal protuberance of *Proclus*, occurs the following:

Οὐδὲ λέγει σεῦ σώσον, ἐαν πταρῇ. * * *

Petronius Arbiter, in allusion to the same practice among his countrymen; *Giton continuo ita sternutavit, ut grabbatum concuteret, ad quem mox Eumolpus conversus, salvere Gitona jubet*: ch. 98.

All over the East, and among those nations deriving their origin thence, the custom is still tenaciously observed. The Turks say, "Emrouni tchoke allion!" "may your life be continued:" the Arabs ejaculate, "Allah y hamet!" "may God have mercy on you:" the modern Greeks exclaim, "Zethi!" "long life to you:" while the Irish never fail to implore the protection of heaven, on the person affected, with a pious "God bless us," or "God protect you:" and what is worthy of remark, the old Romans and the Irish [from a very remote period to this day] both regarded a third sternutation as unlucky. See also *Curiosities of Literature*, 1st. vol., for an amusing chapter on this subject.

2. Or—"a vision."

3. The ultimate and penultimate members of this sentence might be arranged more agreeably to our vernacular idiom as follows: "Hercules being, *at one time*, greatly irritated by a reprimand of the *unlucky* musician, killed him with a blow of his harp."

plant; not to say nor do any thing in anger. Chilo one of the seven wise men used-to-lay-the-following-injunctions;—to govern the tongue; not to calumniate *our* neighbours; to honor old age; to prefer loss to dishonest gain; not to ridicule the unfortunate; to obey the laws.

It is said, that Cadmus the *son* of Agenor was sent by the king *his father* from Phœnicia, in-quest-of Europa; *at the same time*, receiving orders, either to bring back the damsel, or not to return to Phœnicia: it is further said, that not being able to find her, he despaired of any return home, and in compliance with a certain oracle, founded Thebes. *It is also said*, that he, having fixed his abode there, married Hermione, by whom he had Semele, and Ino, and Autonoe and Agave.

12. Empedocles[1] is said to have leaped into the craters of Ætna, and to have disappeared; wishing to give-currency-to-a report, that he was become a god; but that he was afterwards detected;—one of his sandals having being thrown up *from the craters:* for he was-in-the-habit of wearing brazen *ones.*

It is easy to censure and reprove; but to devise how the present-circumstances may become better, this is the part of a prudent counsellor. To form a conception of God is a difficult matter; but to describe Him, is impossible; for it is impossible for a corporeal creature to describe an incorporeal being.

The Athenians assert, that Ericthonius was produced from the earth and that the first human-beings sprung-to-life from the soil of Attica, but the Thebans relate, that men sprung from the serpent's teeth. Among their traditionary tales, the Mysians relate, that Bacchus was reared and brought up among them; and that on this account, *their* island was very dear to him.

There is a tradition, that the island of Delos, before Apollo made his appearance among mankind, had been concealed in the sea; but, on that god's appearing,—that it emerged from the depths and remained stationary in the midst of the waves.[2]

13. Anaxagoras is said to have been accused of impiety, because he asserted, that the sun was an *immense* ignited mass

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1. * * * * He who, to be deem'd
A god, leap'd fondly into Etna flames
Empedocles. * * * * *—*Paradise Lost.*

2. Thus alluded to in Byron's admirable lines:

The isles of Greece! the isles of Greece!
Where burning Sappho loved and sung:
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung.

of iron; but Pericles undertaking-his-defence, *it is said*, that he was *only* fined five talents and banished.[1] *A silly fellow* going to see *an acquaintance*, who was sick, asked about his health, but the patient was unable to answer; therefore getting-into-a-passion, he says, "I hope, that I also may be sick, and I shall not answer thee, after-coming to *visit me*." It is said, that the Chimæra was reared by Amisodarus, but, that she had been born of Typhon and Echidna. As soon as Xerxes heard, that the Hellespont had been bridged over and Athos cut through, he set out from Sardis. Plato advised drunkards to look-at-themselves-in-a-mirror; for that they would thereby be restrained from conduct-so-indecorous.

The bad man is punished both living and dead. The gambolling of dolphins always portends an approaching storm.[2] Those Athenians staying at Salamis, beholding Attica devastated-by-fire and hearing that the sacred grove of Minerva was uprooted and destroyed, were exceedingly disheartened.

Dædalus being the first, who made the legs of statues outstretched, and their arms extended, was reported to have fashioned living statues; for the artists anterior to him fashioned statues *with* their eyes closed,[3] and having their arms hanging down and fastened to their sides.

14. An envious fellow having *at one time*, his-countenance-overcast-with-gloom, Bion remarked, "either some evil has happened this fellow, or some good, another." To another person squandering away his patrimony, the same philosopher said, "the earth swallowed up Amphiaraus, but thou dost swallow up the earth." It is said, that Minos after having reigned with the most scrupulous regard to established laws, and in the strictest observance of justice and equity, was appointed a judge in Hades. Children until born forty days neither laugh nor cry, but when asleep *do* both.

Lamachus was *once* reproving one of his officers, who had committed an error, and on his saying that he would do so no more, *Lamachus* remarked that in war, it was not permitted to err twice. Demosthenes being *once* loaded-with-invective by a certain person, made this *sensible* reply, "I will not de-

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1. This is alluded to in the humorous lines already quoted from Hudibras:

"And Anaxagoras long agone
Saw hills as well as you i' th' moon
And said the sun was but a piece
Of red hot iron as big as Greece:
And sooner than he would recant
Th' opinion, suffered banishment."

2. Lit. "The dolphins gambolling portend an approaching storm." By some naturalists at the present day, this is said of porpoises.

3. Lit. "closed *as to* their eyes."—*κατά* understood.

scend to a contest in which the vanquished will be the better man."[1]

If any one imagines that life in the city is more agreeable than that in the country, let him consider with himself how pleasant it is, to behold the grapes hanging from the vine, how pleasant it is, to behold the fields-of-standing-corn agitated by the gentle zephyrs ;[2] how pleasant *it is* to hear the oxen lowing, and the sheep bleating ; what a delightful-spectacle *it is, to behold* the calves skipping *about* and sucking the milk : to me indeed it appears, that the *shows* exhibited in the theatres are as nothing, in comparison to the pleasure *arising* from these things.

Mythologists-relate, that Ceres being unable to find her daughter, after having lighted torches at the craters of Ætna, traversed many regions of the habitable-world, and bestowed-gifts on those persons particularly, who *had* received her-with-hospitality ; giving them as-a-recompense, the seed of wheat.

As Saturn *was in the habit of* devouring his *male* children, Jupiter after being stolen away by Rhea, and conveyed into Crete, was nourished by a goat. Icarus the son of Dædalus —on account of the melting of the wax,[3] which fastened his *artificial* wings, and *on their being thus loosened from his shoulders and* floating away,[3]—fell into the sea.

1. Lit. "Demosthenes, a certain fellow reviling him, said, 'I will not descend to a contest, in which the vanquished is a better man than the vanquisher.'"
2. Lit. "by the breezes of the zephyrs."
3. Lit. "his wax melting, and his wings floating away."

FABLES AND ANECDOTES.

I. ÆSOP'S FABLES.

1. *The Wolf.* (No. 219. Hauptman's ed.)

A wolf having espied *some* shepherds eating mutton in a tent, drawing-near exclaims, " what an outcry would be here, were I *found* doing this !"

2. *The Lioness.* (No. 216.)

A lioness being reproached by a fox, on account of her bringing forth only one *cub*, through the whole period of her life ;—" one," replied *she*, " but that one a lion."

3. *The Fly and the Ox.* (No. 214.)

A fly[1] seated himself on the horn of an ox, and began-to-buzz : he *then* says to the ox, " if I incommode-thy-neck-by-my-weight, I will depart ;" but the animal replies, " neither when thou camest, was I conscious, nor if thou remain, shall I care."

4. *The Peasant and the Serpent.* (No. 170.)

A peasant, in the winter season, finding a serpent benumbed with cold, *and* having taken[2] it up, placed it in his bosom. But the reptile becoming-animated with the heat, and resuming its natural disposition, stung its benefactor.

5. *The Fox and the Grapes.* (No. 156.)

A fox having seen some clusters-of-ripe-grapes suspended, *from high poles*, endeavored to get at and devour them : but after having labored much and being unable to reach them, consoling himself for the grievous-disappointment, he exclaims, " they are still unripe."

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1. Lit. " a gnat."
2. Lit. Regular English construction would require, " took it up and placed it in his bosom."

6. *The Kid and the Wolf.* (No. 139.)

When a kid standing on the top of a house, saw a wolf passing by, it-began-to-mock and revile him: but the wolf said, "O, my good sir, it is not thou *that* revilest me, but thy place."

7. *The Boy bathing.* (No. 311.)

A boy bathing in a river ran-great-risk of being drowned, and perceiving somebody passing by, cried out, "help me;" the fellow nevertheless began to reprimand the boy for his rashness; but the boy says, "now at least help me, and afterwards reprimand me, *when* rescued from peril."

8. *The Dog and the Fox.* (No. 212.)

A hunting dog beholding a lion gave-him-chase, but the latter turning around began to roar, *when* the dog in-consternation ran away. A fox observing him, cried out, "thou silly creature! didst *thou* venture to give chase to a lion, whose very roar thou wert unable to endure?"

9. *The Wolf and the Lamb.* (No. 229.)

A wolf was *once* in pursuit of a lamb; but the latter made his escape into the temple. On the wolf's inviting him out, and saying, that the priest would[1] sacrifice him to the god, the *fugitive* answered him *thus*, "it is however more eligible for me to become a victim for the god, than to be torn in pieces by thee."

10. *The Ass in the Lion's Skin.* (No. 259.)

An ass having covered himself with a lion's skin, was supposed by every one to be a lion; and there was a flight of men and a flight of herds-and-flocks. But when the wind blowing more than usually strong, divested him of his covering, then all running up with staves and clubs, soundly belabored the imposter.[2]

11. *The Woman and the Hen.* (No. 24.)

A certain widow-woman had a hen which-used-to-lay[3] an egg for her every day: but supposing, that if she should give the fowl more barley, the *creature* would[4] lay twice a day:

1. Lit. "will sacrifice," &c.
2. Lit. "him."
3. Lit. "laying."
4. Lit. "will," &c.

she does so. But the fowl becoming fat, was unable to lay once a day.

12. *The Birds and the Peacock.* (No. 53.)

The birds wishing to appoint a king, the peacock on account of his beauty, considered himself worthy of being elected. But whilst the other birds are making the choice, the jackdaw slily urging-an-objection, asks, "but if under thy reign, the eagle should undertake to attack us, how wilt thou protect us from him?"

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Zeno, *at one time*, scourged a slave for theft: and on the fellow's crying out, "it had been fated for me to steal,"—"and to be scourged *for it*," retorted *the philosopher*. 2. To a silly-babbling young man, he observed, "for this reason, we have two ears, *and* but one mouth; that we may hear more, but, speak less." 3. A young man talking a great deal, Zeno said, "thy ears have flowed [or run] into thy mouth."[1] 4. Antigonus having sent ambassadors to Athens, *and* Zeno together with other philosophers, being invited by them to supper—whilst they, in their cups, were all eager to display their great-learning,—alone remained-silent. The ambassadors asking what they should report of him to Antigonus; "this very circumstance," replied he, "which ye behold, that there is one philosopher at Athens, who knows how to be silent."[2]

Aristotle.

5. Aristotle being, at one time, reproached because he had given alms to a bad man, made-this-excuse; "I had-compassion not on the manners, but on the man." 6. Aristotle used-

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1. The precision of our vernacular tongue would require a construction not unlike the following:—"To a young man in the habit of talking a great deal, Zeno said, 'thy ears have run [or flowed] into thy mouth.'"

2. Although the above may be considered a pretty accurate version of the text, agreeably to the Greek idiom, yet as it is not strictly conformable to the idiom of our own language, a more correct *English* version is here subjoined:—

Antigonus, at one time, sent ambassadors to Athens. Zeno, together with other philosophers, was invited by them to supper: and whilst all the other learned guests were, in their cups, straining every effort to make a display of their vast erudition, he alone remained silent. *Surprised at conduct so unusual among his brethren*, they asked what they should report concerning him to Antigonus, "this very *circumstance*, which you behold," said he, "that there is at Athens, one philosopher, who knows how to be silent."

to-say, that "the Athenians had discovered[1] wheat and invented laws; the wheat however," [would he say] "they used, but the laws, they did not." 7. To one boasting that he was from a great city, he remarked, "this was not to be regarded, but whether or not a person is worthy of a great country. 8. Being asked how students could-make-steady-progress, he answered, "if emulously-striving-to-overtake those before, they do not wait for those behind, them." 9. Being asked how we ought-to-assist our friends, he replied, "as we would wish, they should assist us." 10. Aristotle being greatly-annoyed by a talkative young man and teased by his absurdly-unseasonable questions—the babbler frequently asking him—"is not this, which I say, wonderful"—*sarcastically* answered, "that *indeed* is not wonderful, but that any one having feet could-patiently-endure[2] thee."

Plato.

11. Plato seeing a certain person behaving insolently to his father, gave-him-this-reproof; "wilt thou not cease, young man, to treat him with contempt, by whose means, thou canst-presume to entertain any elevated notions *at all.*" 12. Plato being once angry with his slave, said to Xenocrates, who was standing by,[3] "take and scourge this *fellow*, because I am angry."

Socrates.

13. To Alcibiades complaining, that Xantippe *so incessantly* scolding, was *become* intolerable, he observed, "art not thou obliged to endure cackling geese?"[4] 14. Xantippe said, that, in the various changes, which came[5] upon the city and

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1. Here, by a species of Zeugma, the verb εὑρηκέναι must be translated in two different senses, as it refers to πυροὺς and νόμους respectively;—"discovered wheat and invented laws." In Latin, the use of this figure is very common:

Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon. * * * VIR. 2. 258.

And again:—

Sacra manu, victosque Deos parvumque nepotem,
Ipse trahit. * * * * * * VIR. 2. 320.

Quod arduum sibi, cætera legatis permisit.—TAC. ANN. 2. 20. *Ita illa seu negligentia, seu malignitas Principum, cum ab consultis impunitatem, recte factis nullum præmium polliceretur.*—PLIN. PANEG. 70.

2. That is, "could patiently remain listening to thee."

3. Lit. "Xenocrates standing near," he [Plato] said, "taking this fellow, scourge him," &c.

4. St. John Chrysost, bids his auditors "learn patience from the example of Socrates," a pagan, who chose a very shrew for his wife, and being asked how he could bear with her, said: "I have a school of virtue at home, in order to learn meekness and patience by the daily practice." The saint adds, "it was a great grief to him to see Christians fall so far short of the virtues of a mere heathen."—*Homil.* 26.

5. Lit. "innumerable changes having come upon (*or* befallen) the city."

themselves,[1] the countenance of Socrates appeared unchanged, both going out of the house, and coming back to it.

Diogenes.

15. To one saying, that life was an evil, Diogenes remarked, "life *is* not, but to live wickedly *is*." 16. Diogenes of Sinope surnamed the dog,[2] made use of every place for every occasion; both *for* eating, and sleeping, and holding discourses. Becoming-enfeebled-from illness, he used a staff for his support, and he ever after carried one. He used also to carry a wallet, in which was his food. Having sent word to a certain person to provide a hut for him, and *that person* delaying *to execute the order*, he made use of a kind of tub, for his abode. 17. When Diogenes was leaving his own country, one of his slaves, by name Manes, accompanied him: this man not enduring a sojourn with him, ran away: and some persons exhorting him to seek for the fugitive,[3] he said, "is it not a shameful thing, that Manes should not want Diogenes, and that Diogenes should want Manes?" 18. Having at one time seen a little boy drink out of his hands, he cast the cup out of his wallet, exclaiming, "a little-boy has surpassed me in thriftiness." He also threw away his bowl, having, in like manner, seen a little boy, after he had broken his vessel, receiving boiled-lentils in some bread hollowed out. 19. Having lighted his lamp during the day, he said, "I am looking for a man." 20. When taken captive and put-up-for-sale, on being asked, what he knew how to do, he answered "to govern men," and to the crier he said, "ask-by-public-proclamation, if any one *present* wishes to buy a master for himself." 21. To Xeniades who bought him, he remarked, that "he [Xeniades] should obey him although he was a slave: for the physician or the pilot, although he be a slave, must have obedience paid him." 22. A certain bad man having inscribed on the front of his house, "let nothing evil enter here;" Diogenes asked "where then can the owner of the house enter?" 23. Going out of

1. That is, "herself and family."
2. Leonidas of Tarentum has left us an epigram on Diogenes, which is highly characteristic:

Sad minister of Hades, who alone
With thy black boat canst pass o'er Acheron!
What tho' that fearful boat nigh sunken be
With its full freight of souls, yet take in me,
The Dog, Diogenes—'tis all I ask
Beside my comrade scrip and leathern flask,
This tattered cloak and mite to pay the ferry—
All I possessed in earth to make me merry;
And all I wish again in hell to find,
I have left nothing in the world behind.—*Bla. & Mer. Gr. Anthol.*

3. Lit. "him."

the bath, to one asking, if many men are bathing, he answered-in-the-negative; but to one asking if there was a great crowd, he answered-in-the-affirmative. 24. On-account-of-the-mice that used to stealthily-creep[1] near his table, he would say, "lo! even Diogenes maintains his parasites, [or flatterers."] 25. To one asking him, at what hour, a *person* should dine, he answered, "when he wishes, if a rich man, and when he has it in his power, if a poor man." 26. Plato having defined man as a two-footed animal, without wings, and having gained great applause for this definition, Diogenes having stripped a cock-of-his-feathers, turned the fowl into his school and cried out, "there is Plato's man!" 27. Diogenes *once* asked a prodigal for a mina, and on the latter's demanding "why askest thou *only* three oboli from others, but from me a whole mina?" he replied, "from others indeed, I expect to receive again, but from thee, never." 28. A certain inhabitant of Attica finding fault with him, because praising the Lacedemonians more, he did not fix-his-abode among them, "*why should I?*" for neither does the physician, being operative of health make his abode among the healthy." 29. Diogenes used-to-compare his removal from Corinth to Athens and again from Thebes to Corinth, to the sojournings of the king *of Persia;* in the spring at Susa; in the winter at Babylon; and in the summer, in Media.

Antisthenes.

30. Antisthenes being, at one time, applauded by a bad man, exclaimed, "I much fear, that I have committed some bad action." 31. Being asked what *extraordinary* advantage-had-accrued to him from philosophy, he replied, to be able to associate-with himself. 32. Being asked what was the most necessary of the sciences, he answered, "to unlearn evil." 33. He advised the Athenians, that they ought to decree-by-vote, that asses were horses; but on their deeming

1. Literally: "having crept." *** Here it may be remarked, that none of the meanings, attached to the verb ἑρπύζω, in the best Greek Lexicons, would seem sufficiently expressive of the lively motions and rapid evolutions of these tiny and timid creatures: when making their salient sallies from numerous lurking places, they will snatch up and carry off the plunder in the twinkling of an eye. This assertion of the Translator will perhaps excite less surprise, when he states a fact known to every classical scholar, that the same verb is given in the Lexicons to express the motions of the active lively mouse, as well as of the imperceptibly creeping ivy!—*ex. gr. Mures dicuntur ἑρπύζειν ἐπί τὴν τράπεζαν, apud Laërt. Dicitur et hedera ἑρπύζειν, in quodam Epigr. in Soph.* See *Scapula in locis.* From this, as well as from various passages in the ancient classics, it would appear that even the copious Greek, rich as it is beyond all other languages in the almost inexhaustible variety and wonderful flexibility of its compounds, had no word sufficiently expressive of this little creature's nimble movements; as we find the Attic and elegant Aristophanes himself obliged to coin the word μυσπολέω, "*to run about like a mouse.*"—*Vesp.* 140.

this to be absurd—"yet, even generals," retorted he, "are made by you,—having learned nothing *of the art of war;* being only elected *such.*" 34. He used to say, that it was more eligible to fall in with ravens than with flatterers: for that the former no-doubt tear and devour the body of the dead, but the latter ruin[1] the soul of the living.

Aristippus.

35. Aristippus being-asked what advantage had accrued unto him from philosophy, answered "to be able to associate confidently with all ranks." 36. Being, at one time, asked, what good, philosophers could effect, he answered, "that although all laws were abolished, we would live, just as if *they were still in full force.* 37. Being asked in what respect a wise man differed from the fool, he answered, "send both naked into a strange country, and thou wilt know." 38. Being asked in what manner, the educated were superior to the uneducated, he replied, in the same degree, that tamed horses were superior to the wild, or untamed. 39. Being asked, what things boys ought to learn, "those," rejoined he, "which they should practise when become men." 40. Being-asked by a certain person, in what *respect*, his son would be the better, after being educated; "why if in nothing else," replied he, "in this, at least, that in the theatre, he will not sit as a stone upon a stone." 41. A certain man placing[2] his son under him, for instruction, Aristippus demanded five hundred drachmas, *as tuition fee:* on the other's remarking; "for the same sum, I can purchase a slave,"—"purchase one," said the philosopher, "and thou wilt possess two."[3] 42. His slave

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1. Considering another Zeugma to be included here, the Translator has assigned a different sense to λυμαίνεσθαι, as it is referred to κόρακας and to κόλακας respectively.

2. That is: "When a certain man was placing," &c.; or the member of the sentence might be regarded as the nom. absolute, which is not repugnant to the custom of the best English writers.

3. This sarcastic observation would appear to have been the germ of Sir Thomas Elyot's well merited rebuke of niggard parents, in his rare work "*The Boke named the Gouernour.*" After remarking what care a nobleman or "gentylman," will take on hiring a cook or falconer to ascertain if he thoroughly understands his business, that his services may thereby be secured by muche wages and other bounteous rewards," "but," continues Sir Thomas, "of a scholemaister to whom he will commytt his chylde to be fed with learnyne and instructed in vertue, whose lyfe shal be the principle monument of his name and honor, he never maketh further inquirie, but wher he may have a schoolemayster, and wyth have littel charge. And yf one per chance be founden well learned, whiche wyll not take paynes to teache wythout great salarye, he then speaketh nothyng more, orels sayeth, What shall so muche wages be gyven to a schoolmayster which would kepe me two servantes? To whom may be syad these wordes, that by his sonne beyng well learned, he shal receyve more commoditie, and also worshyp, than by the service of a hundred cooks and falconers."—"*The Boke named the Gouernour, Lon.* 1565."

Here Juvenal's caustic lines will naturally occur to the classical reader;

carrying some money on a journey, and being oppressed with the weight, he gave him these orders; throw away the larger portion, and carry as much as thou art able." 43. Being asked by Dionysius, why philosophers frequent the doors of the wealthy, while the wealthy do not frequent those of the philosophers, he answered, "because the latter know what they want, but the former do not." 44. Diogenes once *while* washing some esculent-vegetable, jeered Aristippus, who was passing by, and said, "if thou hadst learned to eat [or be satisfied with] these, thou mighst not wait[1] at the courts of kings;" "but," retorted the other, "if thou hadst known how to associate with men, thou mightst not wash vegetables." 45. It happened, that, he once sailing to Corinth, and being overtaken by a violent-storm, was very much terrified, wherefore to a person remarking, "we the unlearned are not afraid, but ye, the philosophers are dreadfully-alarmed;" he retorted, "how *should it be otherwise*, whereas we are not anxiously-concerned about lives[2] of equal value?"

Solon. Gorgias.

46. Solon having lost his son, wept *bitterly;* and on a certain person's remonstrating with him, that he profited nothing by weeping, he replied,—"on that very account therefore do I weep." 47. Gorgias[3] the Leontinian being asked, by leading what mode of life, he had attained to so advanced an age, replied, "by never either eating or drinking any thing for *mere* pleasure."[4] 48. Gorgias when now old being asked, if he would willingly die, answered, "certainly, for in the same manner, would I willingly depart from a decayed and falling house." 49. The same *philosopher* being near the close of his life, and being overcome with extreme debility, sinking by little and little, into a slumber, he lay still. But if any of his

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Hos inter sumptus, sestertia Quintiliano,
Ut multum, duo sufficient: res nulla minoris
Constabit patri, quam filius. * * * * SAT. VII. 186.

The Translator may be allowed here to remark, that, in the long course of his experience of nearly thirty years, both as private and public tutor, he has met with few —very few, who really appreciated the blessings of a good education! But among these few, were, he is happy to say, two Irish Ladies, sisters: one, *Mrs. Kidd* formerly of Mullingar, now of Bloomsbury Square, Bristol; the other, *Mrs. Birch* of Drumcondra House, Dublin.

1. 'Αν with the *Ind. imperf.* most commonly imparts a potential force.
2. Lit. "for a life."
3. This celebrated rhetorician was the inventor of *Scholastic Institutes. Cicero* mentions the unprecedented honors paid him by the Greeks on account of his talents and eloquence:—*cui tantus honos habitus est a Græcia, soli ut ex omnibus, Delphis, non inaurata statua, sed aurea statueretur.*
4. Lucian who never omits an opportunity for sneering at the philosophers of his time, makes this reply to have been "By staying at home and not indulging myself at other men's tables."

friends would ask how he felt, Gorgias would-answer, "sleep is already beginning to consign me to his brother."[1]

Pittacus. Xenophon.

50. Pittacus being-injured by a certain person, and having power to punish him, pardoned him, saying, "that forgiveness is nobler than revenge; for the former is the part of a mild disposition, but the latter, *that* of a brutal *one*." 51. Gryllus the son of Xenophon lost-his-life fighting bravely in the battle of Mantinea: in the same battle Epaminondas also fell. It is related, that at this very time, Xenophon wearing a-sacrificial-garland was offering up a sacrifice, but, that, on his son's death being announced, he laid aside the garland: and that afterwards, on learning, he died gloriously, he [Xenophon] resumed the garland. Some assert, that he did not shed-any-tears, but said, "certainly I knew, that I had begotten him subject-to-the-chances-of-life."[2]

III. ANECDOTES OF POETS AND ORATORS.

52. Anacreon having received five talents as a present, from Polycrates, after he had anxiously-watched them for two nights, returned them; saying, "I hate a gift which compels

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1. This beautiful thought is found in many of our English poets:

"Since Sleep and Death are called
The twins of nature." *G. Chapman's Cæsar & Pompey.*

"All are alike, who live by breath,
In Sleep and in his brother Death."—*Andronicus, A Tragedy*, 1661.

See also in "Shelburne's Seneca," for a similar idea.

But by none is it so exquisitely expressed as by Shelly:

How wonderful is Death!
Death and his brother Sleep!
One pale as yonder waning moon
With lips of lurid blue:
The other rosy as the morn
When throned on ocean's wave
It blushes o'er the world
Yet both so passing wonderful.

Nor is it improbable that this expression of the resigned old man was in Warton's mind when he composed the elegant inscription for a statue of Sleep, and which deserves insertion were it only for its classical Latinity:

Somne levis! quanquam certissima mortis imago,
Consortem cupio te, tamen esse tori:
Alma quies, optata veni; nam, sic, sine vitâ
Vivere quam suave est; sic, sine morte, mori.

Thus translated by Peter Pindar (Dr. Wolcott,)

Come gentle Sleep, attend thy votary's prayer,
And tho' Death's image to my couch repair!
How sweet, thus lifeless, yet with life to lie,
Thus without dying, O how sweet to die!

2. Lit. "mortal."

me to wakefulness."—53. Simonides used-to-say, that he often repented after having spoken, but after having kept silence, never.—54. Æschylus, the tragic-writer, was accused of impiety in a certain play of his; the Athenians being therefore ready to stone him, Aminias, his younger brother, drawing aside his robe, exhibited his elbow deprived of a hand. For Aminias had displayed-great-valor at the battle of Salamis, having lost his hand, and first of all the Athenians obtained the prize of distinguished bravery. When, therefore, the judges beheld the mutilated-state of the man, they were reminded of his gallant-achievements, and pardoned Æschylus.—55. Philoxenus being, at one time, condemned to the quarries by Dionysius, for depreciating[1] his poems, and being recalled, was immediately-after invited a second time to a recital[2] of them; but *after* having-held-out for some time, he stood up, and on Dionysius's asking, "whither now?"—"to the quarries," was the reply.—56. Sophocles, the tragic-poet, near the close of his life, being accused of insanity by his son Iophon, read for the judges, "Œdipus at Colonus;"[3] demonstrating by this drama how far he was from being insane; so that the judges were struck with admiration and unanimously voted the insanity of the son himself.—57. Philemon, the comic-writer, being-at-the-age-of 97 years,[4] was lying on a couch taking-repose. Seeing an ass eating-up some figs, which had been prepared for himself, he burst out laughing, and calling his servant, and, with loud and excessive laughter, ordering him to give somewine undiluted to the ass to drink, suffocated by the laughter, he expired.[5] 58. It is said, that Philetas, the Coan, was very small-and-slender of body. Since, therefore, he was so liable to be overturned by every impediment, it is reported, he had soles of lead wrought under his sandals, that he might not be thrown down by the winds, if at any time they should blow violently.—59. Philippides the comic actor, when king Lysimachus was treating[6] him in a most friendly manner, and asking,

1. Lit. "for making little of."
2. Lit. "a hearing," or, "the act of listening to."
3. "Or according to others, that beautiful chorus only in which he celebrates the loveliness of his favorite residence. The admiring judges instantly arose, dismissed the cause, and accompanied the aged poet to his house with the utmost honor and respect."—*Theatre of the Greeks.*

"After having concluded his reading, it is recorded that he also said, 'If I am Sophocles, I am not insane; but if I am insane, I am not Sophocles:' considering that to the studious and the temperate, the powers of the mind, so far from being enfeebled, rather acquire fresh vigor by use and exercise."—*Eras. Apoph. ex. Cic.*
4. Lit. "after having lived seven years, more than ninety."
5. The erratic and whimsical Sterne, speaks of his having given some maccaroons to an ass, and goes on, "At this moment that I am telling it, my heart smites me that there was more of pleasantry in the conceit of seeing how an ass would eat a maccaroon, than of benevolence in giving him one, which presided in the act."
6. Lit. "treating him with friendship."

" of what part of my possessions shall I make thee a present ?" —replied, " of whatever part thou pleasest, O, King ! except of thy secrets."—60. Isocrates, the rhetorician, when a certain talkative young man wished[1] to become his pupil, demanded a double tuition-fee. On the other's asking the cause, he replied, "one, that thou mayest learn eloquence, the other,[2] silence."—61. Lysias having *once* written a speech for a certain person who had a law-suit, gave it to him :—but the latter after having often conned it over, came quite dispirited to Lysias, telling him, that on reading it over the first time, the speech appeared to him a wonderful performance ; but on reading it the second and the third time, that it appeared altogether pointless and inefficient. When Lysias says, laughing, "what then, art thou not about to read it only once before the judges ?"

IV. ANECDOTES OF PRINCES AND STATESMEN.

*62. During a certain retreat, the baggage of Artaxerxes having been plundered-and-carried-off, and he *through necessity*, greedily eating some dry figs and barley bread, exclaimed, " of what *exquisite* pleasure had I hitherto been deprived !"

62. King Archelaus—a talkative barber adjusting the shaving cloth around him [the king] and asking him, " how shall I shave-and-trim-thee, O king ?"—with-much-pleasantry said, " in silence."[3]—63. Dionysius the younger used-to-say, that he supported many sophists [or learned men] not from any admiration[4] of them, but that he might-be-a-subject of admiration to them.

Philip, King of Macedon.

64. Philip used to say, that an army of stags with a lion for their leader,[5] was superior to one of lions, with a stag for their leader.—65. Philip, the father of Alexander, used to say, that the Athenians were peculiarly-fortunate because they could every year, elect ten generals ; whereas he, in many years, could find one only—Parmenio.—66. Philip being asked, whom did he most love, and whom did he most hate, replied, " those about to commit treason *in my behalf*, I love best ; but

1. Lit. " a certain young man wishing," &c.
2. That is—" the other, *that thou mayest learn* silence."
3. The exact English construction of the sentence might be as follows :—While a talkative barber was adjusting the shaving cloth around King Archelaus, he asked, " how shall I shave thee, O, King ?"—the monarch with-much-witty-pleasantry, replied, " in silence."
4. Lit. " not admiring them."
5. Lit. " a lion being leader."

those who have already committed it, I detest most."[1]—67. Somebody asking Neoptolemus, the tragedian, what he most admired of the writings of Æschylus, Sophocles or Euripides, he answered, "nothing of these, but what he himself had beheld on a larger stage,—Philip going-in-solemn-procession at the nuptials of his daughter, Cleopatra, and styled the thirteenth god, and on the next day assassinated in the theatre, and ignominiously cast out."—68. On the announcement of three fortunate occurrences, at the same time to Philip,[2] viz. —the first, that he had gained a victory in the four-horse-chariot-race at the Olympic games; the second, that Parmenio, his general, had overcome the Dardans in battle; and the third, that *his wife* Olympias, had brought him a son,—raising his hands towards heaven, he cried out, "O deity, oppose some moderate humiliation to those *fortunate events*:"—being-well-aware, that fortune is most commonly-envious of extraordinary success.

69. Philip conquered the Athenians in a great battle at Chæronea. But being-greatly-elevated by this successful-achievement, he thought it-was-necessary, that he should be reminded of his mortality:[3] and he ordered one of his slaves to have this *as his* occupation. Thrice, therefore, every day, the slave repeated to him, "Philip, thou art a man."

Alexander.

70. Alexander coming to-an interview with Diogenes, was so struck with the life and merit of the man, as to say—when frequently recollecting him,—"were I not Alexander, I would be Diogenes."—71. Alexander gave-orders, that Lysippus alone should make statues of him; as he alone used-to-represent his air-and-manner in the brass, and, together with his shape, expressed his courageous-disposition: but other *statuaries* wishing to imitate the obliquity of his neck, and the moisture of his eyes, did not preserve his masculine, and lion-like *countenance*.—72. Alexander hearing Anaxagoras *lecture* on the infinity of worlds, began to weep; and on his friends' asking him why he wept, he replied, "is it not sufficient cause to

1. Or—"I love the treason, but detest the traitor." A reply truly characteristic.
2. Lit. "Three fortunate occurrences having been announced to Philip at the same time," &c. As the leading idea of the opening member of the sentence is in the genitive absolute, the opening word of each of the three subsequent sentences respectively, viz., πρώτου, δευτέρου, and τρίτου, being placed in opposition to, and explanatory of, that member, must necessarily be put in the same case. This construction so usual in the flexible and copious Greek, seems totally irreconcilable to the idiom and genius of our more simple vernacular.
3. Lit. "that he is a man."

weep, that whereas worlds are infinite,[1] we are as yet masters of one only ?"[2]

Successors of Alexander.

73. It is said, that Ptolemy the son of Lagus, on enriching his friends, felt the utmost gratification: "for," he would-say, "it was more-noble to enrich others than to become rich ourselves." —74. To an old woman who pronounced him happy, Antigonus made-this-observation, "O mother, if thou wert aware, how pregnant of evils is this rag" [or bauble]—pointing to his diadem—"thou wouldst not take-it-up, though lying on a dung-hill."—75. To his son asking him, when they were about-to-decamp, king Antigonus[3] replied, "whether art-thou-apprehensive, that thou alone wilt not hear the trumpet ?"

Alexander of Pheræ.

76. Alexander, the tyrant of Phèræ, *at one time* going-to-see a performer-of-tragedy, was most sensibly affected to commiseration; wherefore rising-hastily he quit the theatre exclaiming, that "it would be an extraordinary[4] circumstance, if having-butchered so many of his fellow citizens, *without remorse*, he should be seen weeping at the sufferings of a Hecuba and a Polyxena."[5]

Crœsus.

77. When Crœsus ruled over the Lydians, he appointed his brother joint-ruler with him. But one of the Lydians going to him, said, "O king, the sun is the cause unto men of all the beautiful things on earth, and there would be nothing of these things upon earth, if the sun did not shine ;[6] but if two

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1. Lit. "worlds being infinite."
2. Thus Juvenal:

Unus Pellæo juveni non sufficit orbis
Aestuat infelix angusto limite mundi
Ut Gyaræ clausus scopulis parvâque Seripho.—X. 170

One world the ambitious youth of Pella found
Too small; and tossed his feverish limbs around,
And gasped for breath; as if immured the while
In Gyara, or Seripho's rocky isle.—*Gifford.*

3. Lit. "King Antigonus—his son having asked him, &c., &c., replied."
4. Or, "that it would be a shocking [or ominous] circumstance."
5. This remarkable anecdote may have occurred to Pope in the Prologue written by him for Addison's Cato:

"For this the Tragic muse first trod the stage,
Commanding tears to stream through every age;
Tyrants no more their savage nature kept,
And foes to virtue wondered why they wept."

6. Lit. "the sun not shining."

suns should exist, a danger *must ensue* that all things being consumed together would be destroyed. In-like-manner, the Lydians *cheerfully* receive one king and consider him their preserver, but two together, they cannot endure."[1]

Themistocles.

78. Themistocles while a young man was-usually immersed-in-one-continued-round[2] of revellings, but after Miltiades at the head[3] of the Athenians, had defeated the barbarians at Marathon, it was no longer possible to find Themistocles indulging-in-a-disorderly-life. To those expressing-their-wonder at the alteration, he used-to-say, "the trophy of Miltiades does not suffer me either to take repose or my wonted enjoyment."—79. Being asked whether he would rather be Achilles or Homer, "whether wouldst thou," replied he, "rather be the victor in the Olympic games, or the crier who proclaims the victors?"[4]—80. Themistocles gave-an-opinion contrary to that of Eurybiades, and Eurybiades raised his staff, [or baton] in-a-threatening-manner against him, but Themistocles cried out, "strike, but hear me:" for he was-aware, that, what he was about to say would be conducive to the general welfare.—81. When a certain Seriphian said[5] to him, that not by his own means, but through the means of his native-city, he had become celebrated, he retorted, "thou speakest the truth; but-even-so, neither could I have become celebrated, being a Seriphian, nor thou being an Athenian."[6]—82. To Simonides asking him for an unjust decision, he gave this-reply, that, as he who sung con-

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1. Poynet, Bishop of Winchester, in his quaint but able production, has a passage not unlike this, at least in the comparison of a prince to the sun:
"And as the sunne neuer standeth still, but continually goeth about the worlde, doing his office, with his heate refreshing and comforting all naturall thinges in the worlde, so ought a good prince to be continually occupied in his ministerie, not seeking his owne profit, but the wealthe of those that be committed to his charge."—*Vide A Short Treatise of Politike Power, &c.*, 1556.
2. Although periphrastic, it is not perhaps possible to express more concisely the exact meaning of the verb, ἐκυλινδεῖτο.
3. Lit. "as general."
4. Lit. "proclaiming those gaining the victory."
5. Lit. "A certain Seriphian having said," &c.
6. This sentiment is thus expressed by Waller:

"'Tis not from whom but where we live,
The place does oft those graces give,
Great Julius on the mountains bred
A flock perhaps or herd had led:
He that the world subdued had been
But the best wrestler on the green."

We meet nearly the same idea in Goldsmith's *Citizen of the World*; where of a savage warrior he says: "He is satisfied to be one of a country where great things have been, and imagines the fancied power of others reflects a lustre on himself. Thus by degrees, he loses the idea of his own insignificance in a confused notion of the extraordinary powers of humanity," &c.—*Lett.* 114.

trary to melody could not be a good poet; so neither could he be a useful magistrate who decided[1] causes contrary to law.—83. He-used-to-compare himself to a plane-tree, under which men overtaken by a storm, run for shelter, but which, on the clearing up of the atmosphere, they despoil of its foliage, and continuing-their-journey, leave considerably mutilated.

Epaminondas.

84. Epaminondas had *only* one thread-bare-cloak, and if at any time, he sent it to the fulling-mill, he used-to-remain at home for want of another.—85. Epaminondas, the Theban, beholding a numerous and well appointed army without a general,[2] cried out, "what a *noble* animal without[3] a head!"—86. He advised Pelopidas, not to depart any day from the forum, until he had added some new friend to his former ones.—87. Spintharus eulogizing Epaminondas, declared that one could not easily meet another man knowing more or speaking less.

Pelopidas and other Commanders.

88. Pelopidas, on a brave soldier's being accused unto him of having spoken injuriously of him, *only* said, "I behold his actions, but his words I heard not."—89. Iphicrates was-wont-to-say, that an army ought to be marshalled in-such-a-way, as a single body; having the phalanx as a corslet; the light-armed troops as hands; the cavalry as feet; and the general as head.—90. Pericles after having lost his sons in the plague, bore their death with-great-fortitude, and *thus* induced the Athenians to endure the deaths of their friends with more equanimity.—91. Those, who were to suffer-death along with Phocion, bewailing[4]-their-calamity, Phocion uttered *this gentle expostulation*, "O Thudippus, wouldst thou not then wish to die in company with Phocion?"

V. ANECDOTES OF SPARTANS.

92. Agis, the king, used-to-say, that the Lacedemonians never asked how-many-in-number, but where, are the enemies: and on some one's asking him how many Lacedemo-

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1. Lit. "deciding causes."
2. Lit. "not having a general."
3. Lit. "and has no head."
4. The English idiom would require—"When those, who were to suffer death with Phocion, began to bewail," &c. Or perhaps a very slight variation might suffice: *ex. gr.*—"On those, who were to die with Phocion, bewailing their calamity," &c This form is believed not to be repugnant to the genius of our vernacular tongue.

nians there were, he replied, "as many as are sufficient to drive away cowards."—93. When a troublesome fellow was teasing Demaratus[1] with unseasonable questions, and frequently asking him, "who was the best of the Spartans," he [Demaratus] *sarcastically* replied, "the man most unlike thee."—94. *When* a certain Athenian orator called the Lacedemonians rude-and-uneducated, Plistonax,[2] the son of Pausanias, *shrewdly* observed, "thou speakest the truth; for we alone of the Greeks have learned no evil from you [Athenians]."—95. Agesipolis, the son of Cleombrotus, on some one's saying, that Philip had, in a few days, razed Olynthus—observed, "most assuredly[3] he will not build such another in a long time."—96. Charilus being-asked why Lycurgus had made but few laws, gave for-answer, that, "to those speaking few words, there is need even of few laws."

97. *On* a certain Athenian's having said to Antalcidas, "but at-least we have often chased you from the Cephissus,"[4] the Spartan retorted, "but we have never chased you from the Eurotas."[5]—98. The same person—when a certain sophist was about to read a panegyric on Hercules—observed, "*there is no need*, for who censures him?"—99. Archidamus said to a certain person praising a harper, and admiring his skill, "O my good sir, what reward shall *come* from you to men distinguished-for-their-useful-qualifications,[6] whereas you praise a harper so highly?"—100. Dionysius, the tyrant of Sicily, having sent some costly-dresses to his daughters he would not receive them, offering-as-an-excuse, "I fear the damsels attired *in these*, would appear to me no longer beautiful."[7]—101. Archidamus, the son of Agesilaus, *on* beholding a catapultic missile,[8] then first introduced from Sicily, exclaimed, "O Hercules, the *individual* bravery of man is gone!"

102. Agesilaus being at one time invited to hear *a person* who could imitate[9] the nightingale, declined, saying, "I have

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1. Lit. "Demaratus, a troublesome fellow teasing him," &c.
2. Lit. "Plistonax, the son of Pausanias, a certain Athenian orator calling," &c.
3. The literal meaning of *μὰ τοὺς θεούς* is, for obvious reasons, not the most eligible.
4. Thus referred to by Byron:

> "The groves of olive, scattered dark and wide,
> Where meek Cephissus pours his scanty tide."—*Corsair*.

5. Antalcidas meant, that although the Spartans had advanced so near Athens as to have been driven back from the Cephissus, yet the Athenians had never ventured so near to Sparta, as to be chased from the Eurotas.
6. Such, it is thought, is the sense of *ἀγαθοῖς* in this passage. "The good" would not be significant; as the ancients surely did not consider the profession of a harper, as disreputable.
7. Lit. "homely in features, ugly."
8. Might this be understood as the engine or machine itself with all apparatus, as if written *καταπελτικὰ οργανα?*
9. Lit. "imitating."

often heard *the bird* herself."—103. The Lacedemonians make-this-accusation-against king Agesilaus, that, by his continual and frequent incursions and campaigns into Bœotia, he had rendered the Thebans a match for the Lacedemonians, wherefore Antalcidas seeing him wounded *in a battle against the Thebans*, observed; "thou hast received a suitable tuition-fee, from the Thebans; having taught them—neither wishing nor knowing how—to fight."—104. *There once* went to Lacedemon, a certain inhabitant of Ceos, well-stricken in years, yet, in general, proud and conceited,[1] feeling ashamed on account of his *advanced* age, he, on this account endeavored, by a dye, to conceal the colour of his hair, which was grey; then making-his-appearance-at-a-public-audience, he declared the matters for which he had come. Then Archidamus, king of the Lacedemonians, standing up, *indignantly* asked, "what *word* free-from-dissimulation, I pray you,[2] can this man utter, who bears deceit not only in his heart, but even on his head?"—105. Cleomenes, the king of the Lacedemonians, used to say, after the manner of his country, that Homer was the poet of the Lacedemonians, *as* he declared how war should be waged; and that Hesiod was the poet of the Helots, *as* he described how agriculture should be practised.—106. Lycurgus, the Lacedemonian, being deprived by a citizen of one of his eyes, and having gotten *the perpetrator*, [who was a young man,] from the people, that he might punish him as he pleased, refrained from-doing-him-any-injury; but after having educated and rendered him a good man, he conducted him to the theatre. On the Lacedemonians expressing their astonishment, he says, "having, as-you-may-recollect, gotten him from you, contumelious-in-conduct and violent-in-disposition, I restore him to you, mild-in-manners, and affable-in-behaviour."—107. While the Persians were ravaging Greece, Pausanias, the general of the Lacedemonians, *on* receiving five hundred talents of gold from Xerxes, was preparing-measures to betray Sparta. Their letters[3] being *in the mean while* intercepted, Hegesilaus, the father of the above mentioned *general*, *on* hearing of these *traitorous* designs, went-in-pursuit of his son as far as the temple[4] of the brazen-

1. The collocation of this paragraph as far as "conceited" inclusive, although variant from the Translator's usual plan of preserving the collocation of the original *quoad fieri potest*, is, however, indispensable for the perspicuity, as well as the elegance of the version: for, while the literal sense is scrupulously retained, both the leading substantive and its correspondent epithets and adjuncts, are arranged in a more connected and grammatical order.
2. The sense of "I pray you," is manifestly implied in the particle δὴ: as it often signifies sudden interrogation as well as impetuous feeling.
3. The letters which passed between Xerxes and Pausanias.
4. Whither the unworthy son had fled for refuge.

faned* Minerva, and having blocked-up the portals of the sacred edifice with tiles, he, together with his wife, kept-watch over the entrance, until he starved the traitor to death. When dead, his mother took[1] him away, and cast *his body* beyond the boundaries.

108. Brasidas having-caught-hold-of a mouse among some dried-figs, and having been bitten by *the little creature*, let it escape ; he then exclaimed to himself, " O, Hercules, there is nothing so diminutive or so powerless, which may not live *by only* having courage to defend itself !"—109. Leonidas, the Lacedemonian, and the three hundred with him, cheerfully met the death fated for them at Thermopylæ ; and fighting well and bravely for Greece, they found a glorious end, and left for themselves a deathless renown and distinguished fame for ever.—110. On some person's remarking, that it would not be possible to see the sun, on account of the flights of arrows from so many barbarians ; then,[2] said Leonidas, " *it will be* pleasant *work*, since we will fight in the shade."—111. As-soon-as he was ready to fall on the enemy, he ordered his soldiers to take their breakfast, as they should sup in Hades.

Spartan Women.

112. As many of the mothers of the Lacedemonians as heard, that their sons had fallen in battle, going themselves to *the scene of action*, carefully examined their wounds, both those before and those behind. If those on front were most numerous, then with proud-exultation, they conveyed them to their family sepulchres ; but if they had their wounds otherwise, [on the opposite part *of the body*,] then overwhelmed-with-shame, and weeping over *their disgrace*, and with as much speed as possible, hastening to conceal themselves, they went off, abandoning the dead bodies to be interred in the common-burial-ground ; or they clandestinely carried them away to some private sepulchres.

113. A Spartan woman, whose son had been lamed[3] in battle, and who had not exhibited sufficient fortitude under

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1. " Whom his mother having carried off," &c.
2. As οὐκοῦν is marked as an interrogative, might not the version, in this place, express something questionary ; *ex. gr.* " will it not therefore be pleasant, whereas we shall fight in the shade ?"
3. Lit. " her son being lamed, and not exhibiting," &c.

* The Translator has taken the liberty of giving the epithet " brazen-faned," as fully expressive of the Greek compound χαλκίοικος. Whether or not the word has ever been used in the English language, he cannot say, but he can confidently assert, there is no other word in English equally significant of the Greek compound in the text.

the misfortune, said to him, "grieve not, my son, for at every step, thou wilt be reminded of thy valor."—114. Gorgo, the Lacedemonian, and wife of Leonidas, on her son's setting-out on a military expedition, said, when handing him his shield, "either this,[1] or upon this."—115. A certain woman, her guest, [as it would appear,] having observed to Gorgo, the wife of Leonidas, that "ye Lacedemonian women alone rule your husbands;" "very justly," replied she, "for we alone bring forth men."[2]

116. When some *of the inhabitants* of Amphipolis on going to Sparta, went to visit Argileonis, the mother of Brasidas,[3] she asked if Brasidas had died bravely and worthy of Sparta. On their extolling the hero, and asserting that Sparta did not possess such another, she exclaimed, "strangers, say not so; Brasidas was indeed a good and brave man, yet Lacedemon has many better than he."—117. A Spartan woman, after having sent her sons, five in number,[4] to the war, took-her-stand at the suburbs, anxiously-expecting whatever news might come from the battle. When a person coming up answered her inquiry, by telling her, "that all her sons had perished, she said, "this, vile slave, I did not ask; but how fares our country?" On his rejoining, that "it is victorious;" —"with pleasure then," adds she, "do I hear of the death of my sons."

118. A Lacedemonian having been wounded in war, and being *thence* unable to walk upright, used to go on-all-fours. To him, when ashamed at the ridicule *sometimes attendant on this*, his mother remarked "how much more reasonable would it be, my son, to exult rather, on account of thy valor, than to be ashamed at silly laughter!"—119. *When* a certain Ionian woman was boastfully-valuing[5] herself on a robe of hers, which was very rich and costly, a Lacedemonian woman showing her four sons who were very comely, [or, of-very-becoming-manner,] said, "such ought to be the occupations of a good and virtuous woman; and on account of such, might she exult and boast."

120. When Aristagoras, the Milesian, *was* endeavoring-to-urge king Cleomenes to a war against the Persian-monarch, on behalf of the Ionians, and *to engage his compliance*, was

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1. "Either bring this back, or return on it."
2. It is not possible to preserve the point of this sentence in English; because ἀνὴρ means both a man and a husband.
3. "Argileonis the mother of Brasidas, when some of the inhabitants of Amphipolis arriving at Lacedemon paid her a visit," &c.
4. Lit. "being five."
5. Lit. "A certain Ionian woman having boastfully valued herself," &c.

promising a large sum of money ; and in the same proportion as the monarch refused, so was he *rising in his offers*, adding still larger sums, Gorgo, the king's daughter, cried out, " Oh, father, this foreigner will corrupt thee, unless thou quickly cast him out of thy house."—121. On beholding Aristagoras putting on his sandals with the assistance of his slave, she said, "father, the stranger has no hands."

VI. MISCELLANEOUS ANECDOTES.

122. Zeuxis, on some persons finding fault, because he painted slowly, made this reply, " I confess, *I require* a long time to paint, but then it is for a long time."—123. The Ephori brought before an assembly of the people, Nauclides the son of Polybiades, *who had grown* very corpulent in body, and very unwieldy from luxurious-living, and threatened him the punishment of exile, unless he should henceforward change his course of life, which he then led ; for, that his appearance and the condition of his body were-bringing disgrace, both on Sparta and her laws.—124. Demades, the orator, being taken prisoner by Philip at the battle of Chæronea, and being brought before him, when the *victorious* monarch in his cups, vauntingly asked *his captive*, " where now are the excellence and superiority of the Athenian city," replied, " thou wouldst have known the power of that city, had Philip commanded the Athenians, or Chares the Macedonians."

125. When Pausanias, the king of the Lacedemonians, was incessantly boasting of his achievements, and with insulting-mockery ordering Simonides, the lyric poet, to repeat something clever to him, the poet perceiving his overweening-arrogance, admonished him to recollect, he was[1] a man.[2] —126. Theramenes, while one of the thirty tyrants, at Athens, on the falling of a house, in which he, with many others, was at supper, was the only one that escaped : and, on this account, being deemed by all a fortunate man, crying out with a loud voice, he exclaims, "Oh fortune, for what mishap then dost thou reserve me ?" Not long after this, being-put-to-the-torture by his fellow-tyrants, he perished *miserably*.

127. After Menecrates, the physician, had succeeded in

1. Lit. "is," &c.

2. This passage is spiritedly translated in a late number of the Westminster Review : " In the height and giddiness of his fame and power, Pausanias at a banquet asked his guest Simonides for some lively saying to give zest to the conviviality, when the poet replied, ' remember that thou art a man !' " Afterwards," says the Reviewer, " when in utter ruin and dying of famine, Pausanias exclaimed ' Oh ! Cean friend, great was thy word to me, and in my folly I held it for nought.' " See *West. Rev. vol.* xxxii., for an interesting article on *Simonides*.

some desperate cases, he was styled Jove. However, making use of this surname to a troublesome degree, he presumed to write-a-letter to Agesilaus, in the following style:—"Menecrates Jove to king Agesilaus, greeting." Without reading further, the monarch wrote back, "King Agesilaus to Menecrates, sense and good health."[1]—128. Menecrates, the physician, had arrived at such a climax of silly-ostentatious-pride, as to style himself Jove. Philip, at one time, gave a banquet on a magnificent scale, and invited him also to the feast, and ordered a couch to be prepared for his-special-use, and set a censor before him as he reclined, and fumigated him with incense; but the other guests were-feasting, and there was a magnificent supper. Menecrates at first held out bravely, and was delighted with the honor, but afterwards hunger insensibly stole upon him, and he was convinced *not only*, that he was a man, but a very foolish one too: standing up, he went off, saying[2] he was insulted: so very jocularly and judiciously did Philip expose[3] his senseless-folly.

129. One Thrasyllus was-afflicted-with an insanity of an extraordinary-nature. For leaving the city and going down to the Piræus, and there taking up his abode, he looked upon all the ships coming into that harbor to be his, and set them down-in-his-book-of-entries, and again gave them bills of lading, and felt extremely rejoiced at their safe return and entrance into the harbor. For a long period, he continued wedded to this strange infatuation; but his brother sailing thither from Sicily, gave him in charge to a physician, to undertake-his-cure, and by this means, he was freed from the disease. Yet, oftentimes would he call to mind his mode of life, during his insanity, and he used-to-say, that he was never so much pleased as when he used to rejoice at the safe return of ships not at all belonging to him.—130. Timon, the misanthrope,[4] beholding Alcibiades highly-applauded-after-a-successful contest, and escorted in a distinguished manner, from the public assembly did not pass him by, nor get out of the way as he was wont with others, but advancing up to him and taking him by the right hand, he says: "nobly indeed dost thou act, my boy, becoming *thus* powerful; for a great calamity wilt thou, *one day*, be to all these."

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1. From the idiomatic construction of the entire paragraph, it was found to be no easy matter to give it a *correct* English dress; unless by breaking it into three separate sentences. To the student, however, who has carefully perused the preceding notes, the nature and necessity of the alteration must be quite familiar.
2. Lit. "and said."
3. Lit. "Philip having exposed," &c.
4. The epitaph on this misanthrope by Callimachus, is at least characteristic:

"My name is Timon; knaves begone,
Curse me, but come not near my stone."

131. Sostratus, the flute-player, being reproached by somebody because he was of obscure parents, made this reply, "and surely on this account, ought I rather be the object of admiration, because my family begins from myself."—132. A harper was, *at one time*, exhibiting his skill before Antigonus; but on the king's frequently saying, "tighten the lower string," and then again, "the middle," the *musician*, in-a-passion, says, "may so much ill-fortune, O king, never fall to thy lot, as to know these *matters* more accurately than I!".

133. The wife of Phocion being asked why she alone of all the others at the assembly did not wear golden ornaments, made this *beautiful* answer, "because the extraordinary-merit of my husband is ornament sufficient for me."—134. Theano, the female-Pythagorean philosopher, being asked what *best* became a woman, replied, "to please her own husband."—135. Stratonice, the wife of Seleucus, being bald, proposed a contest among the poets, in which the prize was a talent[1] *for him*, who should best praise her hair.

VII. NATURAL HISTORY.

Syrian Sheep.

1. In Syria, the sheep have tails an ell in breadth,[2] and the goats *have* ears a span and four inches *in breadth;* some even cause *the lower part of* their ears to touch each-other, below *the neck.*

The Elephant.

2. The elephant is-afraid-of the horned ram and the grunting of the hog[3]; wherefore *it was*, in this manner, *as historians*

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1. Or it might be thus rendered; "proposed to the poets, a contest for the prize of a talent *to him*, who should," &c.

2. This peculiarity is confined, generally speaking, to the four-horned sheep, which are found in some of the Feroe Isles and with the Nomad tribes in Asia.

3. The elephant has an extraordinary dislike to all small quadrupeds. Dogs running near him give him great annoyance; if a hare start from her covert, he is alarmed; and that pigs are his aversion, has been mentioned by every naturalist from Pliny to Buffon. It is even mentioned by Procopius, historian of the Persian and Gothic wars, that, at the siege of Edessa, by Chosroes, King of Persia, in the time of Justinian, the besieged Greeks employed the cry of a pig to frighten from the walls the elephants of the Persian.—See *Procop.* 2 *vols. fol. Paris*, 1692

"The old naturalists explained this peculiarity by the doctrine of antipathies; in the same way that they affirmed, that the elephant was attached to the ox, on the principle of sympathies. It may appear almost equally fanciful to suggest that he may dislike the smaller animals to come in his way, from his instinctive disinclination to destroy them by an accidental tread."—*Lib. of Ent. Knowledge, vol.* vii.

It is very certain that the elephant, both in the wild and domesticated state, will attack the hog; casting stones and clods at it with tolerable force and precision: as if a foe so contemptible deserved no serious injury.

relate, the Romans put-to-flight, those *which were in the army* with Pyrrhus, the Epirote, and the victory was decidedly on the side of the Romans.[1]—3. The elephant's proboscis is long and of-great-strength; and *the animal* uses it as a hand;[2] for he alone of all other animals, *by-means-of* this, takes and conveys into his mouth, food, both moist and dry.—4. The elephants fight furiously with each other, and strike one another with their tusks: but the conquered becomes-subject-to, and cannot endure the voice of, the conqueror. The elephants are also remarkable for their courage, to an extraordinary degree.[3]

5. Elephants live beyond two hundred years.[4] Those-of-India are larger and stronger than those-of-Lybia. Hence rearing themselves on their hinder legs, they, by means of their proboscis, [or trunks,] down battlements,[5] and tear-up

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1. This victory of the Romans over Pyrrhus is mentioned only by Aelian, and must have been,—if it ever happened,—some trifling skirmish in which the victory fell to the Romans rather from a panic among the elephants of Pyrrhus, under the influence of which these animals became perfectly ungoverable, and, in the language of one of our American poets:—

"Being dismay'd
Tread down whole troops they come to aid,
And hurt their own side more in battle,
Than less and ordinary cattle."—*Trumbull's Mc. Fingal*:—

than from any stratagem requiring an intimate knowledge of the antipathies of the elephant; an animal with which the Romans were so entirely unacquainted as to have called those in Pyrrhus' army *Lucanian oxen*.—See *Pliny, Hist. Nat.* viii. 6; and *Lucret.* v. 1301.

2. "The Caffre of South Africa, on killing an elephant, cuts off the trunk, and inters it with a sort of superstitious awe, repeatedly exclaiming, 'The elephant is a great lord, and the trunk is his mighty hand.'"—*Rose's Southern Africa*, p. 155.

Cuvier has ascertained that the muscles in the proboscis are nearly forty thousand: thus rendering it at once strong enough to tear up trees, and delicate enough to pick up a pin.

3. Crawfurd in his "Embassy to Ava," does not speak highly of the courage of the elephant in these combats. "After a rencontre, which does not last above a few seconds, one of the parties is sure to run away."—*p.* 306. It would appear, however, that the elephants of Ava have not the courage of the species in other parts of Asia, as we have accounts given by many other travellers of the great fury and obstinacy displayed by these animals in their encounters.—See *Lib. of Ent. Knowl. vol.* vii. 191. They have generally but one mode of fighting,—they butt, and endeavor to wound each other with their tusks, seldom using their trunks, of which they are on all occasions very careful. In fact, notwithstanding all the disgraceful ingenuity of man, the elephant, the gentlest of brutes, is with difficulty brought to attack his own species.

4. Of the elephant's longevity the ancients appear to have had exaggerated ideas. They believed that his age might in some instances reach four hundred years; and they founded this on a story of one with a particular mark having been captured by Juba, king of Lybia, four hundred years after a battle in which the animal had fled to Mount Atlas. This is not founded on any chronology sufficiently accurate to command our belief. The elephant is certainly very long-lived, since many of these animals in the service of the East India Company, have been in captivity from 130 to 150 years. In the decline of the empire, the Romans made an elephant a symbol of eternity on their medals, &c. See in *Sallengre Thesaurus Antiq. Roman*, iii, 212, *Hag.*, 1719, a cut of a medal struck in honor of Tranquillina, wife of Gordian, together with the remarks of Cuper.

5. Their mode of battering down walls is thus described: "I have seen" says M. d'Obsonville, "two occupied in beating down a wall, by the orders of their *cornacs*, (keepers,) who had encouraged them by a promise of fruits and brandy. They combined their efforts; and doubling up their trunks, which were guarded from injury by leather, thrust against the strongest part of the wall, and with reiterated shocks

trees by-the-roots.[1] But to so great a degree, are they docile and intelligent, that they learn even to throw stones at a mark,[2] and to use warlike-arms, and to swim[3].

6. In Rome, at-one-time, while many elephants were-being taught to perform certain difficult[4] positions, and to go-repeatedly-through *various* complicated movements, one of them being-slow-in-learning, and hearing *himself* scolded on every occasion, and being, *moreover*, frequently punished, was seen by night, practising his lessons by himself, with the light of the moon.—7. Another being insulted at Rome by *some* boys, who pricked[5] his proboscis with their styluses, catching one of them, and raising him in the air, seemed-ready to crush-him-to-pieces; but an outcry of the by-standers being raised, he laid him down gently on the earth again, and passed on, judging it sufficient punishment for so young a child to be frightened.—8. Other wonderful things, as also those relative-to the crossing of rivers, do *naturalists* relate of those elephants which are wild, and depasture-at-large *through the forests:* for the youngest and least-in-size goes down, committing himself *to the river;* but the others, standing *on the bank*, look-on, that, if by his size he should project above the current, it might be *significant of* entire security to the greater ones to-venture-boldly.[6]

9. The hunting of the elephants, is *as follows:—the hunters* mounting-on-the-back-of some tame and courageous ones pursue, and when they overtake *the wild ones*, cause *the tame ones* to strike them, until they tire-them-out. Then the elephant-driver springing on one, directs-and-drives *him* with his instrument: in a short time after this, *the creature* becomes tame and obedient.[7] When the elephant-driver mounts,[8] they

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continued their attacks, still observing and following the effect with their eyes; then, at last, after making one mighty effort, they suddenly drew back together that they might not be wounded by the ruins."

1. Whenever the trees are large and deeply rooted, the elephant is found to use one of his tusks, exactly as we do a crowbar—thrusting it under the roots to loosen their hold of the earth, before he attempts to tear up the tree with his proboscis.

2. Elephants often cast stones and clods at swine with tolerable force and precision.—See *Williamson's Oriental Field Sports*, p. 81. Busbec has given us a detailed account of the elephant's skill in playing at ball. "One of the elephants in the Jardin des Plantes, at Paris, is very expert at playing with, and tossing up and catching a log of wood, which it will often do, to the great amusement of the spectators."—*Lib. of Ent. Knowl.*, vol. vii. p. 63.

3. The elephant swims in his wild state without any instruction from man.

4. Lit. "dangerous," or "hazardous."

5. Lit. "pricking."

6. This remark is confirmed by modern writers.

7. This mode of catching and taming wild elephants though very summary, is not so effectual as that now followed—as has been justly observed by a modern writer,—"which though slow does not require a constant repetition, as the ancient process of beating must have required, even if it could have been performed without danger."—*Lib. Ent. Knowl.* vii. 97.

It is generally six months before the most tractable elephants are completely obedient to their keepers.

are all quiet; but when he dismounts, some are *quiet* and some *are* not: but they bind with chains, the fore feet of those-that-continue-intractable, in order that they may-be-quiet.[1]

The Rhinoceros.

10. There is an animal, which from a *certain* peculiarity is-called the rhinoceros; in courage and strength it is very like the elephant; but in size, much smaller. It has a very hard skin, and of a box color. On the extremity of its nose, it has a horn, oblique in shape, and similar to iron in hardness. This *animal* being-always at-war with the elephant, about their pasture, whets his horn against large rocks, and coming to an encounter with the above-named animal, and getting under his belly, rips-up his flesh with the horn, as with a sword. But when the elephant anticipating this *manœuvre of* getting-under his belly, first takes the rhinoceros on his proboscis, he easily conquers *him*, striking *him* with his tusks, and having-besides the-superiority in strength.[2]

The Hippopotamus.

11. The *animal* called the *river*-horse is not less than five cubits in height; being four-footed and cloven-hoofed, like oxen, it has tusks larger than *those* of wild boars, three on each side; *it has* ears, tail, and neighing[3] like *those* of a horse; the whole trunk of the body is not unlike *that* of the

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Even at the present day, man finds no more serviceable ally in capturing the wild elephant, than the tame individual. It would seem, indeed, as if this animal has a feeling of satisfaction in assisting to reduce his fellows to the sway of man: such is the wonderful courage, perseverance, and ingenuity displayed by him on these occasions.

8. Lit. "the elephant-driver having mounted."

1. Southey has some fine lines on the elephant and his habit of washing his whole body by means of his trunk:

> "Trampling his path through wood and brake,
> And canes which crackling fall before his way,
> And tassel grass whose silvery feathers play,
> O'er-topping the young trees,
> On comes the elephant, to slake
> His thirst, at noon, in yon pellucid springs.
> Lo! from his trunk upturned aloft he flings
> The grateful shower; and now
> Plucking the broad-leaved bough
> Of yonder palm, with waving motion slow
> Fanning the languid air,
> He waves it to and fro."—*Curse of Kehama.*

2. Williamson in his *Oriental Field Sports* says, that such is the dread of this animal felt by the elephant, that a whole herd will retreat at the sight of a single rhinoceros. This is easily accounted for by the pacific disposition of the elephant, which leads him to decline a contest even with the most insignificant foe.

3. Lit. "voice," or "cry."

elephant, and its hide is harder than *that* of almost all *other* wild beasts. Being *both* fluvial and terrene, it passes the day in water, and by night it feeds on corn and grass, on land; so that, if this animal were prolific and brought forth annually, it would utterly destroy all the agriculture of Egypt.[1]

The Camel.

12. The camels have, beyond all other quadrupeds, a peculiarity called a hump[2] on the back; but the Bactrian camels differ from *those* of Arabia: for the former have two humps, while the latter have but one. The camel goes with young ten months, and always brings forth one only *at a birth.* It lives more[3] than fifty years.

The Ape with the Dog's head.

13. These *animals* called dog-headed, resemble deformed *old* men in their bodies, while with their cries they send-forth human groans.[4] These animals are extremely fierce, and absolutely untameable.[5]

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1. Modern discoveries have corrected many erroneous accounts of this animal. Instead of being cloven-hoofed, or cloven-footed, like oxen, it has four toes, terminated by little hoofs, on each foot; and instead of three large tusks in each jaw, it has four upper and four lower incisors; two upper and two lower canines; fourteen upper and fourteen lower molars. A single molar will frequently weigh three pounds.

2. Or "bunch."

3. Lit. "a much longer time than fifty years."

4. That is, "they utter sounds or cries resembling human groans."

5. On the *Cynocephali* the student would do well to consult Lempriere's Bibliotheca Classica, imp. by Anthon, and Beloe's Herodotus, Melpomene, p. 240, note 3. They are thus described by Simmias of Rhodes:

> I reached the distant Hyperborean state,
> * * * * * * * * *
> A giant race, half-man, half-dog, live there,
> Beneath their shoulders grow the heads they wear;
> Jaws long and lank, and grizly tusks they bear;
> Much foreign tongues they learn and can indite,
> But when they strive to speak they bark outright."
>
> *Bland & Merivale's Greek Anthology*, p. 121.

The Greeks gave the name of κυνοκέφαλος to a species of ape answering nearly to the Baboon or *Papion* of Buffon. Every thing leads us to suppose that the *Cynocephali* described by Diodorus Siculus were the same with the Mandril's of modern writers. Strabo, Pliny, and Aelian, confine themselves to describing the Cynocephalus as a brutal and intractable ape; but it is highly probable that the animal referred to by them was the *Hamadryas*, or Moco Ape, of which they might have heard in their acquaintance with Ethiopia.

The Cynocephalus has thirty-two teeth, the canine remarkably large; the facial angle from thirty to thirty-five; the forehead extremely depressed, and receding below the ridges of the eyebrows, which project directly from the surface of the cranium; their cry resembles a hoarse bark, or rather a savage and stifled grunt.—*Lesson, Complement de Buffon*, vol. iv. p. 132.

"The Cynocephali," says Cuvier, "have an elongated muzzle truncated at the end, in which the nostrils are pierced, giving it a very great resemblance to that of the dog. They are generally large, powerful, and ferocious animals;—and are found mostly in Africa." It would appear that the "Cynocephalus" of the ancients was not an individual, but a class, as with modern naturalists, and that it was then as now, char-

The Crocottas.

14. The *animal, which is* called crocottas by the Ethiopians, has the mixed nature of a dog and a wolf; but more formidable than either, by its fierceness; and it surpasses all *other animals in the strength of* its teeth.[1] For it easily grinds-down every thing, even the largest bones, and whatever is-swallowed, it wonderfully digests in its stomach.

The Fox.

15. The Thracians, when they are-about to cross a frozen river, make the fox the investigator of the thickness of the ice. For the *animal* descending, gently places her ear *close to the surface;* and if, by the sound, she should perceive the current beneath flowing near, and conjecturing, that the ice is not of *sufficient* thickness,[2] but *is yet* thin and unsafe, she stands still, and if no one hinder her, she turns-round-and-goes-away; but if *the river do not send forth this particular* sound, with boldness[3] she crosses over.[4]

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acterized by great physical strength, a hideous appearance; combining the worst features of the ape, the dog, and the man:—brutal propensities, and the wildest and most intractable ferocity.

1. The hyæna, the animal generally supposed to be same with the crocottas of the ancients, is in like manner remarkable for the extraordinary strength of its teeth, in which it excels all other beasts, and for the great muscular powers of the neck and jaw. "With these powerful arms," says Cuvier, "it is enabled to crush the bones of the largest prey." A young hyæna kept some years ago in the tower of London, would tear up with ease the thick oak planks just fastened down by the carpenter with spikes three inches in length to the floor of his den. Though long considered totally untameable, this animal has lately been domesticated in Southen Africa, where it is considered as faithful and diligent as any dog.—See *Barrow's Travels in Southern Africa.* Bishop Heber mentions a gentleman in India, who had a hyæna which followed him about, and fawned like a dog upon those with whom he was acquainted.

Within these few years, however, a quadruped has been brought from South Africa, where it is common enough, partaking very much of the nature both of the dog and the hyæna. So nearly does it resemble in appearance, both the dog and the wolf, that by some naturalists it has been called *l'hyène peinte*, the painted hyæna, and by others, *canis pictus*, the painted dog, or *le loup peint*, the painted wolf. It is now generally, and more correctly called the hyæna-dog. In the form of the head it is more like the hyæna than the dog; and the strength of its jaws is surprising; in which also it resembles the former animal. In its general dimensions the hyæna-dog approaches very nearly to the wolf, but it is somewhat slighter and more elevated on its legs. It is quite wild and ferocious, and though after a long confinement, it becomes so much softened as to associate with the common dog, yet it never allows itself to be touched even by its keeper. On the whole, this animal would seem to have quite as good claims to be considered the same with the crocottas, as any other animal with which we are acquainted.

2. Lit. "that the ice was not through thickness *sufficient*," &c.

3. Lit. "but being emboldened by its not making this particular sound, she crosses over."

4. The hearing of the fox is well ascertained by naturalists to be acute beyond that of most quadrupeds.

The Stag.

16. The female deer, in-preference-to-other-places, bring-forth-their-young near the *public* road, where carnivorous animals do not frequent; but the males, when they perceive themselves heavy with fat and abundance of flesh, retire-to-some-other place: saving themselves by concealment, when they can *no longer* depend on flight.

The Hedgehog.

17. The care of the land-urchin,[1] [or hedgehog,] about her young is very ingenious. For in the autumn, creeping under the vines, and with her feet, shaking the grapes from the bunch, on the ground, then rolling *herself through them*, she takes them up on her thorns; afterwards, going into her den, she gives them to her young-ones to use, and to take from her, dividing them with each other. The cave[2] of these *animals* has two openings; one looking towards the south, and the other, towards the north: when they foresee a change of air, they close-up the one in-the-direction-of the wind, and open the other.

The Dog.

18. Pyrrhus, the king, being *at one time* on a march, met with a dog, guarding the *dead* body of *a man who had* been murdered, and learning-on-inquiry that *the animal* had remained there for this, the third day, without food, and had not departed,[3] he gave-orders to bury the corpse, and bring-away the dog with himself. In a few days afterwards, there was a gen-

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1. Lit. "land-urchins." More modern, and better informed naturalists, have proved that this little animal neither climbs trees in search of food, nor carries it off on his prickles; although even to this day the belief is prevalent among the agricultural population, that it robs their orchards in the manner described in the text.
2. Or "den."
3. "In the spring of 1805, a young gentleman of talents, and of a most amiable disposition, perished by losing his way on the mountain Helvellyn. His remains were not discovered till three months afterwards, when they were found guarded by a faithful terrier, his constant attendant through the wilds of Cumberland and Westmoreland." Scott has some very touching lines on this subject:

"I climbed the dark brow of the mighty Helvellyn,
* * * * * * * * *
Nor yet quite deserted, though lonely extended,
For, faithful in death, the mute favorite attended,
The much lov'd remains of her master defended,
And chased the hill fox and the raven away.
How long didst thou think that his silence was slumber?
When the wind waved his garment how oft didst thou start!
How many long days and long weeks didst thou number
Ere he faded before thee, the friend of thy heart!"

The whole poem is well worthy the attention of the student.

eral-muster and review of the soldiers, while the king was seated[1] *on a chair of state;* and the dog was *also* with him, lying at rest: but as soon as he saw the murderers of his master passing by, he rushed at them with *great* outcry, and *vehement* rage, and barked furiously, often turning *to look* at Pyrrhus; so that the men fell under suspicion, not only to him, but to all present. Wherefore, being seized forthwith and examined, some minute *circumstantial* evidence having moreover transpired, confessing the murder, they suffered-condign-punishment.[2]

19. Lysimachus had an Hyrcanian dog.[3] This *animal* alone remained with him after his death, and when the corpse was-being-burnt, running up, cast himself on the funeral pile. The same things also, it is said, *the dog* Astus did; which Pyrrhus, not the king *of that name*, but another, a private-person reared: for, on his death, remaining near the body, and continuing-to-raise-himself-jumping-up-in-anxious-expectation[4] around the bier of his dead master while being carried forth for burial, he finally cast himself on the pile, and was consumed with him. It is said, that an Indian dog, of-a-superior-breed, being brought to Alexander, when a stag, a boar, and a bear were let forth,[5] lay quiet, and appeared-indifferent, but at the sight of a lion,[6] it is said, that he immediately sprung up and prepared-himself-for-the-combat, and evidently appeared to consider him a *worthy* antagonist:—having despised all the others.[7]

The Raven.

20. The raven on becoming old, when it can no longer feed its young, gives itself as food to them: and they devour their parent. Whence *even*, it is related the proverb has its rise, which says, "a bad egg from a bad bird."

The Pelican.

21. It is said, that the pelicans dig up[8] and devour the shell

1. Lit. "the king being seated."
2. The latter part of this anecdote may remind the reader of the well known story of the dog of Montargis.
3. The Hyrcanian dog was very highly prized by the ancients. He is described as a noble animal by Pliny, *Nat. Hist.*, viii. 61, and by Cicero, *Tusc. Quæst.*, i. 46.
4. Although so awkwardly paraphrastic, it is the only mode the Translator conceives of accurately expressing the Greek participle in an English dress.
5. Lit. "a stag being let forth, and a boar," &c.
6. Lit. "on a lion being seen."
7. Giraldus Cambrensis gives a detailed account of a combat between a lion and two Irish wolf-dogs, in which, after a desperate resistance, the royal brute was completely overcome, and would have been killed, but for the interference of his keepers.—*Topographia Hiberniæ.*
8. Lit. "that the pelicans having dug up devour," &c.

fish found in rivers, and afterwards, when they have taken-in a quantity of them, *that* they vomit them up, and *that*, in this manner, they eat the flesh of the shell-fish, but do-not touch the shells.[1]

The Ostrich.

22. The ostriches are in size *of body*, very similar to a young camel,[2] *they have* heads, rough with thin hair, large eyes, and black in color. It is a long-necked animal, and has a very short bill, verging [or tapering] to a point.[3] Being provided with soft and downy pinions,[4] and supported on two legs and two-toed [or clawed] feet, it appears at the same time, both a terrestrial and winged animal. But on account of its heaviness being unable to raise itself and fly, it runs swiftly on tip-toe[5] along the earth, and on being pursued by horsemen, with its feet it slings the stones lying in its way, so skilfully against its pursuers, that they sometimes meet-with very severe wounds.

The Magpie.

23. A certain barber in Rome, having his shop opposite the sacred-enclosure, which they call the Greek market, reared a magpie of wonderful *vocal* powers[6] which imitated the words of men, the sounds of beasts, and the tones of musical-instruments, without any didactic compulsion ;[7] but habituating itself *to do so* from-an-ambitious-desire of leaving nothing unsaid nor unimitated. A certain rich man of-the-neighborhood, hap-

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1. Modern writers describe the pelican as having a large sac or bag, composed of an elastic, flesh-colored membrane, which hangs from the lower edges of the upper mandible, and is said to be capacious enough to hold four gallons of water. After a successful fishing, this pouch is filled with fish, which the bird swallows and digests at leisure. It does not appear, that it ever feeds on shell-fish unless when compelled by hunger. The adjutant, or gigantic crane, a bird well known in India, is found to swallow a leg of mutton, of five or six pounds weight, a hare, a small fox, &c., rejecting the bones from the stomach after some time, in the manner ascribed to the pelican in the text. It is, however, evident from the description, that the pelican [πελεκᾶν] of the ancient naturalists is the bird now called spoonbill.—See *Dom. Habits of Birds, L. E. K.* p. 197.
2. Whence the name, στρουθοκάμηλος.
3. The beak is very short, horizontally depressed, and *blunt* at the end.
4. The ostrich has wings furnished with loose and flexible feathers, but still sufficiently long to increase their speed in running. "Every one," says Cuvier, "knows the elegance of those slender stemmed plumes, the barbs of which, though furnished with little hooks, always remain separate, contrary to what is usual with birds."—*Règne Animale*, vol. i.
5. So swiftly, as to be with difficulty overtaken even by the fleet courser of the Arabian. Whence, also, it may have received its name, as if *bird-camel*. "What time she lifteth herself up on high," says Job, "she scorneth the horse and his rider."—xxxix. 18.
6. Lit. "a wonderful thing of a loquacious magpie."
7. Lit. "no one compelling it."

pened to be carried-out-for-burial, with many trumpets[1] *and musical instruments;* and a solemn halt, according-to-custom, being made at this place; the musicians gaining-applause-by their display, and being also exhorted *thereto*, tarried a considerable time. The magpie after this day was silent and noteless. To those, therefore, formerly admiring its vocal-powers, the silence now afforded a greater wonder: there were suspicions of magic against the other barbers: but most people conjectured, that the musicians had stunned its hearing; and that together with its hearing, its voice also was destroyed. It was, however, none of these things; but, as it appeared, a secret rehearsal:[2] for on a sudden, it once-more sent forth—not any of its usual and former imitations,—but *all* the musical notes of the trumpets, warbling them with their modulations, and running through *all* their variations.[2]

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1. The custom of employing music, both vocal and instrumental, at funerals, was very ancient, and common to all people of eastern origin; it was practised by the Hebrews, the Phœnicians, the Greeks, Romans, Celts, Irish, &c., &c. From several books of the Old Testament, it may be inferred, the practice was usual with the Israelites. Even at the time of our Saviour's appearance in the flesh, hired mourners were employed: for in *Matth.* ix. 23, when our Lord was about to heal the ruler's daughter, "he saw the minstrels making a great noise," &c.

Horace, in his "Art of Poetry," says,

Et qui conducti plorant in funere.

The custom is now probably peculiar to Ireland; where during the ceremonies observed at a "wake," in any of the remote districts,—whence modern refinement has not as yet banished all the innocent pastimes and harmless customs of the people,—the classical scholar may, at this very day, witness a living picture of the ceremonies described by Homer, as having taken place over the body of Hector 2700 years ago! The pathetic lamentation of Andromache over the lifeless body of the gallant warrior, with the responsive wailing of her sympathizing attendants, is faithfully portrayed and expressed by the eloquent "Crones, Keeners," and mourners at an Irish "wake." To any one, who, like the Translator, has witnessed a scene of this description, and who could, at the same time, enter fully into the feeling pathos of the mourners, and the awful solemnity of the occasion, it is in the highest degree thrilling, affecting, and—might he add!—sublime: to him, however, the reminiscence of these scenes of early youth, is "like the music of Carryl, or the memory of joys that are past, pleasant and mournful to the soul."

2. Many instances of the imitative faculty of birds are recorded: one of the most extraordinary and best authenticated of which, is the following:—"Col. O'Kelly, an Irish gentleman, had a beautiful parrot, of a lively green color, with a spot of red on each shoulder. This creature possessed powers of imitation to so great a degree, that he acquired not only the airs, but the words of twenty songs, Irish and Scotch. Whenever the bird was out of humor, it was not until the Colonel's housekeeper used some coaxing, singing, and patting, that his vocal powers were fully exerted. Then, if the maid began the tune of "The Banks of the Dee,"—now better known by Moore's beautiful words, "Dear Harp of My Country,"—the bird would instantly sing several verses by snatches, occasionally pausing, as if his memory had failed. On the maid assisting him, by going on where he had left off, he would resume, never repeating what she had said, but going on from her last words. The puppet shows, exhibited in the streets, were constant subjects of caricature. He could also imitate the tones and voice of various persons whom he might have heard read or speak. The Col. was one day visited by a literary gentleman, who read aloud some production on which he wished to have his opinion. On the gentleman's concluding, the Col. and he walked to the printing-office, and in half an hour afterwards, the Col. on ascending the stairs towards his parlor door, heard a person reading aloud, precisely with the tone and manner of his visitor, and on opening the door, found the parrot just concluding his recitation. While singing, his articulation was much clearer and more distinct than when he spoke. His intonation was no doubt strange, like that of an automaton imitating a human voice, but was nevertheless

The Crocodile.

24. The crocodile, from being a very small, becomes a very large *animal:* for-as-much-as the creature *itself* lays[1] eggs, like those of a goose, while the offspring after its birth[2] grows to the size of sixteen cubits. Its body is wonderfully fortified by nature: for its skin is all-over scaly and remarkable for hardness,[3] there are many teeth in either jaw; but two grinders distinguished in size, above the rest.

It devours not only men[4] but also all those animals on land which-approach the river. There is an innumerable multitude of them in the Nile and the adjacent lakes; as they are very-

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good. Had he been taught by an experienced musician, there is no doubt that his performances would have been one of the wonders of the age."—*Nat. Hist. of Remarkable Birds*, p. 170.

In imitative powers, however, all other birds are far inferior to the American mocking bird, to whose wonderful powers, Southey refers in some fine lines:

> "That cheerful one who knoweth all
> The songs of the winged choristers;
> And in one sequence of melodious sounds
> Pours all their music."—*Madoc*, ii. 48.

For a highly animated and graphic description of this bird, consult *Wilson's Amer. Ornithology*, ii. 19. See also an entertaining chapter in *Domest. Habits of Birds, Lib. Ent. Knowl.*, p. 316.

"It appears from observation, founded on facts, that the notes or songs of birds are altogether acquired, not innate. A common sparrow taken from the nest when young, and placed with a linnet and goldfinch, instead of its peculiar chirps, adopted a song, a mixture of these two. Three nestling linnets were put, one under a skylark, another under a wood-lark, and the third under a tit-lark, and instead of the song natural to their own species, adhered entirely to that of the instructors."—See *A Paper by Daines Barrington, Philos. Transactions*, vol. lxiii.

This theory is combatted by many modern writers. Capt. Brown, in his edition of White's Selborne, says, that the notes of birds *are* innate, *not* artificial. Many broods of young chaff-finches were brought up by him, who invariably sang their native notes, when arrived at maturity; and this without the possibility of their hearing the song of their kindred. Nay, on the contrary, they were reared in the same room with a gray linnet, and never acquired any of its notes; but had their peculiar notes, not possibly to be mistaken.—*White's Selborne, Let.* xxxiv.

1. Lit. "the creature laying eggs," &c.

2. Lit. "that which-is-produced growing," &c. Here it may not be unacceptable to the curious in such matters, to remark the superiority of *Herodotus* over *Diodorus* in elegance, ease, and perspicuity of style. The above cited paragraph is from the latter; here is the description of the former:—*πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται. τὰ μὲν γὰρ ὠά χηνεῶν ὀυ πολλῷ μεζονα τίκτει, καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ὠοῦ γίνεται· αὐξανόμενος δὲ γίνεται καὶ ἐς ἑπτακαίδεκα πηχεας, καὶ μέζων ἔτι.* And yet *Diodorus* wrote his *Historical Library* 500 years later than the *Father of History*:—but it is only another proof that the most highly polished state of society is not always the most prolific in excellent writers.

While on this subject, it may be pardoned the Translator, to invite the attention of his readers to the inadequacy of many among our ablest scholars to do ample justice to the great merits of the ancient classics in their translations, howsoever free and spirited. *Ex. gr.;* see *Littlebury & Belee*, not only on the above, but throughout the *Nine Muses passim.*

3. The back and tail are covered with six rows of very stout, large, square, and nearly equal scales or plates, relieved by a ridge along their middle, with a deeply indented crest on the tail, which is double at the base. The plates on the belly are smooth and thin.

4. From the personal observation of Denou, this assertion would appear to be of very doubtful authority. He tells us that, "although bathing daily in the Nile, and witnessing the daring intrepidity of the French soldiers in setting the monster at defiance, not a single crocodile ever attacked them, nor was ever found at a distance from the water."

prolific, and rarely destroyed by man: for it is an-established-usage with most of the neighboring people to worship the crocodile as a god:[1] while to people of other districts the capture of this *animal* is useless; its flesh not being edible. Nature has, however, provided a great remedy against such a multitude *so constantly* springing-up against mankind: for the animal called the ichneumon[2] which is *about the* size and shape of a little dog,[3] goes about, breaking the eggs of the crocodile; as the animal usually lays[4] them near a river.—25. The crocodile has eyes *like those* of swine,[5] teeth and grinders large in proportion to the size of the body; and it alone of all animals, nature-has-not-provided-with a tongue;[6] neither does it move the lower jaw, but applies the upper jaw to the lower;[7] it has strong claws and a scaly skin, impenetrable on the back: in the water it is blind,[8] but very sharp-sighted in the open-air.[9]

The Ephemeron.

26. About the river Hypanis, which is near the Thracian Bosphorus, is produced a *small* living creature, winged and four-footed. It lives and flies from morning until evening; but as the sun descends, it pines away, and dies, when *that luminary* sets; having lived one day, whence it is called ephemeron.[10]

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1. "*Ægyptus portenta colat? crocodilon adorat*," says Juvenal. For an excellent article on the origin and motives of animal worship among the Egyptians, the student, and indeed, the teacher, should consult Anthon's Classical Dictionary, last edit., Art. *Ægyptus*.

2. The ichneumon is larger than a cat, and shaped like a marten, the fur composed of hairs tinged with brown and fawn color. The paws and muzzle are black, and the tail terminates in a diverging tuft. It still abounds in the northern part of Egypt, between the Mediterranean and Siout, but is rare in Upper Egypt. It preys on rats, reptiles, and the eggs both of birds and crocodiles.

3. Lit. "being similar to a little dog."

4. Lit. "the animal laying."

5. The eyes are very small in proportion to its size, and have three lids.

6. The tongue is fleshy, flat, and adhering to the edges of the mouth; a circumstance which induced the ancients to think crocodiles had none.

7. This is a mistake. "The lower jaw being continued behind the scull, the upper one appears to be moveable, and has been so described by the ancients; it only moves, however, with the entire head."—*Cuvier's Animal Kingdom*, ii. 13.

8. This appears to be incorrect. Crocodiles, it was long thought, could not swallow under water, but were accustomed to drown their prey, and submerge it in some crevice of a rock, where they allowed it to putrify before they ate it. This opinion may have given rise to the erroneous assertion of Herodotus in the text.

9. On the name of this animal, Cuvier observes:—"Κροκόδειλος, *which dreads the shore*, an appellation bestowed by the Greeks on the common lizard of their country; and which in their travels through Egypt, they applied to the crocodile, from the resemblance between them.—(*Herod. lib.* 2.) By Merren, the name has been changed to *champses*, the Egyptian name, according to Herodotus."—*Règne Animale*, ii.

10. "Kirby & Spence in their Entomology, have described a beautiful scene exhibited by midges accompanied by ephemera, which swarmed in infinite myriads and appeared in the sunbeams as numerous and more lucid than the drops of rain, and as if the heavens were showering down brilliant gems. At another time, from some cause in the atmosphere, the insects at a distance looked much larger than they

Bees. Geese.

27. The habits of the Cretan bees and those of the cranes in Cilicia are worthy of admiration. The former, when about to double a windy cape, ballast themselves with little pebbles, that they may not be carried beyond it. The cranes, dreading the eagles, when they are-crossing Mount Taurus, take a pretty-large stone into their mouths, stopping-up, as it were, and reining-in their talkative and babbling propensity, in order that they may-escape-the-notice of their foes; thus passing over in silence.[1]

Of some Marine Animals.

28. The power of the torpedo benumbs not only those *actually* touching it, but even through the net, imparts torpid heaviness to the hands of those taking hold of it. Some relate, that, on making a *still more* correct experiment of it, whenever it is-thrown-out *of the water* alive, pouring water on it from on high, they felt the torpidity running up to the hand, and deadening the touch, on account, as it were, of the water being-changed and assuming the property *of the* fish.[2]

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really were—the choral dancers alternately rising and falling in the full sunbeam, and appearing so transparent and glorious that they scarcely resembled any thing material,—they reminded the observer of angels and glorified spirits, drinking life and joy in the effulgence of the divine favor."—*Nat. Hist. of Insects*, ii. 231.

The reflections of the poet Thompson, arising from the same subject viewed in a different light, are more melancholy.

> Thick in yon stream of light, a thousand ways
> Upward and downward, thwarting and convolved,
> The quivering nations sport; till tempest-wing'd
> Fierce winter sweeps them from the face of day.
> Even so luxurious men unheeding pass
> An idle summer's life in fortune's shine—
> A season's glitter! Thus they flutter on,
> From toy to toy, from vanity to vice,
> Till blown away by death, oblivion comes
> Behind, and strikes them from the book of life.—*Seasons.*

1. These wonderful stories are, of course, incorrrect. Similar accounts have been given by naturalists in every age, of various animals. A French writer, M. Montbeillard, thinks "the ostrich swallows stones and metallic substances, with the view of ballasting its body for running, as bees and storks have been fabulously asserted to carry stones for a similar purpose. * * * The Indians on the bank of the Oroonoko, assert, that previously to an alligator going in search of prey, it always swallows a large stone that it may acquire additional weight to aid it in diving and dragging its victims under water."—*Faculties of Birds*, *Lib. of Ent. Knowl.*, p. 133.

Notwithstanding the indiscriminate censure passed upon the credulity of ancient writers, few, if any of the stories current among them, however absurd or incredible, were entirely destitute of at least some foundation in truth. It is not too much to suppose, that this story of the bees must have arisen from some one of the ancient writers having observed the building operations of a species called the mason-bee. This wonderful insect after selecting the sort of clay best adapted for its purpose, moistens and rolls it up into pellets about the size of a small shot, which it carries off to its cell. The cell is constructed with great art, and has, externally, the appearance of a mingled mass of sand and gravel.

2. Of the torpedo, the fish referred to by Plutarch, Cuvier gives us the following description: "The space between the head and pectoral fins, is filled on each side with a singular apparatus formed of little membranous tubes placed close together,

29. The pinoteras is an animal of the crab-kind, and goes-in-company-with the pinna, and sitting-before it, keeps-watch, *as it were*, over this muscle, permitting it to open and gape until some of the little fishes easy-to-capture by them, fall into *the extended shells*, then biting the flesh of the pinna, it slips in; but the pinna immediately closes the shell, and in common they devour the prey *thus* taken within the enclosure.[1]

The Pilot-Fish and the Whale.

30. *The fish* called pilot is always in company with one of the large whales and swims-before it, pointing out the way, in order that it may not be cast upon shallows, nor plunge on a shoal, nor into a strait difficult to pass. For the whale follows it, as a ship does *the direction of* the rudder;[2] being guided with-much-docility, and whatever of other things it catches within its maw, whether living creature, or boat or stone, is forthwith destroyed and perishes, being wholly enguphed;[3] but knowing the pilot-fish the whale takes it into its mouth as a *ship takes* in her anchor. It [the pilot-fish] sleeps within and the whale remains stationary and rides at anchor while the guide is at rest; on *the guide's* advancing again, it follows-in-the train, leaving it neither day nor night: otherwise, it wanders and goes astray, and even many *whales* are utterly lost being carried into land like *ships* without-a pilot.[4]

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like a honey-comb, subdivided by horizontal diaphragms (partitions,) into small cells, filled with a sort of mucus, and traversed by numerous nerves. In this apparatus resides the electric or galvanic power, for which the torpedo is so celebrated; violent shocks are experienced on touching it, and the same power is probably employed to bewilder its prey."—*Animal Kingdom*, ii. 292.

1. There is no truth in this story, although it has been repeated by every naturalist from Pliny to Hasselquist, who retails it with the greatest gravity in his "Letters from Aleppo." For a more satisfactory description of this wonderful instance of testaceous friendship, see *Wardlaw & Walsh's Hist. of Dublin*, ii. *Append.* 14, ci. The truth is, that the pinoteras, a very small animal of the crab kind, is accustomed to enter the shell of the pinna for shelter and protection, as it is found there generally about November, or while its crust remains soft and liable to injury. The pinna, now called wing-shell, or fin-shell, on account of its shell resembling in shape a wing or a fin, does not devour the little fishes, (ἰχθύδια,) its food consisting only of the sea water and the minute animalculæ found therein. In this case, also, we may observe what a marvellous superstructure the fertile imagination of early naturalists could erect upon a single fact.

2. Diodorus says, that many ships had two rudders: one in the stern, and another in the prow. See also, a note under this head, p. 79, *Greek Reader*, 9th New York [or any subsequent,] edition.

3. "When the whale feeds," says Scoresby, "it swims with considerable velocity below the surface of the sea, with its jaws widely extended. A stream of water, consequently, enters its capacious mouth, and along with it, large quantities of water insects; the water escapes again at the sides, but the food is entangled and sifted, as it were, by the whalebone, which, from its compact arrangement, and the thick internal covering of hair, does not allow a particle the size of the smallest grain to escape."—*Arctic Regions*, i. 469.

From the sentence in the text, Plutarch seems to have had some knowledge of this singular mode of feeding.

4. The fish now known as the pilot-fish, is rarely, if ever, found in company with

The Tortoise.

31. The care of the tortoise concerning the incubation and preservation of her young is wonderful. For, going out of *the water*, she lays her eggs near the sea, but not being able to hatch them, nor to remain for any length of time on land, she embeds the eggs in the sand, and strews over them the lightest and smoothest part of *the sandy* beach: but after she has covered up and concealed them securely, some say that she scratches and marks the place with her feet; rendering it easily-known to herself: others say, that the female being driven away by the male, *the latter* leaves his own marks and impressions. This however is more wonderful *still*:—having watched-for the fortieth day [for in so many *days*, are the eggs hatched and burst open] they issue from *the sea*, and each recognizing her own treasure, *as* joyfully and eagerly opens it, as no man opens his hoard of gold.[1]

The Magnet. Nitre.

32. The stone, which Euripides has called the magnet, but many, the loadstone, attracts not only iron rings themselves, but also imparts the power to rings, so as to enable *them*[2] to do the very same thing which the stone does—to draw other rings: wherefore oftentimes a very long row of iron rings is attached one from another: but the power is communicated to all these from this stone.—33. In the lake Ascania, the water is so impregnated-with-nitre, that garments require no other cleanser; but if a person should leave them too long in the water they fall to pieces.

VIII. MYTHOLOGY.

Mythological Notices.

1. Heaven is made-of-brass on the outside. To a person mounting on the top, and going on the back,[3] the light appears more brilliant, and the sun purer, the stars brighter,

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the whale; but is so called from the fact, that it follows vessels to seize upon whatever may fall from them; and as the shark is observed to have a similar habit, it has been said that the former acts as a guide or pilot to the latter. It is a sort of diminutive tunny, and is not above a foot in length.

1. Nearly the same facts are recorded of the female crocodile, particularly with regard to its wonderful punctuality in uncovering its eggs at the proper time.

2. Lit. "so as to be able to do," &c.—which would not be English.

3. Francklin translates this passage rather oddly: "The outside is brass—as soon as you come in there, raise your head up and peep about you or lay [lie] along your back and look at it," &c.—*Francklin's Trans. of Lucian*, i. 398.

and the pavement, all-of-gold. At the entrance,[1] the Hours have their abode; for they have-charge-of-the gates: and afterwards Iris and Mercury, *as* being the attendants and messengers of Jove. Next in order, is the workshop of Vulcan, filled with every species of art: farther on, are the mansions of the gods, and the palace of Jove. These, Vulcan has built-and-embellished[2] in a most beautiful manner. But the Gods hold-their-banquet, sitting near Jove; drinking nectar and eating ambrosia. Formerly, indeed, men also feasted, and drank with them; *such as* Ixion and Tantalus: but after they became insolently-overbearing, and talkative, they were then, and still are, punished, and heaven is become inaccessible, and forbidden to the race of mortals.

2. The Gods neither eat food, nor drink wine, but they are served-with ambrosia, and are inebriated-with nectar: but they are especially delighted, inhaling[3] the smoke from the sacrifices ascending together-with the savoury-odor of the fat,[4] and the blood of victims, which those who-offer-sacrifices,[5] pour around the altars. 3. Men offer different sacrifices, some one sacrifice, and some another, to the Gods: the husbandman *offers* an ox; the shepherd, a lamb; and the goat-herd, a goat: some *even* will offer frankincense or a sacrificial-cake: but the poor man propitiates the god *by* only kissing his right hand.

4. Artificers represent Jove, bearded and holding a sceptre; Neptune with-dark-hair; Minerva, a beautiful virgin, keen-eyed,[6] armed with an ægis, wearing a helmet, and holding a spear; Juno as white-armed, beautiful-eyed, gracefully-robed, majestic,[7] seated on a golden throne; Apollo, as a young man, naked in a short cloak, armed with a bow, having his legs extended, as if running. Each of the Gods practices some art, useful either to Gods or to men. Apollo gives-out-oracles; Æsculapius performs-cures; Mercury teaches to contend-in-the-palæstra; Diana practises-midwifery; Castor and Pollux

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1. Lit. "to a person entering."
2. Lit. "Vulcan having built and embellished them in a beautiful manner."
3. Lit. "feeding on."
4. The student will recall to mind the line of Homer:

Κνίσση δ'οὐρανὸν ἶκεν ἑλισσομένη περὶ καπνῷ.

Thus translated by Pope:—

The sable fumes in curling spires arise
And waft the grateful odors to the skies.

And by Sotheby:

"While in dark volumes, seen aloft to rise,
Clouds rich with floating fragrance fill'd the skies."

5. Lit. "those sacrificing."
6. Or, "azure-eyed."
7. Or, "queenly."

save mariners, overtaken-in-a-storm at sea: other gods exercise, *each*, other-*callings*-in-this-way.

5. It is said, that the children of Jove were—*first*, *these* goddesses, viz. Venus and the Graces, and next-to these Ilithyia and Artemis her assistant, and those goddesses called Hours; and Eunomia and Dikè and also Eirenè; *secondly these* gods, viz. Vulcan, Mars and Apollo, and besides these Mercury. To each of these, mythologists-relate, that Jove assigned the knowledge and honors of the arts invented and perfected by himself; wishing to render their memory eternal among all men. To Venus, *they say*, were allotted the maturity of virgins,—at what periods they ought to marry, and that care, which to-this-day, is taken at marriages, concerning sacrifices and libations, which men offer to this goddess. To the Graces, *they say*, were assigned the comeliness of the countenance, and to show-an-example of beneficence, and again, to recompense, with suitable rewards, those-doing-good.

6. *Mythologists say*, that Ilithyia obtained the care of those pregnant, and the attendance of women in violent-labor, while bringing forth: on which account, also, *they say*, that women in danger on such occasions, call particularly on that goddess.

They say, that Artemis invented the care of very young children, and the food suitable for the nature of infants; from which cause, also, *they say*, that she was called the Nurse. To each of the Hours, *they say*, were assigned, both an employment suited to her name, and the disposition of life, for the greatest benefit of man; for that nothing could better render life happy more than Eunomia and Dikè and Eirenè.

7. To Minerva they assign the office of instructing mankind in the amelioration and cultivation of olives, and the mode of operating on this fruit; and in addition to these, *they assign to her*, the fabrication of garments, and the architectural art, and also, the introduction[1] of many of these in other departments of knowledge among men; and also to invent the-making of flutes, and the music produced by them; and finally, many of the ingenious works, from which, *they say*, she was called Erganè.

8. To the Muses, *mythologists say*, were assigned by their father the invention of letters, and *that* arrangement of words, *which is* called poetical. Vulcan, *they say*, was the inventor of all manufacture in iron, and in brass, and in gold and silver, and as many of other metals as have their elaboration from fire. *Mythologists say*, that Mars first prepared complete

1. Lit. "to introduce."

armor, that he *first* armed soldiers, and introduced the warlike energy in battles, slaying those disobedient to the Gods.

9. They relate, that Apollo was the inventor of the harp,[1] and of the music from it, and that he introduced the healing art, which sprung-from his skill in prophecy; through which, it formerly happened that the sick obtained a cure; and *they say*, that he, also, was the inventor of the bow, and taught the neighboring people every thing relative to archery. *They say*, that Æsculapius was the son of[2] Apollo and *the nymph* Coronis; and that having learned from his father many of *those* things, relative to the healing art, he invented surgery, and the preparation of medicines, and the virtues of roots and *simples;* and at last, advanced the art to so high a degree, as to be honored as its founder and inventor.

10. To Mercury, they assign the negotiations, and truces, and treaties, which *are* made in wars. *They say*, that he first invented weights and measures, and the profits from merchandize, and to stealthily-appropriate the property of others. *They say*, that he was, also, the introducer of the palæstra, and that he constructed the lyre, from *the shell of* a tortoise. *Mythologists relate*, that Bacchus was the discoverer of the grape, and of its cultivation, and also the making of wine, and the storing-up of many of the fruits of the harvest.

11. The Muses are said to be the daughters of Jove and Mnemosynè. Hesiod expresses their names in-the-following-manner:

Clio, Euterpe, Thalia, Melpomenè,
Terpsichorè, Erato, Polyhymnia, Urania,
And Calliope, who is the most distinguished of them all.[3]

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1. "Celestials, let the bow to me belong,
To me the sev'n-string'd lyre of light and song—
Be 't mine the choir of harmony to love,
And show to men the wise designs of Jove."
Conwell's "Hymns of Homer Translated."

2. Lit. "was born of."

3. Their names are also given, and their attributes fully expressed, in an epigram by Callimachus, which has been thus translated:

"CALLIOPE the deeds of heroes sings;
Great CLIO sweeps to history the strings;
EUTERPE teaches mimes their silent show;
MELPOMENE presides o'er scenes of woe;
TERPSICHORE the flute's soft power displays;
And ERATO gives hymns the gods to praise;
POL'YMNIA'S skill inspires melodious strains;
URANIA, wise, the starry course explains;
And gay THALIA'S glass points out where folly reigns."

"A modern poet, Mr. Aaron Hill," says Francklin in his *Translation of Lucian*, ii. 303, "has improved on the thought of Herodotus in giving the names of the nine muses to his books, by christening, not his books, but his daughters, by poetical names, Miss Cli, Miss Melp'y, Miss Terps-y, Miss Urania," &c. In this particular, at least, the eccentric son of song has been totally eclipsed by the Rev. Isaac Rossini Goward—the inimitable Calligrapher of New York—who has named each of his daughters, not only after one, but after two or three, of the "Sacred Nine!"

12. A numerous crowd, whom the wise-men—imitating Homer and Hesiod—call the common people,[1] believe, that Hades is a certain very deep place under the earth, both large and spacious, and gloomy and sunless. *They believe* that the brother of Jove, called Pluto,[2] reigns over this hideous-cavern :—that its *whole* region is encircled with rivers, large and terrible, even by their very names ; for they are called Cocytuses and Pyriphlegethons,[3] and other such.[4] But what is the chief thing, the Acherusian lake is situated in front, first receiving all those reaching it, *and* which it is not possible to sail over or re-cross, without the *appointed* ferryman. At the very entrance and gate, *which* is of adamant, is Æacus, the nephew of the king *himself*, and who has charge of the watch, and near him is the three-headed dog. An extensive meadow, and a drink destructive of memory, await all those crossing the lake. On-this-account, therefore, it has been named Lethe. Pluto and Proserpina exercise-sovereign-authority, and the Furies, and Fears, and Mercury, are their attendants. There are seated two judges,—Minos and Rhadamanthus : *both* Cretans, and sons of Jove.[5] The good and just men they send to the Elysian plain to lead a happy life ; but the wicked, delivering over to the Furies, they send to a place of punishment.[6]

13. Cerberus, the sentinel of Hades, has three heads[7] of a dog, the tail of a dragon, and along his back, heads of various sorts of serpents.—14. Tartarus is a gloomy place in Hades, being as far from the earth, as the earth is from heaven.

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1. Or, "the ignorant."

2. Πλούτων.—"So called," as Lucian archly says, "because he is rich in dead men." A play upon the similarity between the name of the god and the word πλοῦτος, riches.

3. A fine description of these "sunless streams," is found in Milton :

> "The four infernal rivers that disgorge
> Into the burning lake their baleful streams ;
> Abhorred Styx, the flood of deadly hate ;
> Sad Acheron of sorrow, black and deep ;
> Cocytus named of lamentation loud
> Heard on the rueful stream ; fierce Phlegethon
> Whose waves of torrent fire inflame with rage.
> Far off from these, a slow and silent stream,
> Lethe, the river of oblivion rolls."—*Paradise Lost*, B. II.

4. See on this construction, Buttmann's clear and comprehensive remarks, under § 134, Larger Grammar.

5. By other mythologists, a different arrangement of the three judges has been given. "In each of the three divisions on the other side of the Styx was a judge ; Minos for Erebus, Rhadamanthus for Tartarus, and Æacus for Elysium."—*Tindal's Guide.*

6. Virgil's fine description of Hades,—*Æneid*, vi. 273, beginning with

Vestibulum ante ipsum, &c.

will recur to the mind of the reader. To the student acquainted with French, Delille's translation of this passage will afford much pleasure. Fenelon's description in his *Telemaque*, xviii., is scarcely inferior to that of the Mantuan bard.

7. Hesiod is more liberal, and gives him fifty. Virgil, however, gives him only three.—*Æneid*, vi. 421.

IX. MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Latona, the daughter of Cœus, was driven over the whole earth by Juno, until coming to Delos, she first brings forth Artemis, by whom being assisted-in-her-labor, she afterwards brought forth Apollo.[1] Artemis then having assiduously-practised all exercises connected with the chase, remained a virgin.[2] But Apollo having learned the prophetic art from Pan,[3] came to Delphos, *where* Themis then gave ora-

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1. This event has formed the subject of one of the best among the Greek Scolia, which has been thus translated:

"Latona once on Delos' isle,
Gave to the world, a matchless pair;
Apollo who makes nature smile,
Whose shoulders glow with golden hair,

And Dian', goddess of the chase,
Whose shafts unerring ever fly,
Sole sovereign of the female race,
Nocturnal empress of the sky."—*Cyclop.* Art. *Scolia.*

2. Many of Diana's attributes are mentioned in the following lines:

"O goddess, hunter of the woodland green,
To whom both heaven, and earth, and seas are seen;
Queen of the nether skies, where half the year,
Thy silver beams descend and light the gloomy sphere;
Thou goddess, by thy triple shape art seen,
In heav'n, earth, hell, and ev'rywhere, a queen."
Chaucer's Knight's Tale, by Dryden.

3. Pan was not only remarkable as a prophet, but as a musician. Many poets have alluded to this, but none more beautifully than Shelley: whose "Hymn of Pan" the Translator gives rather on account of its intrinsic merits than of any reference it has to the text. It will be read with pleasure by every classical scholar:

From the forests and highlands
We come, we come:
From the river-girt islands
Where loud waves are dumb,
Listening to my sweet pipings.
The wind in the trees and the rushes,
The bees on the bells of thyme,
The birds on the myrtle bushes,
And the cicale above in the lime,
And the lizards below in the grass,
Were silent as ever old Tmolus was,
Listening to my sweet pipings.

Liquid Penëus was flowing,
And all dark Tempe lay
In Pelion's shadow, outgrowing
The light of the dying day,
Speeded by my sweet pipings.
The Sileni and Sylvans and Fauns,
And the Nymphs of the woods and waves,
To the edge of the moist river lawns,
And the brink of the dewy caves,
And all that ever attend and follow,
Were silent with love, as you now, Apollo,
With envy of my sweet pipings.

I sang of the dancing stars,
I sang of the dædal Earth,

cles. But when the serpent Python, that guarded the oracle, prevented him from approaching the chasm,[1] killing him,[2] he takes-possession-of the oracle.

2. Apollo served-for-hire *with* Admetus, king of Pheræ, in Thessaly, and asked-as-a-request from the Fates, that when Admetus should be about to die, he might be released from death, if any one would willingly undertake to die in his stead. But when the day of his death arrived, and neither his father nor his mother being willing to die in his place, Alcestis, his wife, cheerfully died in his stead. And Proserpina sent her back; but as others say, *it was* Hercules; after maintaining-a-successful combat with Thanatos, [Death.][3]

3. Apollo and Neptune wishing to test the insolence *of* Laomedon, assimilating themselves to men, undertook, for a stipulated-reward, to build-up Pergamus; but he withheld the reward from them, after having built it.[4] On which account, Apollo sent a pestilence, and Neptune a whale, which used-to-carry-off men in the *adjacent* plain. But the oracles having declared, that there would be a cessation of the calamities, if Laomedon would expose Hesione, his daughter, as a prey for the whale; he exposed her, having fastened her to the rocks contiguous to the sea. Hercules, beholding her thus exposed, undertook to rescue her, if he should get those mares from Laomedon, which Jove had given him as a compensation for the abducting of Ganymede;—on Laomedon's promising to give them, *Hercules* killing the whale, delivered Hesione. But Laomedon being unwilling to give the reward, Hercules killed him, and took the city.

And of Heaven,—and the Giant wars,—
And Love, and Death and Birth,—
And then I changed my pipings,—
Singing how down the vale of Mænalus, &c., &c.

1. Whence arose the prophetic vapor, and over which the tripod was placed. On this the Pythia or priestess sat, when, receiving the inspiration, she pronounced the oracles.

2. Byron has some very fine lines on the statue of the Apollo Belvidere, and referring to the death of the serpent Python:

Go, view the God of the unerring bow,
The Lord of Life and Poesy and Light—
The sun in human limbs arrayed, and brow
All radiant from his triumph in the fight;
The shaft has just been shot—the arrow bright
With an immortal's vengeance; in his eye
And nostril beautiful disdain, and might
And majesty, flash their full lightnings by,
Developing in that one glance the Deity."—*Chil. ar.*, iv. 161.

3. For another, and probably a more correct historical account of this transaction, see an improved edition of *Lempriere*, published by Dean, N. Y., or *Anthon's Classical Dict.*, art. *Alcestis*.

4. He not only refused the reward, but threatened to cut off their ears, and to tie Apollo hand and foot, and sell him into slavery in distant islands.—See IL. 21, 455.

4. Tantalus was the son of Jove, and remarkable for his wealth and glory; he dwelt in that part of Asia, now called Paphlagonia. On account of this illustrious birth, as they say, he was exceedingly beloved by the gods; but, eventually, not enduring his good-fortune, partaking both of the common table, and of every liberty of speech, he revealed unto men the secrets of the gods. For this cause, he was punished even while living, and after his death, he was thought deserving of eternal punishment:—being thrown into the *abode of* the impious. Pelops was his son, and Niobe his daughter. She brought forth seven sons, and as many daughters: distinguished for *their* beauty-and-comeliness. Being greatly puffed up, on account of the number of her children, she oftentimes boasted, and proclaimed herself more fortunate-in-children[1] than Latona. Latona, being thereupon highly-offended, gave-orders to Apollo to shoot the sons of Niobe, and to Diana, *to shoot* her daughters. In obedience to[2] their mother, and at the same moment, they shot[3] the children of Niobe: and *thus* it happened, that she was, at one and the same time, happy-in-her-beautiful-children, and childless.—5. Niobe leaving Thebes, came to her father Tantalus, to Sipylus, *a city* of Asia, and thereon, praying to Jupiter, he transformed her into a stone, and she pours forth tears, *both* by night and by day.[4]

6. Acteon, the son of Autonoe and Aristaus, being reared by Chiron, was brought up a hunter, and was afterwards devoured on Citheron, by his own dogs. And he perished in this way, because he had seen Diana bathing. And they say, that the goddess, on-the-spot,[5] changed his shape into that of a stag, and infused a madness into the fifty dogs *which* usually followed him, and by which he was, through their ignorance *of him*, *torn to pieces*, and devoured.[6] Acteon being *thus* destroyed, the dogs searching for their master, sent-forth-dreadful-howlings, and in pursuing their search, came to the cave

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1. Lit. "more prolific-in-beautiful-offspring," &c.
2. Lit. "they having obeyed," &c.
3. Lit. "they having shot," &c.
4. This legend has been versified by Pope:

> "Herself a rock, (for such was Heaven's high will,)
> Through deserts wild, now pours a weeping rill,
> Where round the bed whence Acheloüs springs,
> The wat'ry fairies dance in mazy rings;
> There high on Sipylus's shaggy brow
> She stands her own sad monument of woe;
> The rock forever lasts, the tears forever flow."—*Homer's Il.*, 24, 602.

5. Lit. "immediately," or "instantly."
6. History furnishes a sad, because too true, parallel to this story of Acteon, in the deplorable death of Don Philip, son of the duke of Parma, younger son of Philip V. of Spain, who was devoured by his own dogs, while hunting in the woods near Colorno, in Italy, in 1765.—*Wraxall's Memoirs of the Court of Berlin.*

of Chiron, who prepared an image of Acteon, that straightway allayed their grief.

7. Æsculapius was the son of Apollo and the *nymph* Coronis. His mother having died, while he was yet an infant,[1] Apollo brought him to Chiron, the Centaur, by whom, after being reared-and-brought-up, he was taught the *art* medical, and hunting. And becoming a physician, and practising the art with-great-zeal, he not only prevented some from dying, but even raised the dead. But Jupiter being alarmed, lest men receiving their cure from him, might aid each other,—struck-him-with-a-thunderbolt ; and on account of this, Apollo being-enraged, kills the Cyclops, who had forged the thunder for Jupiter. Jupiter was about to hurl him into Tartarus, but at-the-request of Latona, he ordered him to serve *some* mortal for hire one year. Therefore, going to Pheræ to Admetus, son of Pheres, and becoming-his-servant, he tended his flocks, and caused all his female kine to bring forth twins.[2]

II. BACCHUS.

1. Lycurgus, the son of Dryas, while ruling over the Edonians, who dwell near the river Strymon, expelled Bacchus, together-with the Bacchanals, *on his* coming into Thrace. Bacchus fled *for refuge* to the sea, to Thetis, the daughter of Nereus. But the Bacchanals were made prisoners and *also* a number of Satyrs that *had* followed him. *In a short time however*, the Bacchanals were suddenly set-free and Bacchus infused a madness into Lycurgus. He thus becoming frantic, striking his son Dryas with a hatchet, killed him ; imagining that he was cutting a vine shoot, and *afterwards* mutilating himself, he came to-his-senses. The earth remaining sterile, an oracle[3] declared, it should-again-become-prolific, if Lycurgus were-put-to-death. The Edoni hearing this, conducting him to mount Pangæus, bound him : and there agreeably to the

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1. Lit. "Apollo brought while yet an infant," &c.
2. A modern poet has given an explanation of the worship of Apollo, which, if not very philosophical, is, at least, very poetical :—

> "In that fair clime, the lonely herdsman, stretch'd
> On the soft grass, through half a summer's day,
> With music lulled his indolent repose :
> And in some fit of weariness, if he,
> When his own breath was silent, chanced to hear
> A distant strain, far sweeter than the sounds
> Which his poor skill could make, his fancy fetched
> Even from the blazing chariot of the Sun,
> A beardless youth who touched a golden lyre,
> And filled the illumin'd groves with ravishment."
>
> *Wordsworth—Excursion*, iv.

3. Lit. "the god," Apollo at Delphi.

desire of Bacchus, being-torn-to-pieces by horses, he perished miserably.

2. Traversing Thrace and all India, and there setting-up pillars, he *soon after* came to Thebes, and compelled the women after leaving their houses, to celebrate-the-orgies on *mount* Citheron. But Pentheus, the son of Echion, having succeeded Cadmus in the kingdom—attempted-to-prevent these things from being done, and coming to Citheron, as a spy on the Bacchanals, he was-torn-limb-from-limb, in a fit of madness by his mother Agave: for she imagined he was a wild beast.

3. Wishing *at one time*, to be conveyed from Icaria to Naxos, he hired a piratical galley of Tyrrhenians; they having taken him on board, sailed beyond Naxos, and were making-all-haste to sell him in Asia. But he turned the mast and oars into serpents, and filled the vessel with ivy and the sound of flutes; *whereupon* the mariners becoming frantic, jumped[1] into the sea, and were changed into Dolphins.

4. Icarius *kindly* entertained Bacchus *on his* coming into Attica, and received from him a shoot of the vine. And having learned every thing relative to the-making-of-wine, and wishing to confer the favors of the god on mortals, he goes to some shepherds who tasting the liquid, and through pleasure drinking it up too greedily without water, supposing that they were poisoned, killed him: but on the following day, coming-to-themselves they buried him. To Erigone his daughter looking-for her father, a faithful dog called Mæra[2] [that used-to-follow Icarius,] discovered the dead body: and she through-grief for her father, hanged herself.

III. MERCURY.

1. Mercury, the son of Maia and Jupiter, while yet in his swaddling-clothes, getting out, goes to Pieria, and steals away the oxen which Apollo was-tending.[3] But in order that he might not be detected by their tracks, he put sandals on their feet,[4] and bringing them to Pylos, he hid them in a cave.

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1. Lit. "fled," or "made their escape into."
2. Afterwards changed into one of the constellations.
3. This account of Mercury—his exploits, attributes, &c., would seem to be merely copied, with some slight variations, from the Homeric hymn to Mercury:

Ἑρμῆν ὕμνει, Μοῦσα, Διὸς καὶ Μαιάδος υἱόν, κ. τ. λ.

4. The hymn speaks only of Mercury's sandals:—

σάνδαλα δ' αὐτίκ' ἔριψεν ἐπὶ ψαμάθοις ἁλίῃσιν
ἄφραστ' ἠδ' ἀνόητα διέπλεκε θαυμαστὰ ἔργα, κ. τ. λ.—l. 80.

The whole passage is thus translated in Shelley's admirable version:—

And immediately *after* he goes off to Cyllene, and finds a tortoise feeding near a cave. Having eviscerated it, and extending strings across the cavity, he invented the lyre and plectrum.[1] Apollo seeking his oxen, comes to Pylos, and makes-inquiries of the inhabitants. They told him, they had seen a child driving some oxen, but could not say whither they were afterwards driven, on account of their not being able to discover their tracks. Knowing, *however*, by his prophetic art, who-the-thief-was, he goes to Maia to Cyllene, and charges-the-theft-upon Mercury: she pointed him out in his swaddling clothes: but Apollo carrying the child before Jove, claimed his oxen.[2] And on Jupiter's ordering him to

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"He drove them wandering o'er the sandy way,
But being ever mindful of his craft,
Backward and forward drove he them astray,
So that the tracks which seemed before, were aft;
His sandals then he threw to th' ocean spray,
And for each foot he wrought a kind of raft
Of tamarisk, and tamarisk-like sprigs,
And bound them in a lump with withy twigs.

And on his feet he tied those sandals light,
The trail of whose wide leaves might not betray
His track. * * * * * * * *
* * * * * * * * * *
But an old man perceived the infant pass
Down green Onchestus, heaped like beds with grass.

The old man stood dressing his sunny vine:
"Halloo! old fellow with the crooked shoulder!
You grub those stumps? before they will bear wine
Methinks even you must grow a little older:
Attend, I pray, to this advice of mine,
As you would 'scape what might appal a bolder,
Seeing, see not—and hearing, hear not,—and—
If you have understanding—understand."

1. In the hymn he invents the lyre, *v.* 24—51, before stealing the oxen, *v.* 74.
2. This scene is described with great humor by the auhor of the hymn. Apollo alternately menaces and entreats the infant thief:

"Little cradled rogue, declare
Of my illustrious heifers, where they are.

Speak quickly! or a quarrel between us
Must rise, and the event will be that I
Shall haul you into dismal Tartarus,
In fiery gloom to dwell eternally."

To this awful threat, Mercury, who had hidden himself in the "ambrosial swaddling-clothes," where he lay, "gather'd in a heap—hands, feet, and head,"—replies at great length, and concludes by solemnly protesting his entire innocence:

"I swear a great oath by my father's head,
That I stole not your cows, and that I know
Of no one else who might, or could, or did.—
Whatever things cows are I do not know,
For I have only heard the name." This said,
He wink'd as fast as could be, and his brow
Was wrinkl'd, and a whistle loud gave he,
Like one who hears some strange absurdity.

Apollo, however, is inexorable, and taking him up in his arms carries him before Jupiter.

restore them, he disavowed all knowledge of them.[1] Yet of his own accord, he brings Apollo to Pylos, and restores the oxen. Apollo on hearing the lyre gives him back the oxen for it. *While* Mercury was tending them, having joined some-reeds together, he formed a pipe, and played on it. Apollo wishing to get this also, gave him a golden wand[2] which he had *while* tending cattle, and taught him prophecy. Jupiter afterwards appoints him his own herald, and that of the Infernal gods.

IV. MINERVA.

1. Cecrops, an aboriginal, having the body of a man and a dragon joined-together, was the first king of Attica, and called

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1. He begins his defence very artfully, with an ecomium on his own well known veracity :—

> " Great Father, you know clearly beforehand,
> That all which I shall say to you is sooth;
> I am a most veracious person and
> Totally unacquainted with untruth, &c."

and ends it as usual, with an oath :

> " I swear by these most gloriously-wrought portals—
> (It is, you will allow, an oath of might.)
> Through which the multitude of the immortals
> Pass and repass forever, day and night,
> Devising schemes for the affairs of mortals—
> That I am guiltless ; and I will requite,
> Although mine enemy be great and strong,
> His cruel threat,—do thou defend the young!"
>
> So speaking, the Cyllenian Argiphont
> Wink'd as if now his adversary was fitted :
> And Jupiter, according to his wont,
> Laugh'd heartily to hear the subtle-witted
> Infant give such a plausible account,
> And every word a lie."

2. In the hymn, Apollo makes Mercury swear by the Styx that he would not steal his " lyre or crooked bow." Mercury swears, and Apollo tells him :—

> " So I will give thee as a good will token,
> The beautiful wand of health and happiness ;
> A perfect three-leaved rod of gold unbroken,
> Whose magic will thy footsteps ever bless ;
> And whatsoever by Jove's voice be spoken
> Of earthly or divine from its recess
> It, like a loving soul, to thee will speak."

This was the caduceus, the rod referred to in the text. No student of taste should fail to read this unequalled hymn.

"The hymn to Mercury"—says one of the most pleasing writers and elegant scholars of the day, "is one of the most diverting poems in the Greek literature. It is pre eminently humorous in the best sense of the word, and, therefore, essentially different from the wit and comic license of Aristophanes. * * * * That it should be honorable to a deity to be celebrated for such thieving and such ineffable lying as Mercury here plays off against the sagacious and truth-loving Apollo, is a very curious characteristic of the popular religion of the Greeks ; and indeed the matter is so managed by the poet that most readers get more fond of the little born rogue than of any other of the dwellers on Olympus. In this hymn, Hermes is gifted with the character of a perfect Spanish Picaro, a sort of Lazarillo de Tormes amongst the Gods, stealing their goods, playing them tricks, and telling such enormous, such immortal lies, to screen himself from detection, that certainly no human thief could ever have the vanity to think of rivalling them on earth."—*Coleridge's Study of the Greek Classic Poets*, p. 199—200.

the country heretofore called Attica,[1] Cecropia, after himself. Under his reign it is said, it seemed fit to the gods to choose cities, in which they might receive honors, each *those* peculiar to himself. Therefore Neptune came first into Attica and striking with his trident, caused a *little* sea[2] to appear in the middle of the Acropolis, *and* which they now call the Erectheis. After him, came Minerva, and caused the olive to spring up, which is now shown in the Pandrosium.[3] A contention arising between them about the place, Jupiter in-order-to-adjust *the matter* between Minerva and Neptune, appointed the twelve gods as arbitrators. They having sat in judgment, the country was determined to be the property of Minerva: Cecrops having testified, that *she* first caused the olive to spring up *there*. Minerva, therefore called the *chief* city Athenæ, after herself.[4] But Neptune provoked to anger, inundated the Thriasian plain, and laid Attica under-water.

2. There was among the Thebans, a prophet *named* Tiresias, the son of Eueres and the nymph Chariclo, *and* who was blind.[5] Of his privation of sight and prophetic *power*, various stories are related. For some say, that he was struck blind by the gods, because he divulged unto men, things which they [the gods] wished to keep-secret: but others assert, that he was deprived-of-his-sight by Minerva, because he had seen her naked in a bath. But Chariclo imploring the goddess, —for Chariclo was-much-esteemed by Minerva—to restore *the use of* his eyes, *the goddess* being unable to do this, having purged his hearing, enabled him to understand the lan-

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After reading over the hymn in the original, the student should peruse Shelley's admirable version,—one of the best translations ever made from the Greek into any modern language.

1. *Ἀκτή*,—lit. "*shore*," on account of the great extent of sea coast—Attica being a peninsula.

2. This was a spring or well of salt water.

3. Or, "shrine-of-Pandrosos," the daughter of Cecrops.

4. For an interesting and useful article on Athens, see *Lempriere's Classical Dict. Improved*, art. *Athenæ*.

5. At the close of that fine apostrophe to Light, with which the Bard of Paradise opens the III. Book of Paradise Lost, is an affecting allusion to his own blindness with reference to Tiresias and others:

> "But thou
> Revisit'st not these eyes, that roll in vain
> To find thy piercing ray and find no dawn;
> So thick a drop serene hath quenched their orbs,
> Or dim suffusion veiled! Yet not the more
> Cease I to wander, where the Muses haunt,
> Clear spring, or shady grove, or sunny hill,
> Smit with the love of sacred song. * *
> * * * * Nor sometimes forget
> Those other two equalled with me in fate,
> (So were I equall'd with them in renown!)
> Blind Thamyris, and blind Mæonides;
> And Tiresias and Phineus, prophets old."—

guage of birds, and bestowed on him a staff, *by* carrying which, he used-to-walk equally as well as those having-the-use-of-their-eyes.[1]

V. HERCULES.

1. He first slew the fierce lion in the Nemean grove;
Next, he destroyed the many headed Hydra at Lerna;
The third after these, he killed the Erymanthian Boar;
After these, as his fourth *labor*, he captured the golden horned stag;
And for the fifth, he chased away the birds of lake Stymphalus;
As the sixth, he carried away the splendid girdle[2] of the Amazonian Queen;
The seventh, he cleansed the accumulated filth of the Augean Stable;
For the eighth, he drove the fire breathing bull from Crete;
As the ninth, he brought the horses of Diomede from Thrace;
For the tenth, he drove the oxen of Geryon from Erythia;
As the eleventh, he dragged the dog Cerberus from Hades;
And for the twelfth, he carried off the golden apples to Greece.

2. Mythologists say, that Hercules was-the-son of Jupiter. He, in strength of body, far excelling all men, went-over the habitable-world, punishing the unjust, and destroying those wild beasts, that rendered *any* country uninhabitable, and giving liberty to all mankind: he was invincible and invulnerable; and on account of his *numberless acts of* beneficence he obtained immortal honor among men.

3. While Hercules was yet an infant of eight months old, Juno wishing to destroy him, sent two enormous serpents to his cradle. *While* Alcmena was crying-out-for-help to Amphytrion, Hercules rising-up, killed the reptiles strangling them with both his hands—*one in each.*[3]

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1. Lit. "those seeing."
2. In all popular mythology we find a girdle or ring, capable of imparting great powers to the wearer, figure conspicuously. As some illustration of this remark, compare the girdle of Mars or of Hippolyte, in the text: the belt and ring of Thor and the girdle of Freya in Scandinavian lore,—the latter corresponding to the cestus of Venus; the ring of Solomon in the Talmud; the "burning belt," the emblem of power and supremacy among the Fire worshippers; the wonder working ring in almost every one of the Arabian Nights, &c. Owing to this, probably, the ring has in all ages to the present day, been invested with a peculiar character.
3. Many of the Greek poets have left us descriptions of the conflict between Juno's serpents and the infant Hercules. Those by Pindar and Theocritus are most deserving of quotation;

4. Eurystheus ordered Hercules to bring him the hide of the Nemean lion. This was a ferocious animal, born of Typhon. Going in consequence-of-his-order against the lion, and arriving at Nemea, he first shot at the lion with his arrows: but when he perceived the animal was invulnerable, he pursued him with his club. The lion having retreated into his double-mouthed cave, Hercules blocked up one entrance, and through the other went down against the animal, and placing his hand around the throat *of the beast*, he held him strangling, until he choked him, and throwing him on his shoulders, he carried him to Mycenæ. 5. *Eurystheus* enjoined as his sixth labor, to drive away the birds *called* Stymphalides. There was at Stymphalus, a city of Arcadia, a lake called

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"And they, the open portals through,
Deep in the spacious chamber went;
Eager the infants to compress
Within their rapid jaws' caress.
But he with head in proud array,
Stretch'd forth, began the deadly fray;
Daring the double snake to clasp
In his inevitable grasp;
And soon compress'd the spirit flies
Their members of gigantic size."—*Wheelwright's Pindar.*

The description by the pastoral poet, though not so fine as that of the lyric bard, is, nevertheless, very graphic. It has been translated by Fawkes:

"Horrid and huge with many an azure fold,
Fierce through the portal's opening valves they rolled;
Then on their bellies prone, high swoln with gore,
They glided smooth along the marble floor;
Their fiery eyeballs darted sanguine flame,
And from their jaws destructive poison came—
Alcmena's sons, when near the serpents prest
Darting their forked tongues, awoke from rest;
* * * * * * * *
But Hercules stretch'd out his hands to clasp
The scaly monsters in his iron grasp;
Fast in each hand the venom'd jaws he prest
Of the curst serpents, which even gods detest.
Their circling spires, in many a dreadful fold,
Around the slow begotten lake they roll'd
The babe unwean'd, yet ignorant of fear—
Who never utter'd cry nor shed a tear.
At length their tails they coiled, and racked with pain
They strove to scape the dreadful strife in vain."

It has also been put into English verse by the last translator of Theocritus—Mr. Chapman:—

"Two monsters dire
Each bristling horribly with his dark-gleaming spire.

They their blood-gorging bellies on the ground
Uncoiling rolled; their eyes shot baleful flames,
And evermore they spat their poison round;
But when quick brandishing with evil aim
Their forked tongues, they to the children came,
They both awoke. * * * * * *
* * * But Hercules comprest
Relaxing not the gripe his hand did get,
With a firm grasp the throat of either prest,
Where is their poison which e'en gods detest.
In folding him they strained their own release to find,
Till wearied in their spines they tossed their fold."

Stymphalis, overhung by a very extensive wood. Into this, innumerable birds used to fly *for refuge*. Hercules being-at-a-loss, how he could drive them out of the wood, Minerva gives him brazen rattles; having *herself* received them from Vulcan. Rattling these on a certain mountain *which* overhung the lake, he frightens the birds. They not enduring the noise *of the rattles*, flew away *from the wood* through fear, and in this manner Hercules shot them.[1]

6. Antæus a son of Neptune was-king-of Lybia. This man compelling *all* strangers to wrestle with him, used-to-kill them. Hercules being thus compelled to wrestle with him, raising him in his arms into the air, slew him:[2] for it came to pass, that on touching the earth he used-to-become stronger. On which account, some said he was the son of Gea.

7. Next after Lybia, Hercules traversed Egypt. Busiris, a son of Neptune, was then ruling over this country. This man, in compliance with a certain oracle, used-to-sacrifice strangers on the altar of Jupiter. For a famine had, during nine years, greviously-pressed Egypt. But *one* Thrasius, a prophet by his knowledge, coming from Cyprus, said that the famine would cease, if they should, every year, sacrifice a stranger to Jupiter. Busiris having first sacrificed the *luckless* prophet himself, afterwards sacrificed all strangers coming *thither*. Hercules, therefore, having-been seized, was carried towards the altars: but bursting his bonds, he slew both Busiris and his son Amphidamas.

8. Hercules having-been translated to the gods, his children fleeing from Eurystheus came to Athens, and sitting at the altar of mercy, prayed for protection. But *on* Eurystheus' demanding that they should be given up, and threatening a war in *case of refusal*, the Athenians did not deliver them up, and sustained a war against him. They put his children to death; and Hyllus pursuing Eurystheus fleeing in his chariot, kills him, and cutting off his head gives it to Alcmena, but she bored out his eyes with her shuttles.

VI. EXPEDITION OF THE ARGONAUTS.

1. Mythologists say, that Phryxus the son of Athamas, on account of the plots of his stepmother, taking his sister Helle,

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1. Pausanias says, (viii., 22,) that these birds must have migrated into Greece from Arabia. They are sometimes confounded with the Harpies.

2. The large statue at Florence, represents Hercules' steadiness while pressing Antæus to death; and Antæus as far spent, and faintly endeavoring to rid himself of the knot with which Hercules grasps him round the middle.—There is a smaller group also at Florence, where the figures of Antæus and Hercules are engaged, and

fled from Greece. Whilst, in compliance with a certain premonition of the gods, they were-proceeding from Europe into Asia upon *the back* of a golden fleeced ram, *mythologists* say, that the girl fell into the sea, which from her was called Hellespont:—that Phryxus proceeding to Pontus landed-in Colchis, and that, agreeably to a certain oracle, having sacrificed the ram, he offered up the skin *and fleece* at the temple of Mars. After these *transactions, they say*, that the response-of-an oracle was imparted to Æates king of Colchis, that he should lose his life, when strangers sailing *thither* would take away the golden fleece.[1] From these reasons, and from his own innate cruelty, *they say*, that he caused it to be proclaimed, that he would sacrifice [or introduced the practice of sacrificing,] all strangers *found on his coast;* in order that such a report of the ferocity of the Colchians being everywhere spread, no stranger would venture into his country.

2. An oracle warned Pelias king of Iolcus in Thessaly to beware of a man with one sandal. At first he did not understand the *purport of the* oracle, but he afterwards came-to-know it: for, *on a certain occasion*, offering sacrifice to Neptune on the sea-shore, he sent for many others—and *among the rest*, for Jason—*to assist* at it. The latter through a passion for agricultural pursuits having made some delay on his farms at length hastened away to the sacrifice. Crossing the river Anauros, he arrived *at the other side* with one sandal; having lost the other in the stream.[2] Pelias having seen him *thus*, and *quickly* conjecturing-the-meaning-of[3] the oracle approaching him asked what would he do, having power, if an oracle had *declared* to him, that he should be slain by one of his fellow-citizens. He replied, "I should order him to fetch the golden fleece." Pelias hearing this, forthwith ordered him to go for the fleece. This *fleece* was in Colchis, suspended from an oak in a grove, sacred to Mars, and guarded by a wakeful dragon. Jason being *thus* ordered on this *dan-*

Minerva standing by, as if Hercules conquered by policy as well as by strength.—*Tindal's Abridgment of Spence's Polymetis*, p. 140—1.

1. On this "golden fleece," and the arguments in favor of its having been the silk of the Seres, consult *Anthon's Horace*, 8vo. ed., *Excursus*.

2. Anauros is mentioned by Apollonius Rhodius, as connected with this incident in the life of Jason.

> Ἴήσων
> χειμερίοιο ῥέεθρα κιὼν διὰ ποσσὶν Ἀναύρου.—i. 9.
> "What time adventurous Jason, brave and bold,
> Anauros pass'd, high swoln with winter's flood,
> He left one sandal rooted in the mud."—*Fawkes.*

3. Or, "concluding *from a comparison of the circumstances* on the meaning of the oracle," &c. See an example of either sense.—*Plato in Crat. εἰ οὖν πῃ ἔχεις συμβαλεῖν τὴν Κρατύλου μαντείαν.*

gerous expedition, sent-for Argos the son of Phryxus, and he at the suggestion of Minerva, built a fifty-oared galley called Argo, from the name of the builder: in the prow, Minerva fitted a vocable piece-of-timber *taken* from the beech of Dodona.[1] When the ship was ready *for sea*, the oracle ordered him on-seeking-a-response to set sail, after having collected the bravest men of Greece, *as his companions.*

3. They, with Jason as the captain of the vessel setting sail arrived at Salmydessus a city of Thrace, where dwelt Phineus a prophet, deprived of his eyesight. Some say, that he was the son of Agenor, others, *that he was the son* of Neptune. Some also say, that he was blinded by the gods, because he foretold futurity to men: others, *that he was blinded* by Boreas and the Argonauts; because at the persuasion of their step mother, he had blinded his own children. The gods also sent the Harpies to *torment* him. These were winged creatures,[2] and whenever a table was set before Phineus, flying down from the sky, they used-to-snatch away the greater part, and what little *they did leave*, they left full of horrible stench, so that it was impossible to take it as food. To the Argonauts, wishing to get instructions concerning their voyage, he promised he would direct their course, if they should *first* deliver him from the Harpies. They set a table with food before him. The Harpies suddenly and with loud clamor flying down, carried off the food. On seeing this, Zetes and Calaïs the sons of Boreas, who were both winged, drawing their swords pursued them through the air. It had been fated for the Harpies to perish by the children of Boreas, and for the children of Boreas to then die, when on pursuing the Harpies, they could not overtake them. The Harpies being *thus* pursued one fell into a certain river, but the other got as far as the islands Echinades, which are now called Strophades—from her:—for she turned about when she had arrived

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1. Whence Lucian humorously calls it "the talking ship"—and Camöens:

"When bravely venturous for the golden fleece
Orac'lous Argo sail'd from wondering Greece."

Of the Argonauts themselves another poet says:—

"There old Argo's pirate crew,
Cluster'd on the velvet plain,
There they fought, and thence they flew,
Red with slaughter to the main."—*Carlyle.*

A speaking tree figures conspicuously in many of the Fairy Tales current in the north of Europe. Those who wish to pursue this subject farther, or to satisfy themselves as to the striking similarity existing between the myths of almost all nations, may consult *Grimm's Kinder und Haus-Märchen*, and *Müller's Saga-Bibliothek.* See also the *Preface to Warton's History of English Poetry*, vol. I., ed. 1824.

2. The student will recur with pleasure to Virgil's animated lines on the Harpies, *Æneid*, 3, 210.

at them, and reaching the shore, through fatigue she falls-down together with her pursuer. Apollonius, however, says that they were pursued as far as the islands *called* Strophades, and suffered no other injury; having given oath, that they would no more harrass Phineus.

4. Phineus being *in this manner* freed from the Harpies instructed the Argonauts in their voyage, and gave directions about the Symplegades—rocks which were at the entrance into Pontus. They were very large, and on being dashed against each other by the violence of the wind, they *effectually* blocked up any passage through the sea. From them proceeded a thick mist and loud crashing-noise.[1] It was impossible for even the winged tribe to pass through them. He therefore told them to let off a dove through the rocks, and if they should perceive her *pass* in safety, that they might fearlessly sail though; but if they should see her destroyed, not to force a passage. On learning all these particulars, they set sail, and when near the rocks, let off a dove from the prow; *whilst* she *was* flying through, the dashing together of the rocks lopped off the extremities of her tail. Therefore, watching the receding of the rocks, by vigorous rowing, with the assistance of Juno, they pass through;[2]—the ship losing the extremities of her stern-ornaments. The Symplegades, therefore, henceforth remained stationary: for it had been

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1. One, if not each of these islands, was probably the seat of some volcanic action. On the Symplegades consult an interesting article in *Anthon's Classical Dictionary*, CYANEÆ. Homer, (*Odys.* xii. 59,) gives a highly poetical description of these rocks:

> Ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, πρυτὶ δ' αὐτὰς
> κῦμα μέγα βρυχθεῖ κυανώπιδος Ἀμφιτρίτης·
> Πλαγκτὰς δή τοι τάς γε θεοὶ μάκαρες καλέουσιν.
> τῇ μέν τ' οὐδὲ ποτηὰ παρέρχεται, οὐδὲ πέλειαι
> τρήρωνες ταί τ' ἀμβροσίην Διΐ πατρὶ φέρουσιν· κ. τ. λ.
>
> "Here rocks immensely tower whose bulk around
> The thundering billows of the deep resound;
> The gods call these erratic. None on flight,
> No bird can pass their intervening height,
> No, not the doves that Jove's ambrosia bring:
> One the smooth rock cuts off on stretch of wing;
> Yet Jove renews their number. None, no sail
> Had passed before them on the prosperous gale,
> But furious tempests and the flame wing'd air
> On, in one wreck, the ships and seamen bear.
> One ship that left Ææta passed alone
> Yet there had split, against the mountains thrown,
> The far-famed Argo, had not Juno's aid
> As there her Jason sailed, the mountains staid.
> Two rocks there tower, in heaven one darkly shrouds
> His pointed peak amid a night of clouds
> That ne'er disperse, though jocund earth below
> Beam with the summer or autumnal glow."—*Sotheby.*

2. Milton alludes to this:

> "When Argo pass'd
> Through Bosphorus, betwixt the justling rocks."—*Par. Lost*, ii. 1007.

decreed by the fates, that, whenever a ship sailed safely through, they should afterwards remain-stationary altogether.

5. The Argonauts sailing by Thermoodon and Caucasus, came to the river Phasis. This is a river of the Colchian land. The ship being *here* moored, Jason goes to Æetes and relating the orders of Pelias, requests he would give him the golden fleece. He promised to do so, if he alone *and unassisted* should yoke the brazen footed bulls, for he had two fierce bulls of extraordinary size;—the gift of Vulcan;—*and* which had brazen feet and breathed fire from their mouths. In case he should succeed in yoking them, he gave him a further command[1] to *next* sow the dragon's teeth: for he had one half of those, which Cadmus had sown in Thebes:—having got them from Minerva.

6. *Whilst* Jason was[2]-at-a-loss, *to know* how he might yoke the bulls, Medea conceives a passion for him. She was a sorceress, and the daughter of Æetes and Idyia the daughter of Oceanus. Fearing lest he might be destroyed by the bulls, she sent him word, unknown to her father, that she would assist him to yoke the bulls, and obtain the fleece, if he would swear to make her his wife and bring her away as his fellow voyager into Greece. Jason having sworn *to these conditions*, she gives him a certain drug, [or unguent] with which, she told him, when about to yoke the bulls, to anoint his shield, his spear, and his body: for she said that being annointed with this *drug*, he could not be injured either by fire or by any weapon, for the space of one day. She *also* informed him, [or gave him to understand,] that when the teeth were sown,[3] armed men would spring up out of the earth *in hostile array* against him: into the midst of whom, as soon as he should see them collected in a body, she directed him to throw a stone from a distance; and when they should-fall-a-fighting with each other about this, that he might then slay them.

7. *After* hearing *all* this, and anointing himself with the drug, Jason going to the grove of the temple, sought the bulls and *there* yoked them rushing at him with much fire, *breathing from their mouths. On his* having *next* sown the teeth, men in armor sprung up out of the earth; but he, where he saw them crowded together, casting stones privily against them, then setting on them when fighting with one another, slew

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1. Lit. "He moreover-enjoined him, on having yoked *the bulls*, to sow the dragon's teeth," &c.
2. Lit. "Jason being-at-a loss."
3. Lit. "the teeth being sown."

them *all.* The bulls being in this manner yoked, Æetes did not *however* give the fleece, but was-laying-a-plan to burn the Argo, and kill all the crew. Medea, however, anticipating him, conducted Jason by night to the fleece, and having with *certain* drugs laid the dragon that guarded it, asleep, she having the fleece, in company with Jason, went off to the ship Argo.[1] Her brother Apsyrtus also followed her. With these they sailed away by night.

8. Pelias despairing of the return of the Argonauts, sought to kill Æson the father of Jason. The latter requesting to choose his own death, after offering up a sacrifice, fearlessly drinking bull's blood, put-an-end-to-his-life. The mother of Jason, uttering imprecations against Pelias, hanged herself, leaving an infant child *called* Promachus. Pelias also killed her child *thus* left *an orphan.* Jason having *at length* returned, presents him the fleece: and wishing to get revenge for all the injuries he had suffered *from Pelias,* resolved-to-wait-for an opportunity: then sailing to the Isthmus with his valiant companions, he offered up the ship to Neptune. He afterwards excites Medea to devise by what means Pelias might return him satisfaction. She going to the palace of Pelias persuades his daughters to cut in pieces and boil their father: promising that by means of drugs, she would make him young, and as a means of persuading *them,* having cut up and boiled a ram, she changed him into a young lamb. They being *thus* persuaded, cut up and boil their *old* father. Acastus together with the inhabitants of Iolcus buries his father, and expels Jason together-with Medea from Iolcus.

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1. The expedition of the Argonauts, as well as the perils of these daring navigators, have been a fertile theme to "bards divine:"—Orpheus, Apollonius, Lycophron, Valerius Flaccus, Dares, &c. Pindar's description of Jason's encounter with the brazen-footed bulls, the watchful dragon, &c., is beautiful.

> Ἀλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν
> Μέσσοις ἄροτρον σκέμψατο
> Καὶ βόας, οἳ φλόγ' ἀπὸ
> Ξανθὰν γενύων πνέον καιομένοιο πυρὸς
> Χαλκέαις δ' ὀπλαῖς ἀράσσε·
> σκον χθόν' ἀμειβόμενοι· κ. τ. λ.—*Pyth.* iv. 398.

When in the midst, behold! Æetes came:
He fixed his plough and adamantine gear:
His bulls whose breathing nostrils glow with flame,
Whose brazen hoofs the ground alternate tear,
Single he led, and coupled to the yoke,
Then on the furrow drove with even stroke.—*Lee's Pindar,* p. 330.

Thus more spiritedly by Wheelwright:

> But when the adamantine plough
> Æetes in the midst had set,
> And oxen wont the fires to blow
> From cheeks that rage with constant fret,
> While thundering on alternate feet,
> The soil with brazen hoofs they beat,
> He only their rough spirit broke,
> And led obedient to the yoke.

VII. MISCELLANEOUS FABLES.

1. Orpheus, the son of the Muse Calliope and Ægrus used, by his singing, to move rocks and trees.[1] On the death of his wife Eurydice, who lost her life by the bite of a serpent,[2] he went down to Hades and endeavored-to-persuade Pluto to send her back *to life*. He [Pluto] promised to do so, if Orpheus *during* his return to earth, would not turn about *to look behind* before he had arrived at his own house. *On their journey*, he scarcely yet believing *that his wife was following*, turning about, took-one-fond-look at his *beloved* Eurydice : but she immediately returned *to Hades*.

2. Many of the poets say, that Phaeton the son of Helios when a full grown youth, tried-to-persuade his father to grant him his four-horse-chariot for one day. He *at length* acceding to his request, *they say*, that Phaeton while driving the chariot was unable to guide the reigns, and that the horses despising their youthful-charioteer, were carried out[3] of their accustomed path, and that, first whilst *wildly* roaming through heaven, they set it on fire, and formed that circle now called the milky-way : and after this, that they burnt a great part of the habitable globe. Wherefore *they say*, that Jupiter being angry, struck Phaeton with a thunderbolt,[4] and replaced Helios on his accustomed route. After Phaeton had-fallen[5] *thus*

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1. Orpheus and his wonder-working lyre, have formed the subjects of many of the epigrams in the Greek Anthology. One, by Antipater, of Sidon, and intended as an epitaph, is worth quoting :

Οὐκ ἔτι θελγομένας Ὀρφεῦ, δρύας, κ. τ. λ.

No more, sweet Orpheus, shalt thou lead along
Oaks, rocks, and savage monsters with thy song,
Fetter the winds, the struggling hail-storm chain,
The snowy desert soothe, and sounding main.

Marvellous as were the achievements of the Grecian bard, they were not without a parallel in the legends of the North. Wainämöinen, the god of the Finnish Olympus, invented a stringed instrument, when "touching the strings and accompanying its notes with his voice, he caused the birds of the air, the beasts of the field, and the fishes in the sea, to listen attentively."—*Mone's continuation of Creutzer's Symbolik*, i. 54. See also, *the Ballad of Glaskyrion in Percy's Reliques*, iii. 84, and *Warton's Hist. of English Poetry, Editor's Preface*. In order, as it would seem, to keep the ancients in countenance, the learned Jesuit, Father Kircher, tells us of "some particular stones in a church that would tremble excessively at the sound of one organ pipe, though insensible to the action of every other."

2. Lit. "Eurydice, his wife, having died, *on* being bitten by a serpent," &c

3. Or, in the language *of* the race course,—"bolted."

4. The king of Prussia, who was as ambitious to cull flowers on the heights of Helicon, as to reap laurels in the field of Mars, has thus versified the catastrophe :

Tel etait Phaeton, ce jeune téméraire,
A lui preter son char il contraignit son père ;
Sans qu'il sût gouverner des coursiers si fougeux,
Sans savoir le chemin qu'ils tenaient dans les cieux.
Du char de la lumiere il prit en mains les renes,
Parcourant égaré des routs incertaines,
La Foudre le frappa, du vaste champ des airs
Son corps precipite s'abime dans les mers.—L'Art de la Guerre ; ch. 1.

5. Lit. "Phaeton having fallen lifeless," &c.

deprived-of-life near the mouths of that river now called the Po, but anciently the Eridanus, they say that his sisters bitterly bewailed his death, and on account of their excessive grief, that their nature was changed; having become poplar trees. These, *they say*, annually at the same hour shed tears[1] and that those *tears* becoming hard, form what is now called amber.

3. Prometheus the son of Japetus and Asia, having formed men of water and clay, gave them fire also; concealing it unknown to Jupiter in a reed. But when Jupiter understood *what was done*, he gave orders to Vulcan to nail the body of Prometheus to Caucasus. This is a mountain of Scythia. Nailed on this *mountain*,[2] Prometheus spent a period of many years. Every day, an eagle flying down, used-to-devour his liver, *which regularly* grew during the night. Such punishment of the stolen fire did Prometheus suffer, until Hercules released him.

4. Deucalion was the son of Prometheus. While ruling over the countries around Pthia, he marries Pyrrha the daughter of Epimetheus and Pandora, whom the gods *had* made the first woman. After Jupiter wished to destroy the brazen race, Deucalion, at the suggestion of Prometheus, having built an ark, and placed therein all necessaries, went on board it with *his wife* Pyrrha. Jupiter having sent down a vast quantity of rain from heaven, inundated the greater part of Greece: so that all the inhabitants were destroyed—with the exception of a few who fled into the neighboring mountains.[3] Deucalion after being carried in his ark, for nine

1. Or, "exude a gum, and that this gum," &c.

2. Ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὤν:—as the unfortunate philanthropist himself so pathetically describes in *Prom. Vinct.* of Eschylus:—one of the most sublime conceptions of the illustrious "Father of Tragedy."

3. Barry Cornwall's description of this flood is too beautiful and too classical to be omitted:—

"Still fell the flooding rains. Great Ossa stood
Lone, like a peering Alp, when vapors shroud
Its sides, unshaken in the restless waves;
But from the weltering deeps Pelion arose
And shook his piny forehead at the clouds,
Moaning; and crown'd Olympus all his snows
Lost from his hundred heads, and shrunk aghast.
Day, Eve, Night, Morning came, and passed away,
No Sun was known to rise, and none to set.
Beneath the headlong torrents towns and towers
Fell down, temples all stone, and brazen shrines;
And piles of marble, palace and pyramid,
(Kings' homes or towering graves) in a breath were swept
Crumbling away.——
Vast herds and bleating flocks, reptiles and beasts
Bellowing and vainly with the choking waves
Struggling, were hurried out,—but none returned;
All on the altar of the giant Sea
Offer'd like twice ten thousand hecatombs,
Whose blood allays the burning wrath of gods."—*Flood of Thessaly.*

days and as many nights over the sea, puts into Parnassus: and there the rains having ceased, disembarking, he offered sacrifice to Jove the preserver-of-fugitives. Jupiter sending Mercury to him[1] permitted him to ask whatever he would: and he asked, that men should *again* have-existence. By the command of Jupiter, he took up and threw stones over his head, and those which Deucalion cast became men;[2] and those *which* Pyrrha *cast*, women.[3] Whence also *people* have been figuratively called "laoi" from "laas a stone."

5. Salmoneus was punished on account of his impiety. For he used-to-say, that he was Jupiter, and abolishing the sacrifices to that god, gave orders to offer sacrifice to himself: and dragging dried skins together-with brazen cauldrons after his chariot, he would-say, that he thundered, and hurling lighted torches towards heaven, he would say, that he lightened. But Jupiter striking him with a thunderbolt, destroyed a city built by him with all its inhabitants.[4]

6. Belus, king of Egypt, had twin sons, Egyptus and Danaŭs. Egyptus had fifty sons, and Danaŭs fifty daughters. Quarreling with one another about the future succession to the sovereignty, Danaŭs fearing the *fifty* sons of Egyptus, built, at the suggestion of Minerva, a fifty oared galley, and placing thereon his daughters, fled to Argos.[5] The sons of Egyptus also coming to Argos, requested Danaŭs to lay aside his enmity and expressed-a-wish to marry his daughters. Danaŭs, both distrusting their promises and harboring-implaca-

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1. Ovid says, that Deucalion and Pyrrha consulted the oracle of Themis:—he calls them the most virtuous of their kind:

"The mountain-nymphs, and Themis they adore,
And from her oracle relief implore.
The most upright of mortal men, was he,
The most sincere and holy woman, she."—*Ovid, Met.*

1. "Deucalion first
Plucking from out the earth (which sighed) a stone,
Threw it against the wind: It fell, and lo!
Slowly as when the moon unclouds her face,
Swell'd and grew human."—*Flood of Thessaly.*

2. "O wonder! happiest Pyrrha, with what speed
She cast a stone, which like the first upgrew,
Yet fairer,—female with such waving form
As Circé or Calypso, free from harm;—
Slowly the change went on, from limb to limb
From waist to bosom swelling like a cloud,
White turning neck, and then th' awak'ning face,
And last, the eyes unclosed."—*Flood of Thessaly.*

4. See an explanation, as novel as it is ingenious, of this fable in *Anthon's Classical Dictionary*, Art. ELICIUS.

5. Where they sat down as suppliants at the celebrated rock;

"There Danaŭs
From Egypt fugitive, beneath the rock
Of Argos sate, and bade his daughter raise
The suppliant bough."—*Haygarth's Greece.*

ble-resentment on account of his flight, appeared-to-yield to the request of the intermarriage and distributed the virgins by lot. When they had *thus* disposed of their nuptials by-lot; entertaining them at a feast, he gives daggers to his daughters, who murder their husbands while asleep; with the exception of Hypermnestra. She saved Lynceus from the massacre: wherefore Danaŭs shutting her up in prison, kept her under guard. The other daughters of Danaŭs buried the heads of their husbands in Lerna, and their bodies, they committed to the earth, before the city. Both Minerva and Mercury, at the command of Jupiter, purified them; and Danaŭs afterwards permitted Hypermnestra to live with Lynceus. His other daughters he assigned as prizes to victors in gymnastic exercises.

7. Minos being-very-powerful-at-sea made war against Athens with a great armament and took Megara:—Nisus the son of Pandion being *then* king. Nisus lost-his-life through the treachery of his *own* daughter. For as he lay-asleep, Scylla his daughter being enamored of Minos, cut off a purple lock[1] of hair, which he had on the middle of his head: because it had long been fated, that when this was cut off, he should lose his life. Minos having taken Megara, sailed away and tying the feet of Scylla to the stern of his ship, drowned-her-by submersion.

8. Mythologists relate, that the Sphynx,[2] a double-formed monster coming to Thebes, proposed an enigma to *any one* undertaking to solve it: and that many were killed by her, for their inability *to do so.* The following *is* what *was* proposed by the Sphynx: viz.—What animal is at once two-footed, three-footed and four-footed: but when it walks on most *feet*, then is the strength in its limbs most feeble. Others-not-knowing-what-to-answer, [*or*, being-completely-puzzled] Oedipus showed, that man was the thing proposed: for that when an infant he is four-footed; that when grown up, two-footed; and that when old, three-footed, using a staff

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1. This lock of hair is said by some authors to have been golden. On purple or golden color compare *Cant. of Canticles*, vii. 5. "Thy head is like Carmel, and the hairs of thy head as the purple of the king bound in the channel:"—and *v. ii.* "His head is as the finest gold, his locks as the branches of the palm trees, black as a raven." Compare the whole legend with the well-known incident in the life of Samson.—*Judges*, ch. xvi. On the golden, or myrrhine hair, so lauded by the ancients, see *Roche's Anacreon, Ode* xxix. and *Fawkes, in loco.* The Latin poets are, in like manner, profuse in praise of these attractive ringlets: see *Hor. lib.* 3, *Ode* 14; and *Ovid's Eleg., in loco.*

2. "The Theban monster that proposed
Her riddle and him that solved it not, devour'd;
That once found out and solv'd, for grief and spite,
Cast herself headlong from th' Ismenian steep."—*Milton.*

through weakness. Then they say, that the Sphynx threw herself headlong-from-a-rock, and that Oedipus married his mother unwittingly—she being offered as a prize to any one solving the riddle.

9. Helen the daughter of Leda and Tyndarus, but as others say of Jupiter, was eminently-distinguished for beauty.[1] Many of the kings of Greece came to Sparta *to seek* her hand. Tyndarus seeing their number became-alarmed, lest that one being selected, the rest might-cause-some-disturbance, bound by oath all the wooers to render assistance, if the bridegroom preferred should be injured by the others on account of the marriage; and *then* selects Menclaus as the husband, and gives him the kingdom of Sparta as a dowry.

10. From Peleus, Thetis brought forth a child *called* Achilles. Wishing to render him immortal, she, every night, unknown to Peleus, used to cover[2] him up in fire, and *in this manner* destroy whatever of mortal was in him from his father: and by day, she used to annoint him with ambrosia. But Peleus closely-watching her, and seeing the child panting and gasping on the fire, calling-loudly-for-aid-rushed-to-his-rescue. Thetis being thus impeded in the perfection of her undertaking, leaving him an infant, went off to the Nereids. Peleus then brought the child to Chiron. He taking *him in charge*, nursed him on the entrails of lions and the marrow of wild boars and bears.[3]

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1. How enchanting that beauty was, the father of verse has contrived to let us know, in two or three lines: where he describes old king Priam, and his aged counsellors as lost in admiration at her appearance, and declaring that it was from no unworthy cause the Greeks and Trojans had for so long a period suffered so many calamities:

> Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺ
> Τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.
> Αἰνῶς ἀθανατῇσι θεῇς εἰς ὦπα ἔοικεν.—*Il.* iii. 156.
>
> "Such, such charms
> Repay the toils of Greece and Troy in arms.
> Such are the beauties that, adored above,
> Lure by celestial grace the gods to love."—*Sotheby.*

Consult Quinctilian for some judicious remarks on this passage, *Lib.* 8, ch. 4.

The description of this celebrated beauty by Theocritus, is spirited:

> Πίειρα μεγάλα, ἅτ' ἀνέδραμεν ὄγμος ἀροῦρα
> Ἢ κάπῳ κυπάρισσος, ἢ ἅρματι Θεσσαλὸς ἵππος
> Ὡδὲ καὶ ἁ ῥοδόχρως Ἑλένα Λακεδαίμονι κόσμος.—*Id.* xviii. 29.
>
> "In shape, in height, in stately presence fair,
> Straight as a furrow gliding from the share,
> A cypress of the gardens, spiring high,
> A courser in the cars of Thessaly:—
> So Helen's beauties bright encomiums claim,
> And beam forth honor on the Spartan name."

2. Lit. "having covered him up."

3. Onomacritus—who wrote under the assumed name of Orpheus—makes Peleus, when on the Argonautic expedition, invite his fellow adventurers to visit the cave of Chiron to see "his boy Achilles." The scene at the Centaur's mountain-home is described with simplicity and pathos:

11. Æacus, the son of Jupiter was in an eminent degree, distinguished among his fellow men; so that, when excessive droughts prevailed[1] among the Greeks, and when great numbers were carried away,[2] after the greatness of the calamity was at its height, the chief men of the states and cities came beseeching-his-aid, judging, that from his illustrious birth and *exalted* piety, a cessation of the existing calamities could be most speedily obtained. Being saved *from their affliction* and obtaining all they sought, they built on behalf of all the Greeks, a temple in Egina, in that place where he had offered up his prayer. After this period, as long as he continued among men, he enjoyed the highest glory: and after he departed *this* life, he is said to have-a-seat near Pluto and Proserpina; invested-with the greatest honors. His sons were Telamon and Peleus. The former of these, serving-as-a-military-man with Hercules in his expedition against Laomedon, obtained the prize-of-bravery. Peleus having distinguished himself in the *great* battle against the Centaurs, and being conspicuous-for-obtaining-glory in many other hazardous-exploits, got married to Thetis, the daughter of Nereus —a mortal *being thus joined* to an immortal: and it is said that of him alone out-of all men in former times, the hymeneal song was sung by the gods at this marriage. Of both these, *i. e.* of Telamon, were born Ajax and Teucer,—and of Peleus, was born Achilles. They exhibited the greatest and clearest proofs of their excellence. For not in their native cities only, did they obtain the first rank; nor in the places in which they lived; but an expedition being undertaken by the Greeks against the barbarians, and *vast* numbers being collected on both sides, no *hero* of distinguished-name being absent, in these dangerous-enterprises, Achilles far excelled all; and Ajax was after him the most eminent in valor. Teucer being *every way* worthy of their relationship, and being not at all inferior to any of the others, after he had taken Troy, going into Cyprus, built Salamis.

"He trod the beaten path; we followed where he led,
We enter'd straight a grot of gloomy twilight shade;
There on a lowly couch, the Centaur huge was laid.
At length unmeasured stretch'd, his rapid legs were thrown,
And, shod with horny hoofs, reclined upon the stone.
The boy Achilles stood erect beside the sire;
And smote with pliant hand the spirit-soothing lyre."

They are hospitably received, and remain until summoned to go on board—

"Then Peleus to his breast his boy, embracing, rears;
Kissing his head and beauteous eyes and smiling through his tears:
Achilles so was soothed: and then we left the cave."—*Elton.*

1. Lit. "excessive droughts having prevailed."
2. Lit. "many men being destroyed."

12. Theseus *the son* of Ægeus, becoming an auxiliary to the Lapithæ, and making a campaign against the Centaurs, *creatures* of a two-fold-nature, who excelled in swiftness, boldness and strength, having conquered these in battle, he forthwith caused them to cease from their insolence; and not long after the race disappeared from among men. About these times, the Athenians used to send as tribute, twice seven youths, to the Minotaur, *a monster* bred in Crete. On beholding these *while* being-conducted *thither*, he was so indignant, that he judged it better to die *gloriously* than to live disgracefully; ruling over a city, compelled to pay their enemies a tribute so deplorable. Becoming their fellow voyager, and overcoming this monstrous-production-of-nature,[1]—a compound of man and bull,—he restored the youths to their parents, and thus freed his country from a tribute, so terrible *and so disgraceful.*

X. MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Jupiter. Dost thou know the daughter of Inachus, that beautiful *one*, oh! Mercury?

Mercury. Yes, thou speakest of Io.

Jup. She is no longer a damsel, but a heifer.

Mer. This is wonderful; by what-means was she metamorphosed?

Jup. Juno, being-inflamed-with-jealousy, transformed her; *not only that*, but she has devised some other affliction for the unhappy-wretch; she has placed over her, a certain many-eyed herdsman, *by* name, Argus,[2] who, being sleepless, tends the heifer.

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1. Being guided through the labyrinth by the clue given him by Ariadne; and escaping from it by the same means:

> "Hence back the victor bent his cautious tread,
> Led through the labyrinth by a slender thread,
> Which mark'd those tortuous paths that thought in vain
> Had toil'd to trace or memory to retain."—*Lamb's Catullus.*

Notwithstanding the kindness of Ariadne, Theseus basely deserted her at Naxos. Barry Cornwall alludes to this in his fine lines on the Elgin statue of Theseus:

> "Aye, this is he,——
> A proud and mighty spirit: how fine his form
> Gigantic! moulded like the race that strove
> To take Jove's heav'n by storm and scare him from
> Olympus. There he sits, a demi-god
> Stern as when he of old forsook the maid
> Who doating saved him from the Cretan toil,
> Where he had slain the Minotaur. Alas!
> Fond Ariadne, thee did he desert,
> And heartless left thee on the Naxos shore
> To languish."

2 Thus described, with his manner of keeping watch, by Ovid:

Mer. What then, is it necessary for me to do?

Jup. Flying over to Nemea,—for somewhere there, Argus tends *her*,—slay him, but conveying Io through the sea into Egypt, appoint her Isis. And, for-the-future, let-her-be a deity to those in that country, and let-her-raise the Nile, and send-out winds and preserve those sailing.

II. VULCAN AND JUPITER.

Vulcan. What, oh! Jove, is it necessary *for me* to do? For, I am-come, as thou didst order, having an axe, sharp enough,—if it were necessary,—to cut even stones, at one blow.

Jup. Well done, Vulcan! Come then,[1] split my head in twain, fetching a vigorous blow.

Vul. Dost thou try me, if I am mad? Now therefore, tell me again, but in reality, what thou wishest to be done to thee.

Jup. I wish this skull to-be-split for me; but if thou demurrest, not now for the first time wilt thou experience my anger.[2] It is necessary that thou shouldst strike with all thy force, and not hesitate, for I am-lost with the pains which distract my head.

Vul. Take-care Jupiter, that we do no harm, for the axe is sharp; and not without-blood, nor in the manner of Lucina, will it act-the-midwife to thee.

Jup. Only strike, oh! Vulcan, fearing-nothing; for I know what-is-expedient.

Vul. Although unwilling, however, I will strike; for what can *one* do, when thou commandest? [*Vulcan splits the head of Jupiter.*] What is this? an armed virgin!—a great evil, oh! Jove, hadst thou in thy head; naturally then wast thou choleric, engendering so large a virgin under the membrane-of-thy-brain, and armed to boot, assuredly: thou hadst unconsciously a camp and not a head *on thy shoulders:* but she leaps and performs-the-pyrrhic-dance, and shakes the shield

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"The head of Argus—as with stars the skies—
Was compass'd round, and wore a hundred eyes:
But two by turns their lids in slumber steep,
The rest on duty still their station keep."—*Ovid, Met.*

1. Such, it is apprehended, is the meaning of ἀλλὰ in this place.
2. Lit. "me angry." This alludes to a well known disaster that befell Vulcan, when

"Thrown by angry Jove
Sheer o'er [heaven's] crystal battlements, from morn
To noon he fell, from noon to dewy night;
A summer's day: and with the setting sun,
Dropt from the zenith, like a falling star,
On Lemnos, th' Ægean isle."—*Milton.*

and brandishes the spear, and-is-excited-by-divine-impulse; and, what is most wonderful, she is very beautiful and already full-grown in a short *time:* she is azure-eyed,[1] to be sure, but the helmet sets off even this.

III. JUPITER, ESCULAPIUS, HERCULES.

Jup. Cease, oh! Esculapius and Hercules, contending with one another, like *mere mortal* men. For these things are unbecoming, and foreign from the banquets of the gods.

Her. But dost thou wish, oh! Jupiter, that this quack here, should sit down before me?[2]

Esc. Yes indeed,[3] for I am better.

Her. In what respect, oh! thunder-stricken *fellow?* is it because Jove struck thee with thunder, when doing unlawful acts, and *because* afterwards through *sheer* compassion, thou hast become-participant of immortality?

Esc. How canst thou upbraid me with this, for, hast thou forgotten, oh! Hercules, that thou thyself hast been destroyed by-combustion on Œta, whereas thou reproachest me with fire?

Her. So then, equal and similar lives have been led by us:[4]—by me, who am the son of Jove, and who have labored so much; reclaiming[5] life, subduing monsters, and taking vengeance-on tyrannical men. But thou art a root-cutter,[6] and a mountebank,—useful perhaps in the application[7] of medicaments, but never exhibiting anything manly.

Esc. Thou speakest truly, since I cured thy blisters, when lately thou didst-come-up *here*, half burned, *having* thy body shockingly-injured from both-these-causes:—from the tunic *first*, and after that, from the fire. But I, although achieving nothing else, was never a slave like *unto* thee, nor did I card wool in Lydia, clad in purple, and beaten-in-chastisement by Omphale, with a golden slipper; nor did I in-a-fit-of-madness, kill my children and my wife.

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1. Or, "keen eyed,"—as derived from γλαύσσω, *to look sharply, or steadfastly.* Barnes in his Anacreon defines γλαυκῶπις, to be *color subviridis, albo mixtus et quasi clarus, et igneâ quodam splendore suffusus;*—"a definition," says another commentator, "answering better to the eyes of a wild-cat, than of a human being, much less of a goddess." Madame Dacier thinks it to be the same with the Latin *cæsius, un couleur verdâtre.* See *Roche's Anacreon*, p. 207, and *Kennedy's Homer, in loco.*
2. That is—in a higher or more honorable place at table.
3. Lit. "yes, by Jove," &c. The archness of Lucian in representing Esculapius as swearing by the name of the divinity in whose presence the quarrel was being carried on, is irresistible.
4. On this construction, see note 3, page 106, *Ninth New York Edit. of Gr. Reader.*
5. Lit. "thoroughly-cleansing," &c.
6. That is, "a simpler," "an herbalist."
7. See note 4, page 106, *Ninth*, or any subsequent, *N. Y. Edit. of Greek Reader.*

Her. If thou dost not cease railing-at me, thou shalt very soon know, that thy immortality will not avail thee much; when taking thee up, I will cast thee headlong out of heaven, so that not Pæon himself can cure thee *after thou wilt have gotten* thy skull broken.

Jup. Cease, I say, and do not disturb our festivity, or I shall send you both away from the banqueting-room. However, oh! Hercules, it is reasonable that Esculapius should sit above thee, inasmuch as he also died before thee.[1]

IV. JUNO AND LATONA.

Juno. Thou hast reason to be proud, oh! Latona, for beautiful thyself, thou has brought forth beautiful children to Jove.

Lat. We all cannot, oh! Juno, bring forth such children as Vulcan is.

Juno. But although he is lame, he is nevertheless useful, being an excellent artist at least, and he has ornamented heaven for us; but of those children of thine, one after becoming an excessive virago, and a mountain-dweller,[2] finally went off into Scythia, and we all know what *detestable food*, she eats there; slaying strangers, and imitating the very Scythians themselves, who are cannibals. But Apollo, *the other*, pretends to know everything;—archery, and playing-on-the-harp, and the healing-art, and prophecying;—and having established oracle-shops; one at Delphi, one at Clarus, and one at Didymi; he deceives those consulting him, returning ambiguous answers, so that the deceit may be in no-danger-of detection.[3] He acquires riches by these means, for *there are* many senseless persons, who allow themselves to be deceived, but his manifold frauds escape-not-the-notice-of the wise,[4] since he, the prophet, was ignorant that he would kill his bosom-friend with a discus,[5] nor did he forsee-by-his-art-prophetical that Daphne would fly from him although beautiful and long-haired. So that I do not see why thou shouldest fancy

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1. The student will observe the irony conveyed in the conclusive reason assigned by Jupiter for the superiority of Esculapius.

2. As the members of that part of the sentence beginning with *οἱ δε*, and ending with *ἀπελθοῦσα* do not admit of a translation at once *literal and grammatical*, it has been found necessary to deviate, in some degree, from the usual strictness of version.

3. Or, "So that a false step may be without danger."

4. Lit. "but he is not unknown to," [or, "undetected by"] "the more intelligent; as having performed many stupendous feats of jugglery," &c.

5. "When Apollo with unwitting hand
Whilom did slay his dearly loved mate,
Young Hyacinth, born on Eurota's strand,
Young Hyacinth, the pride of Spartan land;
And then transformed him to a purple flower."—*Milton.*

thyself to have had more beautiful children than the *ill-fated* Niobe.[1]

Lat. Nevertheless I well-know how much these children—this slayer-of-strangers, and this false-prophet—grieve thee—being-objects-of-attention among the gods: particularly when the one is praised for her beauty, and the other plays-on-the-harp in the banqueting-room, admired by all.

Juno. I must-needs-laugh, oh! Latona,—can he be an admirable personage, whom Marsyas, if the Muses had judged justly, would have flayed alive; after he had conquered him in music?[2] But now the wretched *man* being cheated-by-sophistry, has perished, unjustly condemned. But this handsome virgin *daughter* of thine, so beautiful, that, when she understood she had been seen naked by Actæon, fearing lest the young man should disclose her deformity, she set his *own* dogs upon him.

Lat. Thou art haughty, oh! Juno, because thou associatest with Jove, and rulest-jointly with him, and on this account thou art wantonly and shamelessly arrogant: but by-and-by I shall see thee weeping again, when leaving thee he descends to earth having become a bull or a swan.[3]

V. JUPITER AND JUNO.

Juno. I, indeed, would be ashamed, oh! Jove, if I had such a son *as thou hast*, so effeminate and so besotted by drunkenness: having his hair bound up with a mitre, [*or* head-band,] and for the most part, associating-with frantic women; himself more effeminate than they, and dancing to *the sound of* drums, pipes and cymbals; and in-a-word resembling any person rather than thee, his father.

Jup. And yet this effeminately-mitred-fellow, more deli-

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1. Whose untoward fate has furnished the subject for one of the smartest epigrams in Greek literature. It was inscribed by some unknown hand on a statue by Praxiteles:

> Ἐκ ζωῆς με θεοὶ τεῦξαν λίθον· ἐκ δὲ λίθοιο
> ζωὴν Πραξιτέλης ἔμπαλιν εἰργάσατο.

> "This female, so the poets sing,
> Was chang'd to stone by Dian's curse,
> The sculptor did a better thing,
> He did exactly the reverse."—*B. & M.'s Gr. Anthol.* p 242.

2. Lit. "having conquered."

3. As in the legends of Europa and Leda.—Considering the mildness and suavity universally attributed to Latona by the poets, we may be surprized at the pertness and acerbity evinced by her in this amusing dialogue. Hesiod describes her

> "The azure-robed Latona, ever mild,
> Gracious to man and to immortal gods:
> Mild from the first beginning of the world;
> Gentlest of all within th' Olympian courts."—*Elton's Hesiod.*

cately-luxurious than the women themselves, not only, oh! Juno, conquered Lydia, vanquished the inhabitants of Mount Tmolus, and subjected the Thracians, but invading the Indians with this female army, he took their elephants, and conquered the country, and led away captive their king, who ventured for a short time to oppose him. And he did all these things, revelling and dancing; using ivy-wreathed thyrsi; intoxicated, as you say; and inflamed-with-enthusiastic-frenzy. But if any one should dare to revile him, mocking his mystery, he punishes him also; either binding him with vine-branches, or causing him to be torn into pieces, like a fawn, by his mother.[1] Dost thou perceive how manly those actions are and not unworthy of his father?—and even although there are some trifling-amusements and effeminate-voluptuousness in them, that should be no disparagement *to him;* particularly if a person would only consider how brave he would be when sober, if he performs such actions when intoxicated.

VI. MERCURY AND MAIA.

Merc. Why should I not complain, oh! mother, for, is there in heaven, a god more wretched than myself?

Maia. Oh! Mercury, do not say any-such thing.

Merc. Why should I not say so,—I who have so much business *to transact*, toiling all alone and distracted by so many avocations: for as soon as I have arisen in-the-morning, I must sweep the banqueting-room, and after having arranged the couch*es*,[2] and placed-every-thing-in-order, I must attend-upon Jove, and bear his messages up and down, like a running-footman; and on my return, *still* covered-with-dust, *I must* serve-up the ambrosia. But before this newly-purchased cup-bearer[3] came, I used-to-pour-out the nectar also. And, what is worst *of all*, I alone of all the gods can never sleep at night, but even then I must conduct-the-shades to Pluto, and be an escort-of-the-dead and attend near the tribunal. For, as if the toils of the day are not enough for me;—to be in the gymnasium, and make-proclamation in the assembly, and teach the rhetoricians, I must also take a part in managing-the-affairs of the dead, and be thus *as it were* divided-piecemeal. But the children of Leda[4] are, alternately, one

1. Alluding to Lycurgus and Pentheus. See p. 83 and 84, *supra*.
2. See note 1, page 109, of *Ninth, or any subsequent New York Edit. of Gr. Reader*, concerning the corrupt state of the text in this passage. *Walker's Lucian, in loco*, may be consulted with advantage.
3. Ganymede.
4. Castor and Pollux;—

"Pollux, who wields with furious sway
The deathful gauntlet, matchless in the fray;

in heaven, and the other in Hades; but I must do both these things and those, every day—yet the sons of Alcmena and Semele, born of wretched *mortal* woman, are-feasting, *among the gods*, devoid of care, while I, the son of Maia, the daughter of Atlas, wait upon them. And just now on my return from Sidon, from the daughter of Agenor, whither he had-sent me to see how the damsel did,[1] he dispatched me again to Argos to visit Danaē, "and thence" said he, "stepping into Bœotia, on the way, just pay a *casual* visit to Antiope." So that, I am quite worn out. If therefore, it were possible for me, I would gladly demand to be sold, as those on earth, who have a hard servitude.

Maia. Leave-off those murmurings, oh! my son, for it is necessary that thou, being a young man, shouldst obey thy father in every respect; and now as thou wast-sent, hasten to Argos, and then to Bœotia; lest that delaying, thou mayst-receive stripes—for, lovers are choleric.

VII. ZEPHYR AND NOTUS.

Zeph. Never, at any time, have I beheld a more magnificent procession on the sea, from the time that I, at-least, *began*-to exist and blow. But hast thou seen it, oh! Notus?

Not. What procession is this, thou speakest of, oh! Zephyrus?—and who were those conducting it?

Zeph. Thou hast missed a most agreeable spectacle; such another as thou never canst see again.

Not. I could not have seen it, for I was-employed on the Red Sea; and what is still more,[2] I was-blowing-over a part of India, as much *at least* of the country as is maritime, therefore I know nothing of those things of which thou speakest.

Zeph. However, dost thou know Agenor, the Sidonian?

Not. Yes,—the father of Europa,—why not?

Zeph. It is concerning this very damsel, I am about to tell thee.

Not. Whether is it, that Jove has been for a long time the

And Castor, glorious on th' embattl'd plain,
Curbs the proud steed, reluctant to the rein;
By turns they visit this ethereal sky
And live alternate and alternate die;
In hell beneath, on earth, in heaven above,
Reign the twin gods, the favorite sons of Jove."—*Pope's Homer.*

1. Although Francklin and others have translated this "what she was about,"—"what she was doing," yet the meaning given above would seem to be more correct. Compare *Æneid*, iii., 340.

2. Such, it is conceived, is the sense of the particles, δὲ καὶ, in this place. Notus says, "I was employed on [or near] the Red Sea;" δὲ καὶ, "and what is still more," &c., &c.

lover of the girl? *Thou hast no need to tell me this*, for I knew it long ago.

Zeph. Then thou art-acquainted-with the amour; now listen to what followed. Europa had descended to the sea-shore, in playful-amusement, *and also* bringing many of her playmates; but Jove having assimilated himself to a bull, began-to-sport among them, appearing very beautiful; for he was completely white, and he had elegantly-turned horns, and a gentle aspect, and he gambolled-sportively along the sea-shore and lowed in the-most-agreeable-manner, so that Europa ventured even to mount upon his back. But as soon as this was done, Jove set out, at-full-speed, to the sea, bearing her *on his back*, and plunging-in, swam off, while she, greatly terrified by the circumstance, with her left hand held one of his horns, that she might not slip off, and with the other kept-together her robe, which was agitated by the wind.

Not. This was certainly a pleasant spectacle, which thou hast seen, oh! Zephyrus.

Zeph. And what followed was much more agreeable, oh! Notus, for the sea immediately became calm, and we all, having nothing to do, accompanied them. But the Cupids flying beside-them, a little above the surface of the sea, so as to sometimes touch the water with the extremities of their feet, and bearing lighted torches, *all* together sang the hymeneal song: the Nereids[1] also, emerging *from the deep*, rode-beside them on dolphins, manifesting-their-applause-by-clapping, and being most of them half-naked.

Both the *entire* race of the Tritons, and if there was any other *species* of sea-monsters, not terrible to behold,—all danced around the damsel. Besides, Neptune himself having-ascended his car, with Amphitrite sitting-at-his-side, led-the-way-rejoicing; clearing-the-path-before his swimming brother. Lastly, two Tritons carried Venus reclining in a shell and sprinkling flowers of-all-sorts upon the bride. These things were-being-done from Phœnicia as far as Crete. But after he landed on the island, the bull no longer appeared; and we, plunging in, excited a swell in the sea, each in a different quarter.

Not. Oh! Zephyrus, happy in such a sight! but I was looking at griffins, and elephants, and black-men.

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1. The daughters of Nereus and Doris, according to Hesiod:—

"From Nereus and the fair-haired Doris, nymph
Of ocean's perfect stream, the lovely race
Of goddess Nereids rose to light, whose haunt
Is 'mid the waters of the sterile main."—*Elton's Hesiod.*

VIII. THE CYCLOPS AND NEPTUNE.

Cyc. Oh! Father, what have I suffered from that execrable stranger, who, *after* having-intoxicated, blinded me, attacking *me while* asleep?

Nep. But who, oh! Polyphemus, had the audacity to commit such outrages?

Cyc. At-first, indeed, he called himself "Nobody," but when he had escaped, and was beyond the reach of my weapons, he said he was called "Ulysses."

Nep. I know whom you mention,—that Ithacan,—he was sailing-back from Troy. But how did he effect those things, not being of a very courageous spirit?

Cyc. *Lately on* returning from the pasture, I caught in my cave certain fellows, plotting, no doubt, about stealing the flocks; for after I had placed the stopper[1] at the entrance,—[I have a huge rock *for that purpose*,—] and had kindled a fire, lighting a tree, which I had-brought from the mountain,—they appeared endeavoring to hide themselves. But I, seizing some of them, devoured them,—as was just,—being robbers. Thereupon, that most-crafty fellow, whether he was Nobody, or Ulysses, after having poured out, gives me to drink, a certain drug, sweet indeed, and fragrant, but most-insidious and exciting;[2] for every-thing appeared to me, after drinking, to be turned-round, and the cave itself was turned-upside-down, and I was no longer in my senses. Finally I sunk down to sleep, and he having sharpened a stake, and having moreover charred it in the fire, blinded me while asleep, and from that time I am blind for thee, oh! Neptune.

Nep. How soundly thou must have slept, oh! my son, *whereas* thou didst not leap up, while being blinded. But how did Ulysses escape, for I know well, he was not able to move the rock from the entrance?

Cyc. But I removed it, that I might the more easily catch him when going out; and sitting at the door I groped-searchingly-about, stretching-out my hands, letting-out the sheep alone to the pasture; having first directed the ram as to what he should do in my place.

Nep. I perceive that by getting-out-stealthily under them,

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1. For the happy use a skilful writer can make of the great models of antiquity in polishing his own vernacular tongue to the highest degree of elegance, the student must not fail to consult an article [No. X.] in *North Amer. Review*, No. CVIII., p. 213, and a pamphlet published in answer thereto, called "*New York Editors and New England Critics*," &c. p. 13, *et infra*.

2. Or, "intoxicating." No single word in English can convey the meaning of παραχώδης. Were there such a word as *disturbative*, it would give an adjective nearly equivalent to the one in the text.

he escaped thee. But thou shouldst-have-called-upon the other Cyclops[1] for-aid against them.

Cyc. I did-call-*them*-together, oh! Father, and they came, but when they asked me the name of the insidious-plotter, and I said that it was "Nobody," they, thinking that I was-affected-with-madness, leaving me there, went-their-way.

Thus that execrable *villain* cunningly-overreached me, by his name. And what vexed me most was, that when upbraiding me with my misfortune, he said; "Thy father Neptune *himself* cannot cure thee."

Nep. Be-of-good-cheer, oh! my son, for I shall avenge these injuries on him, that he may know that although it is impossible for me to remedy the loss of thy eyes, the fate of those sailing, either to save or destroy them, is however in my power;—but he is still sailing.[2]

IX. PANOPE AND GALENE.

Pan. Didst thou see, oh! Galené, what Eris did yesterday at the banquet in Thessaly, because, as-I-presume, she also had not been invited to the entertainment?

Gal. Indeed I was not at-the-feast-with you, for Neptune had given orders, oh! Panopé, to keep the sea, in the meantime, calm and undisturbed. What then did Eris do, *in revenge for* not being invited?

Pan. Thetis and Peleus had already departed. But in the interim, Eris, unknown to all,—for she could easily escape observation, while some were-drinking, some clapping-in-approbation, and others directing all their attention either to Apollo playing on the harp, or to the Muses singing—threw into the banqueting-room, a very beautiful apple, all gold, oh! Galené, but on it was inscribed — LET THE FAIR-ONE TAKE IT. This, rolling as if with-premeditation, came to the place where Juno and Venus and Minerva were sitting. And after Mercury, taking it up, had read the inscription, we Nereids were silent; for what could we do, they being present? but

1. These were originally only three in number, as we find in Hesiod, *Theog.*, 144.:

> "The Cyclops brethren, arrogant of heart,
> Undaunted Arges, Brontes, Steropes;
> Who forged the lightning shaft, and gave to Jove
> His thunder: they were like the gods,
> Save that a single ball of sight was fixed
> In their mid-forehead. Cyclops was their name,
> From that round eye-ball in their brow infixed;
> And strength, and force, and manual craft, were theirs."—*Elton.*

They were, however, greatly multiplied by later writers.

2. In fulfilment of this threat, Neptune exposed Ulysses to all the perils of a long and dangerous voyage: which forms the principal subject of the Odyssey.

they claimed it each for herself, and *each* deemed the apple to be her own, *exclusively;* and unless Jove had separated them, the matter would have proceeded to blows. But said he; "I myself will not decide upon this matter," (although they wished him to do so,) "but go ye to Ida, to the son of Priam, who knows *how* to distinguish which is the more beautiful; being a man of fine taste, and one who will not decide unjustly."

Gal. What, therefore, did the goddesses do, oh! Panopé?

Pan. To-day, I believe, they are-going to Ida, and in a little-while some one will come, announcing the conqueror to us.

Gal. I tell you now, that no other will conquer while Venus is contending for the prize, unless the judge be purblind.[1]

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1. Geo. Peel, the old Dramatist, in his "Arraignment of Paris," has a beautiful description of Mount Ida, dressed and decked out by Flora to honor the coming of the three Goddesses. Notwithstanding its length the Translator is tempted to insert it:—*plena artis et elegantiarum.*

Flora.—"Not Iris in her pride and bravery
Adorns her arch with such variety;
Nor doth the milk-white way in frosty night
Appear so fair and beautiful in sight,
As do these fields, and groves, and sweetest bowers,
Bestrew'd and deck'd with parti-color'd flowers.
Along the bubbling brooks, and silver glide,
That at the bottom doth in silence slide,
The watery flowers and lilies on the banks,
Like blazing comets burgeon all in ranks;
Under the hawthorne and the poplar tree,
Where sacred Phœbe may delight to be,
The primrose, and the purple hyacinth,
The dainty violet, and the wholesome minth;
The double daisy, and the cowslip (queen
Of summer flowers,) do ever-peer the green;
And round about the valley as ye pass,
Ye may ne see (for peeping flowers) the grass.—
They are at hand by this.
Juno hath return'd her peacocks by her rainbow;
And bravely, as becomes the wife of Jove,
Doth honor by her presence to our grove:
Fair Venus she has let her sparrows fly,
To tend on her, and make her melody;
Her turtles and her swans unyoked be,
And flicker near her side for company:
Pallas hath set her tigers loose to feed,
Commanding them to wait when she hath need:
And hitherward with proud and stately pace,
To do us honor in the sylvan chase,
They march—like to the pomp of heav'n above,
Juno, the wife and sister of King Jove,
The warlike Pallas, and the Queen of Love."

After *Pomona, Faunus,* the *Muses* and *Country Gods* sing the welcoming song, *Pan* concludes with this sweet and pretty verse:

Pan.—"The god of shepherds, and his mates,
With country cheer salute your States:
Fair, wise, and worthy, as you be!
And thank the gracious Ladies Three
For honor done to Ida."—

The Arraignment of Paris, a Dramatic Pastoral; By George Peel, 1584.

Every reader of taste will be pleased to see the same subject treated by a well known living poet:

"First, I saw a landscape fair
Towering in the clear blue air,

X. XANTHUS AND THE SEA.

Xan. Receive me, oh! Sea, having-suffered dreadfully, and extinguish my *burning* wounds.

Sea. What is this, oh! Xanthus?—who has burned thee *in this manner?*

Xan. Vulcan;—and wretch *that I am*, I am altogether reduced-to-a-coal, and I boil.

Sea. But why did he cast the fire against thee?

Xan. On account of the son of this Thetis *of ours;* for when I supplicated him whilst slaying the Phrygians, and he did not desist from his rage, but continued-choaking-up my stream with carcasses, I, taking pity on the unhappy wretches, rushed-against him, wishing to inundate him; that being terrified he might refrain from *slaughtering* the men.[1] Then

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Like Ida's woody summits and sweet fields,
Where all that nature yields
Flourishes. These proud shapes were seen
Standing upon the green,
Like Olympian queens descended.
One was unadorned, and one
Wore her golden tresses bound
With simple flowers: the third was crown'd,
And from amidst her raven hair,
Like stars, imperial jewels shone.——
And that Dardanian boy was there
Whom pale Ænone loved; his hair
Was black and curl'd his temples 'round;
His limbs were free and forehead fair,
And as he stood on rising ground,
And back his dark locks proudly toss'd,
A shepherd youth he look'd, but trod
On the green sward like a god;
Most like Apollo when he play'd
'Fore Midas, in the Phrygian shade
With Pan, and to the Sylvan lost."—*Barry Cornwall.*

1. Homer's description of this combat between the hero and the river god is very grand,—almost sublime:

Δεινὸν δ' αμφ' 'Αχιλῆα κυκώμενον ἵστατο κῦμα,
Ὤθει δ' ἐν σάκεϊ πίπτων ῥόος, οὐδὲ πόδεσσιν
Εἴχε στηρίξασθαι·——
——δ δ' ἄρ' ἐκ λίμνης ἀνορούσας
Ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι
Δείσας· οὐδ' ἔτ' ἔληγε μέγας θεός, ὤρτο δ' ἐπ' αὐτόν
'Ακροκελαινιόων·—κ. τ. λ. *Il.* xxi. 240.

Pope has thus translated the whole passage, with more spirit, if not more fidelity, than either Sotheby or Cowper:

"Now bursting on his head with thundering sound,
The falling deluge whelms the hero round:
His loaded shield bends to the rushing tide;
His feet upborne scarce the strong flood divide,
Sliddering and staggering.——
The hero,——raised upon his hand,
Leaped from the channel and regained the land,
Then blacken'd the wild waves; the murmur rose;
The god pursues, a huger billow throws,
And bursts the bank, impatient to destroy
The man whose fury is the fate of Troy.
He like the warlike eagle speeds his pace,—

Vulcan,—for he happened to be somewhere-near,—bringing, I believe, all the fire he has, and all that in Etna, *and if he had* any *more* any where else, assailed me, and burned up my elms and tamarisks ; and fried my wretched fishes and even my very eels ; and causing myself to see the and boil, and almost rendered me quite dry. Thou seest therefore, in what a condition I am from the blisters.

Sea. Thou art turbid and hot, oh ! Xanthus, as is natural : the blood is, unquestionably, from the dead-bodies ; and the heat, as you say, from the fire. And justly, oh ! Xanthus, *hast thou been thus treated,*—thou who didst make an attack on my grandson, not revering him, although the son of a Nereid.

Xan. Was it not then meet, that I should commisserate my neighbors, the Phrygians ?

Sea. But was it not *also* meet, that Vulcan should feel-pity-for Achilles, *as* being the son of Thetis ?

XI. ÆACUS, MENELAUS, PROTESILAUS AND PARIS.

Æac. What-is-the-reason, oh ! Protesilaus, that assailing Helen, thou art strangling her ?

Prot. Because, oh ! Æacus, on her account, I lost my life ; leaving my palace half-finished, and my newly-married wife, a widow.[1]

Æac. Rather accuse Menelaus here, who led you all to Troy, on account of such a woman.

Prot. Thou speakest rightly : he ought to be inculpated by me.

Men. Not me *shouldst thou accuse*, my-good-sir, but Paris, more justly, who, contrary to all right, carried off the wife of

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Swiftest and strongest of th' aërial race,—
Far as a spear can fly, Achilles springs,
At every bound, his clanging armor rings.
The waves flow after wheresoe'er he wheels,
And gather fast, and thunder at his heels."

The student anxious to improve either his taste or his style, should compare the versions of Cowper and Sotheby with the above. A similar procedure might be adopted on various passages of the Greek and Roman poets which have been referred to in this work.

1. As Homer says of him :

Τοῦ δέ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκη ἐλέλειπτο
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
Νηδς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.—*Π.*, ii. 401.

"Him, his fond wife lone Phylace deplored,
His palace yet half-raised bewail'd her lord :
A Dardan spear had revell'd in his gore,
When the chief foremost leapt on Phrygia's shore."—*Sotheby.*

It is supposed that he fell by the hand of Euphorbus.

me, his host. For he deserves to be strangled, not only by thee, but by all the Greeks and Barbarians; *as* being the cause of death to so many.

Prot. This is *a* better *advice.* Wherefore, oh! cursed Paris, now, at least,—*not as formerly before the walls of Troy* —I shall not let thee escape out of my hands.

Par. Thou art treating me unjustly, Protesilaus, and this too, although one of the the same trade, [or profession,] with thyself, for I also am amatory, and am held-captive by the same god. And thou knowest how involuntary a passion love is, and that the divinity leads us whither he wishes, and it is impossible to resist him.

Prot. Thou speakest well, would therefore that it were possible for me to catch Cupid here!

Æac. Here, surely, will I decide justly for you, in behalf of Cupid. For he will say, that he perhaps was the cause of love to Paris, but that no one, oh! Protesilaus, unless thyself, was the cause of thy death; *thou* who forgetting thy newly-married wife, after ye [*the Greeks*] had arrived at Troas, leaped-out-before the rest, so daringly and rashly, *through* thy love-of-glory, on which account thou didst perish the first at the disembarkation.

Prot. Wherefore, I will-judge more-justly even of myself, oh! Æacus. For I am not the cause of these things, but fate,[1] and that-it-was-so-ordained from the beginning.

Æac. Thou speakest rightly: wherefore then, dost thou inculpate these·[2]

XII. TRITON, IPHIANASSA AND DORIS.—NEREIDS.

Trit. That sea-monster of yours, oh! Nereids, which ye sent against Andromeda, the daughter of Cepheus, has not

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1. Lucian would seem to have taken the hint of this from Virgil's lines:

> "*Non tibi Tyndæridis facies invisa Lacænæ,*
> *Culpatusve Paris; Divûm inclementia, Divûm,*
> *Has evertit opes sternit que a culmine Trojam.*"—ÆNEID, Lib. 2, 601.

See a very able and interesting article in the VII No. of that excellent periodical, the *Dublin Review*, on the notions of fate and destiny generally conceived among the ancients. See also the eloquent remarks of Coleridge in "*Study of the Greek Classic Poets*," p. 75, concerning the Homeric system of fate. Consult also the poem of Catullus *De Nuptiis Pelei et Thetidos*, from line 305 to 320, in which an ample description is given of the Parcæ, their dress, appearance, employment, &c. *St. Augustine De Civitate Dei*, Lib. iv. v. *passim*; and *Lactantius, in loco.*

2. For a very fine description of the meeting of the disconsolate Laodamia with her departed husband, see *Wordsworth's* "*Laodamia*,"—a piece of composition which, while it is in the strictest sense of the word *classical*, may also serve to show that Wordsworth, had he wished, might have attained as high eminence in the impassioned and glowing style, as he has already attained in the simple, the intellectual and the *spiritual* style of poetry. How widely different the enthusiastic description of the poet, from the sneering, mocking dialogue of the prose writer!

only not-injured the damsel, as ye intended, but has itself already perished.

Nereids. By whose means, oh! Triton? whether did Cepheus,—having exposed the damsel, as a bait,—attack and slay it, lying-in-wait with a strong force?

Trit. No: but ye know, I believe, oh! Iphianassa, and Doris, the son of Danaë, whom,—when together with his mother, he was cast, in a frail-bark, into the sea, by his maternal grandfather, Acrisius,[1]—ye saved;—taking pity on them.

Iph. I know whom thou speakest of; but, it is *every way* probable, that he is now a young man, and of a very noble *mien* and comely to behold.

Trit. He slew the sea-monster.

Iph. On what account, oh! Triton?—for, it was not seemly that he should pay such salvage to us.

Trit. I will tell you all as it happened. Forasmuch as he had been sent against the Gorgons, undertaking the enterprize for the king;[2] but after he arrived at Lybia, where were——

Iph. How, oh! Triton, alone, or did he bring other auxiliaries? for, otherwise the way is difficult.

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1. Every person of taste must recur with pleasure to the exquisite fragment of Simonides on the exposure of Danaë and her infant:—

Ὅτε λάρνακι ἐν δαιδαλέῃ ἄνεμος
Βρεμε πνέων, κινηθεῖσά τε λίμνη
Δείματι ἤριπέν, οὐδ' ἀδιάντοισι
Παρειαῖς, ἀμφί τε Περσεῖ βάλε
Φίλαν χέρα, εἶπέν τε· ὦ τέκος
Οἷον ἔχω πόνον· σὺ δ' ἀωτεῖς, γαλαθηνῷ τ'
Ἤτορι κνώσσεις ἐν ἀτερπεῖ δώματι
Χαλκεογόμφῳ δὲ, νυκτιλαμπεῖ,
Κυανέῳ τε ὀνόφῳ· τὺ δ' αὐαλέαν
Ὑπερθε τεὰν κόμαν βαθεῖαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμου φθόγγων, πορφυρέα
Κείμενος ἐν χλανίδι, πρόσωπον καλόν.—κ. τ. λ.

"When loud and louder howl'd the storm around the sturdy ark,
And fiercely leap'd against its sides the ocean's billows dark;
At every surge,—about her child Danaë cl ser cast
Her sheltering arms, while down her cheek the sad tears trickl'd fast:—
'Alas! my child what bitter woes distract thy mother's breast!
Thou know'st them not,—thy glad young heart is hushed in quiet rest.
Tho' brazen-bound, and joyless all, thy midnight biding-place,
Tho' through the fearful gloom we speed, o'er ocean's trackless space,—
Thou dost not heed the spray upon thy bright and flowing hair,
Thou dost not heed the storm without, that stirs the troubl'd air;—
Warm in thy folded purple wrapt, nor winds nor waves annoy,
Sweet innocent! long be thy rest—my own, my darling boy!
Oh! if thy wretched mother's lot could touch thy infant mind,
Then hadst thou to thy mother's woes thy little ear inclined,
But 'tis not thus—so still sleep on, enjoy thy slumbers deep,—
Would that the sea and endless fate as harmlessly could sleep.
Though peace for me, oh! Father Jove, fit not thy changeless laws,
Yet grant,—though bold the wish,—my son may yet avenge my cause.'" * * *

For a beautiful Latin version of this, see *Tytler, On Translation.*

2. Polydectes, king of Seriphus, sent Perseus on this expedition in order to get him out of the way.

Trit. Through the air; for, Minerva rendered him winged. Therefore after he had arrived-at the place in which they lived, they, I imagine, were sleeping, but he having cut off Medusa's head, flew away.

Iph. How did he see *her?* for, they cannot-be-looked-upon *with impunity*, or he who looks upon them, cannot see in-all-likelihood anything else afterwards.[1]

Trit. Minerva holding out her shield before him,—for, I heard him relating these *details* to Andromeda, and afterwards to Cepheus,—Minerva, I say, enabled him to see the image of Medusa upon the glittering shield, as in a mirror; then grasping her hair with his left, *still* looking at the image, *and* with his right hand holding his scymitar, he cut off her head, and, before her sisters could awake, flew away.[2] He was afterwards *coming* along the coast of Ethiopia, and at-this-time flying near the land, he beholds Andromeda, exposed upon some projecting rock, fastened thereon, of-surpassing-beauty, O ye gods! with her hair dishevelled and half-naked. And at first, pitying her fate, he asked the reason of her condemnation *and exposure;* and afterwards being gradually captivated by love, he resolved to assist her forthwith. And when

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1. Alluding to the story of their turning into stone every one who looked upon them. Shelley has put this legend, as far as it relates to Medusa, in a new and beautiful light:

"Yet it is less the horror than the grace
Which turns the gazer's spirit into stone;
Whereon the lineaments of that dead face
Are graven, till the characters be grown
Into itself, and thought no more can trace;
'Tis the melodious hue of beauty thrown
Athwart the darkness and the glare of pain,
Which humanize and harmonize the strain."

See also Lucian's graphic description of this exploit in his humorous "Encomium on a House."

2. Hesiod, in his "Shield of Hercules," has a very fine description of Perseus, just after achieving this exploit:—

Ἐν δ' ἦν ἠϋκόμου Δανάης τέκος ἱππότα Περσεὺς
Οὔτ' ἄρ' ἐπιψαύων σάκεος ποσίν οὔθ' ἑκὰς αὐτοῦ,
Θαῦμα μέγα φράσσαθ.' ἐπεὶ οὐδαμῆ ἐστήρικτο.
Τὼς γάρ μιν παλάμαις τεῦξε κλυτὸς Ἀμφιγυήεις
Χρύσεον, ἀμφὶ δὲ ποσσὶν ἔχε πτερόεντα πέδιλα.—κ. τ. λ.

'ΑΣΠΙΣ 'ΗΡΑΚ. *l.* 214, *et infra.*

"There was the horseman, fair-haired Danaë's son
Perseus.
Bound to his feet were sandals winged;
Of brass a sword, with hilt of sable ebony,
Hung round him from the shoulders by a thong;
Swift e'en as thought he flew. The visage grim
Of monstrous Gorgon all his back o'erspread,
And wrought in silver, wondrous to behold,
A veil was drawn around him, whence in gold
Hung glittering fringes: and the dreadful helm
Of Pluto clasped the temples of the prince,
Shedding a night of darkness."—*Elton.*

the monster came up, very terrible *to behold*, as if about-to-devour Andromeda, the young man suspending himself above, holding his weapon ready to strike, with one hand smites the monster and with the other, displaying the Gorgon's head, he turned it into stone. But this, at the same moment, and as many parts of it as beheld the Medusa's head, were petrified. But he, having loosed the fetters of the damsel, *and* supporting her with his hand, led her off, walking on tip-toe from the rock, which was slippery: and now he is celebrating-*his-marriage* in the palace of Cepheus, and he will soon bring her *away* to Argos; so that, instead of death, she has met with no common match.

Iph. Verily I am not-at-all irritated on account of what has happened, for in what respect did the damsel injure us, *even* although her mother[1] boasted somewhat, and thought herself more beautiful than we?

Dor. That thus, she, at least, being her mother, might-be-afflicted on account of her daughter.

Iph. Let us, oh! Doris, think no longer of those *things; even* although a barbarian woman boasted above her deserts, for she has atoned sufficiently to us; being dreadfully frightened on account of her daughter. Let us therefore rejoice on the marriage.

XI. GEOGRAPHY.

I. EUROPE.

1. All Europe is habitable, except a little *portion* which is uninhabitable on account of the *excessive* cold. It is bounded by people-of-the-Northern-regions,[2] who dwell near the Tanais, the Mæotis, and the Borysthenes. Of the habitable part, the very cold and mountainous *portion* is from its nature scarcely habitable: but even those parts badly inhabited, on getting skilful *agricultural* managers, are soon reclaimed, *and brought under cultivation.* As for instance, the Greeks occupying mountains and rocky tracts of *country*, inhabit them without inconvenience, on account of the knowledge which they have of civil-polity, and the arts and other *superior* in-

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1. Cassiope,—

> "That starr'd Ethiop queen that strove
> To set her beauty's praise above
> The Sea-Nymphs, and their powers offended."—*Milton.*

2. If, as some commentators assert, we read ἁμαξοίκοις, the translation will be,—"those people, whose habitations are in wagons,"—"wagon dwellers."

telligence, which they possess, concerning a regular-mode-of-life. And the Romans having conquered many nations, savage in their nature, and of manners even more *than usually* barbarous, taught them to live in organized political society.

2. Europe differs *from the other great divisions of the earth* in this also, that it produces those fruits which are best *in their kind* and most necessary for *the support of* life, and as many metals as are useful: but they [*the inhabitants*] import from abroad, frankincense and precious stones, things, the want of which does not render life less comfortable than *does* their abundance *agreeable.*[1] In like manner, Europe supplies an abundance of all sorts of cattle, and but few[2] wild beasts.

3. Of Iberia, the greater part is thinly inhabited; for the natives inhabit the mountains, and woods, and a champaign country having but a light soil, and this not equally well watered. The northern part is, in addition to its roughness, excessively cold. The southern part is almost entirely of a fertile-soil-and-fine-climate; particularly that part beyond the pillars of Hercules.[3]

4. The river Betis, running from the east, flows through Betica. This country the Luditanians inhabit; the most intelligent of all the Iberians. The Betis is navigable-inland for large vessels; and there are *found* on its banks, as well many other metals, as a great quantity of silver. All Iberia is free from noxious animals, with the exception of rabbits, that-burrow-in-the-earth.[4] These are injurious to plants and shrubs *by* gnawing their roots.

5. Turditania, and the region bordering on it, is very prolific, and abounds in metals. For no where else in the world has it been found, that either gold, or silver, or brass, or iron is produced so abundantly or so good, to the present time up. The gold is not only dug from mines, but is also washed down;

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1. This member of the sentence, which from its extremely idiomatic phraseology, is rather untractable in a literal English version, may be thus verbally rendered:—"*things by which* life is not the less comfortable to those destitute of them, than it is *really luxurious* to those abounding in them."

2. Lit. "a scarcity," &c.

3. The famous pillars mentioned by Dionysius, the Geographer:

> Ἔνθα τε καὶ στῆλαι περὶ τέρμασιν Ἡρακλῆος
> Ἑστᾶσιν (μέγα θαῦμα) παρ' ἰσχατόωντα Γάδειραν,
> Μακρὸν ὑπὸ πρηῶνα πολυσπερέων Ἀτλάντων
> Ἦχι τε καὶ χάλκειος ἐς οὐρανὸν ἔδραμε κίων.
>
> "Where on the shores confining Gades' land,
> Stupendous sight!—Herculean pillars stand
> Beneath Mount Atlas' long projected shade,
> Whose towering hills, thro' various realms display'd,
> Exult immensely high, and heaven itself invade."

4. Lit. "earth-burrowing."

for the rivers and winter torrents carry down golden sand;—it is sometimes found in dry places also; but there it is not apparent, whereas in the places which are inundated, the particles of gold appear-glittering. Among these particles of gold *ore*, it is said, that lumps are sometimes found even half a pound weight; which they call masses,[1] requiring little purification.

6. Of *all* the Iberians, those called Lusitanians are the bravest. In *their* wars they carry light shields of a very small size, interwoven with cords[2] made of the nerves and sinews of animals, and capable, by their firmness, of protecting the body very effectually. They use javelins made of iron *and* barbed *at the point; these* they hurl with great skill and to a great distance. Being very nimble and light *of body*, they flee and pursue with great facility. In time of peace, they practise a certain agile kind of dance, which requires untiring vigor and great suppleness of foot: in their wars, they march according to a regular-harmonious-movement,[3] and sing pæans when they advance against their enemies.

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1. *Casaubon* in his notes on *Strabo*, appears to think "the Geographer" labored under some confusion of terms or ideas in this passage.—See *Strabo, lib.* 3, *in loc. cit.* See also *Pliny, lib.* 33, *in loco.*

2. Or, "thongs." *L'Abbé Terrasson*, in his elaborate French translation, renders the word *νεύροις*, *de cordes de boyau!* In the same chapter, the *Abbé*, while translating the description of the Lusitanian javelins, which were made of iron, coming to the epithet *ἀγκιστρώδεσιν*, very ingeniously renders it—*et faites en formes d' hameçon*, "and made in the form of a fish hook!" It would be rather difficult to conceive what execution among the enemies' ranks could be effected by javelins, "made in the form of a fish hook."

Numberless instances of similar inaccuracies might be adduced, not only from the translation of the Abbé, but from those of almost every French writer attempting to give a Gallic dress to the illustrious authors of ancient Greece or Italy—[particularly the former]—which have ever fallen under the Translator's observation.

3. One of the most beautiful specimens of the adaptation of sound to sense, in any language, is perhaps the following extract from a living poet:

"Nor could they wait, so piping mad they were,
  Till each man had his orders to begin,
But in a moment they displode their air
  In one tumultuous and unlicensed din;
Out flies, in storm of simultaneous blare,
  The whizzing wind comprest their bags within,
And whiffing through the wooden pipes so small
Growls gladness to be freed from such confining thrall.

Then rose, in bursts of hideous symphony,
  Of pibrochs and of tunes one mingled roar;
Discordantly the pipes squealed sharp and high,
  The drones alone in solemn concord snore;
Five hundred fingers, twinkling funnily,
  Play twiddling up and down on hole and bore,
Now passage to the shrilling wind denying,
And now a little raised to let it out a-sighing.

Then rung the rocks and caves of Billyness
  Reverberating back that concert's sound." &c., &c.

Tennant's "Anster Fair."

7. The Pyrenean mountains, *both* from their height and extent, are distinguished beyond others. There being many woods thereon, it is said, that in ancient times all the mountainous region was almost wholly burnt up by some shepherds, who had *accidentally, or otherwise*, set it on fire. Wherefore, the fire burning for several days in succession, it is said that the surface of the earth was burnt, and that the mountains, from this accident, were called Pyrenean; and that the surface of the region burnt ran with a quantity of silver, and that many streams of pure silver were then formed.[1] Its use being unknown to the neighboring people, *it is also said*, that the Phœnicians, who followed traffic, having learned what happened, purchased the silver for some trifling barter of other wares. From this, *it is moreover said*, that the Phœnicians acquired great riches.

8. Opposite Iberia are islands, called by the Greeks, Gymnesiæ, on account of the inhabitants' living without clothes, during the summer season; but by the neighboring people and by the Romans *they* are called Balearick, from the *inhabitants'* hurling with slings large stones, in-a-manner-superior to that of all other men.[2] Their arms consist of three slings; one of which they keep around their head, another round their belly, and a third they hold in their hands. In war, they sling stones *of a* much larger *size* than those *flung* by others; and so skilfully as to appear a missile cast from some catapult.

9. Galatia, lying for the most part under the northern constellation, [*Ursa Major*,] has-a-wintry-climate, and is excessively cold: for during the winter season, in cloudy days, instead of the rains *that fall in milder climates*, it snows in great-quantities; and in clear weather, the country abounds with ice and *is subject to* intense frost: by which *means*, the rivers, being congealed, are bridged over by their proper nature. Not only occasional travellers, few in number, going on the ice, cross over; but numerous armies[3] with their beasts of burden, and loaded wagons, journey over in safety. Of the many and large rivers flowing through Galatia, and, by their

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1. Camoens alludes to this:

> "Here the gruff mountains, faithless to the vows
> Of lost Pyrene, rear their cloudy brows;
> Whence when of old the flames their wood devour'd,
> Streams of red gold and melted silver pour'd."—*Mickle's Lus.*, iii.

2.

> "So from the Balearic engine flies
> The rapid bullet through the yielding skies,
> With added motion, added heat acquires,
> And glows above with unaccustomed fires."—*Orger.*

3. Lit. "Myriads of armies," [or "troops."]

streams intersecting the champaign-country in various directions, some flow from unfathomable lakes, others have their springs and supplies from mountains; some have their outlet into the ocean, others into the sea below us. Of those emptying into the Mediterranean sea,[1] the Rhone is the largest; having its sources in the Alps, and emptying into the sea by five mouths.—10. The rivers of this country are advantageously situated; so that, by means of *these* rivers, merchants transport goods from the ocean to the sea, and the contrary: few places obliging them to be carried on land.

11. In Galatia, silver is not generally found, but there is much gold, which nature, without any-great-or troublesome-labor, yields to the natives. For in pits dug to a moderate depth, are found lumps of gold, even as big as one's hand, *and* sometimes requiring but little purification. The remaining portion is also composed of small particles and of lumps: these in like manner requiring but little cleansing.—12. The gold they use for ornament; not only the women but also the men: for around their wrists and arms, they wear bracelets, and around their necks, they wear very thick rings of solid gold; and they have even golden breastplates.[2]

13. The whole nation which is now called Celtic, and Galatian, and Gallick, is courageous and warlike, and particularly celebrated in equestrian battle; and they form the most efficient portion of the Roman Cavalry.[3] They are simple *in their manners*, and not mischievous: but in addition to the simple and warlike part of their character, the Galatians have much of the giddy, the boastful and the showy.—14. They are large of body, and soft and fair in flesh; they not only have yellow hair by nature, but they also endeavor by artificial means to increase the physical peculiarity of its color: for they continually anoint[4] their hair with a solution of chalk, that it may become glossy; *and* they draw it back from the forehead towards the top of the head and neck,[5] so as to exhibit in their countenance an appearance, like that of Satyrs and Pans; as the hair, from this treatment, becomes so thick as to differ in-no-respect from the mane of horses. Some of

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1. Lit. "to the sea near-to," or "close-by us."
2. This fondness for display—so characteristic of the various branches of the Celtic race in every age and country,—refers itself, perhaps, to their oriental origin. In many parts of Ireland, ornaments of the purest gold and silver have been found in such quantities, and of workmanship so elaborate, as to indicate, not only great wealth, but a high degree of refinement, in the people from whom they have come down to us.—See *Moore's Ireland*, vol. I. chap. 9.
3. Lit. "they supply the most efficient cavalry to the Romans."
4. Lit. "anointing," or "smearing."
5. Some think this ought to be translated "the temples."

them shave their chins, and some moderately nourish *a beard*, while the nobly born smooth their jaws,[1] and suffer their mustaches to hang down so as to cover their mouths.

15. On journeys and in battles, they use a yoke of horses under their chariots, each chariot having a charioteer and a combatant. *When* in order of battle, they are accustomed to advance out of the line and challenge the bravest of the enemies to single combat: clashing their arms and striking-terror-into their antagonists. But when any one accepts the challenge, they begin-to-sing the gallant-achievements of their ancestors, extol their own virtues, and revile their foe. Taking the heads of their fallen enemies, they suspend them around the necks of their horses, and giving the bloody spoils to their attendants, they carry them off as booty; chanting-pæans, and singing the song of victory. These, *as* the choicest-spoils, they nail up in their abodes, as when they take wild beasts in hunting. Embalming the heads of their most distinguished enemies, they keep them carefully in a chest, and-ostentatiously-exhibit them to strangers.

16. Contiguous-to that part of Galatia which lies-along-the-ocean, and opposite the forests called the Hercynean, lie several islands in the ocean; one of which [and *that* the largest] is called Britain. This being triangular in shape, like Sicily, has *three* unequal sides. It is said, that aboriginal[2] tribes

1. Or, "cheeks."

2. Diodorus, from whom the extract is taken, had been misinformed on this subject. The aboriginal inhabitants of Britain, as well as of all the western parts of Europe, were Celts; but who, prior to this period, had been expelled from these countries, by other migratory swarms, either of the Celtic or of the Gallic race; and were then completely amalgamated with their kindred race in Ireland, or cooped up in the mountainous districts of Wales.—See *Lhuyd's Preface to his "Irish Dictionary."* See also the "Variorum History of England," vol. I. *in loco.* On the subject of the Celts and Celtic language,—so long a bone of contention among the learned,—the curious student ought to consult Dom. Pezron in his *Antiquité de la nation et de la langue des Celtes, &c.* Paris, 1703; M. Bullet, Royal Professor in the University of Besançon in *Memoires sur la langue Celtique, &c.* Besançon, 1770, 3 vols. fol.; and O'Connor's "*Dissertation on the History of Ireland.*" Consult also the learned and interesting work of M. Adolphe Pictet, *Sur l'affinité des langues Celtiques avec le Sanscrit*, 8vo. Paris, 1837; and the *Dublin University Magazine*, No. CI., Art. "Archæological Society."

From these writers, it is satisfactorily shown, that not only were the Greek, Latin, and Teutonic languages largely indebted to the Celtic, but that the Latin was in a great measure formed from the union of the Greek and the Celtic:—for it is evident, from the researches of these laborious antiquarians, that the primeval Celts, and Scytho-Celts were the possessors of all the western regions of Europe at a very early period;—that in the course of their migration, one of these swarms became incorporated with the Greek colonies then recently settled in Italy:—and that from the amalgamation of both sprung the Latin tongue.

According to the learned Leibnitz, the Celtic of Ireland, (a country the longest free from foreign intermixture,) bids fairer for originality than perhaps the language of any other people in modern times. The Irish Celtic (or Gaelic) is unquestionably one of the most nervous, copious, and pathetic languages extant: totally free from those clusters of consonants and gutturals, which rendered the Celtic dialects of ancient Gaul so grating to the refined ears of the polished Romans; it furnishes the poet and the orator with all the materials that can impart energy to expression, or elevation to sentiment.—See "*Butler's Lives of the Fathers,*" *&c.* p. 543, vol. 2. London edition.

inhabit Britain: and who, in their modes of life, retain the habits-and-customs of the ancients. They use chariots in war, as the ancient Greek heroes are said to have used at the Trojan war; they have houses of very-simple-construction, being generally built of reeds and wood. It is said that they are simple in their manners, and very far removed from the craft and depravity of the men of our day. It is also said, that they use very-frugal fare, altogether different from the luxury generated by wealth: it is said, that they have kings and many rulers, and that, for the most part, they live in peace with one another.

17. Those inhabiting that promontory of Britain called the Belerion, are remarkably hospitable, and, on account of their intercourse with foreign merchants, are in-a-great-measure-civilized in their habits and manners.[1] They manufacture tin, skilfully working the soil which produces it.—18. The most part of Great Britain is level and woody, but it has also many mountainous districts. It produces grain and herds of cattle, and metals both gold, silver, and iron; it also furnishes skins, slaves, and hunting dogs. The Celts make use of these dogs[2] in their wars. The Britons are large of body, and their habits and manners are simpler and more-unpolished than those of the Celts; so that some of them, through extreme-ignorance, although abounding in milk, do not make cheese; they are unskilled in horticulture and other matters relative to tillage. Forests-and-woods constitute their towns *and villages;* for, enclosing a large circuit of ground, with felled trees, they both build huts there for themselves and stable their cattle; *yet only* for a short time. The atmosphere is rainy rather than snowy. In calm weather, a mist[3] prevails for a length of time; so that during the whole day,

On this subject, and indeed on most others, interesting to the inquisitive scholar, the learned divine, or the sincere Christian, an attentive perusal of the work last named is strenuously recommended. This inestimable production, so unaccountably overlooked by the generality of readers, and which, although constituting one of the most powerful bulwarks of Christianity, had the rare merit of extorting the commendation of the learned, but infidel Gibbon;—is thus eloquently characterized by one of the most eminent authors of modern times. "This work presents to the reader a mass of general information, digested and arranged with an ability and a candor never surpassed. Here no art, no science is left unnoticed. Chronology, criticism, eloquence, painting, sculpture, architecture—in a word, whatever has occupied or distinguished man in times of barbarism or of civilization; in peace or in war; in the countries which surround us, or in those which are far remote; in these latter ages, or in times over which centuries upon centuries have revolved; all, all of these are treated of, not flippantly or ostentatiously, but with a sobriety and solidity peculiar to the writer."

1. The case, in modern times, has been exactly the reverse. Until very lately, the inhabitants of Cornwall were, in their language, customs, and mode of life, in a state of almost primitive simplicity, nearly verging on barbarism.

2. Supposed by many writers to have been brought from Ireland, and to have been the well known Irish wolf-dogs, so celebrated for their strength and courage.

3. Or, "fog."

it is possible to see the sun for three or four hours only at mid-day.[1]

19. The Germans differ but little from the Celtic tribe, in their excessive fierceness, size and yellow color; and they are besides similar in features and in laws: whence also they are called Germans by the Romans: this word signifies kindred. The more northern tribes of the Germans are migratory and nomadic; and are, without-difficulty, prompt to change-their-place-of-abode on account of their not hoarding-up-any-stores.—20. The Germans along the ocean are called Cimbri. They relate a custom *practiced among* them of the following-sort, *viz.*, that, along-with their wives, who-used-to-go to the wars with their husbands, used-also-to follow holy women, endued-with-the-gift-of-prophecy, grey-haired, clothed in white robes, together with a short-linen-cloak, fastened with clasps above, wearing a brass girdle *round their middle*, and barefoot. *These* then, provided with swords, go through the camp to meet the captives: and putting garlands on the heads *of the victims*, they conduct them to a large brazen cauldron, containing about twenty measures. They have a ladder, which one of these women ascends,[2] and leaning-over the cauldron, cuts the throat of each *captive* suspended *over the vessel.* From the blood, as it gushed into the cauldron, they used-to-make-divination. Others, cutting-open *the victims*, from an inspection of the entrails announced victory to their countrymen. During the engagements, they used to strike *dried* skins extended over the wicker work of the wagons, so as to produce a tremendous sound.

21. At the foot of the Alps commences the country called[3] Italy.[4] The districts below the Alps form a very fertile, level country: and *are* studded with very productive hills. The Po divides this *country* nearly in the centre: and in consequence, the whole region abounds in rivers and marshes; particularly *that* of the Heneti. Some peculiar honors are re-

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1. From the well known density of the atmosphere of England, even at the present day, when the country is comparatively free from forests and marshes, we may readily believe, that the account in the text by Strabo must have been nearly, if not quite, true of his own times: when the whole island, as it appears, was covered with wood and water.

2. Lit. "having ascended."

3. Strabo wrote *ἀρχὴ τῆς νῦν Ἰταλίας*—"the beginning of *the country* now called Italy." *Latius accipiendum, τὸ νῦν*, says *Casaubon* in his note on this passage. The reason he assigns is both curious and well founded.—See *Strabo, lib.* 5, *n.* 2, p. 210.

4. See Goldsmith's "Traveller," for a description of Italy, beginning with—

"Far to the right, where Appenine ascends,
Bright as the summer, Italy extends," &c.

The whole passage—consisting of fifty or sixty lines—is wonderfully replete with that *curiosa felicitas*, for which Goldsmith is so justly remarkable.

corded to have been paid to Diomede, among the Heneti: for a white horse is sacrificed to him;—and two groves—one sacred to the Argive Juno, and the other to the Etolian Diana—are *still* shown. It is moreover-related, that in these groves wild beasts become tame, and that stags herd with wolves:[1] that they will endure persons to approach, handle-and-touch them: and that those beasts, *usually* pursued by dogs, after they have fled thither, can be pursued no farther.

22. The Ligurians inhabit a wild, rugged, and very sterile country:—from their labors and incessant toils, on account of *the nature of* their employment, they lead a wearisome and miserable life: for the country being woody, some are the whole day, employed hewing down trees; others who endeavor-to-till-the-earth, are for the most part of the time *only* breaking stones; on account of the excessive ruggedness *of the soil*:—for with their tools, they cast up no clod without a stone: and undergoing such toil in their *usual* labors, they *nevertheless* overcome nature by their dogged-untiring-perseverance: yet toiling much, they receive very scanty fruits; and *these* with difficulty. In this toilsome-employment, they have their wives, as assistants, who are accustomed to labor equally as their husbands. *Some* continually follow the chase, in which, taking many wild beasts, they *thus* make-up for the deficiency of fruits. They are bold and courageous, not only in war, but also in those casualties of life involving the most-frightful-dangers: for, engaging-in-traffic, they sail over the Sardinian and Lybian seas, readily casting themselves into irremediable perils. For, making-use-of boats more simple-in-their-construction than rafts, and less provided with other matters necessary in a *sea worthy* vessel, they

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1. Or, as Virgil sings in his really sublime Eclogue, [IV.] when describing the forthcoming golden age:—

* * * * *Nec magnos metuunt armenta leones.*

Which Scaliger, in his Greek version of the Bucolicks, has happily rendered—

* * * * * * * * *ἀγέλ' οὐ δείσουσι λέοντας.*

But one of the most curious parallel passages on record, is probably that quoted by Lactantius, from the verses of the Cumæan Sibyl, and extant in his time.

Οὐδὲ λύκοι σὺν ἄρνεσ' ἐν ἤρεσιν ἀμιλοῦνται,
Χόρτον παρ' λύγκες τ' ἐρίφοισιν ἅμα βόσκονται,
Ἄρκτοι σὺν μόσχοισιν ὁμοῦ, καὶ πᾶσι βροτοῖσι,
Σαρκοβόρος τε λέων φάγεται ἄχυρον παρὰ φάτναις.

For the pleasure of the student in modern languages, the Italian of the above is here subjoined:

Non giostreran cogli agni i lupi al monte;
Ed i cervieri co' capretti in torma,
E gli orsi co' vitelli, e ogn' altro armento
Pasceran l'erbe insieme, e appo le stalle
Crudivoro lion ciberà paglia.—PILENEIO.

endure the most dreadful reverses of the wind-and-storms, in the most astonishing manner.[1]

23. Bordering on these, are the Tyrrhenians, who by the Romans are called Etruscans and Tuscans, possessing all the country as far as the river Tiber. The Tiber flows from the Appenine Mountains. It is supplied with many rivers:—flowing partly through Tyrrhenia itself, and afterwards dividing from it,—first Umbria, then the Sabines, and Latins, who *occupy the country* to Rome, as far as the sea coast.—24. The Tyrrhenians being formerly distinguished for bravery, obtained-possession of an extensive country, and built many considerable cities. Being in like manner powerful in naval armaments, and being, for a long time, masters-of-the-sea, they were the cause that the sea near Italy was called Tyrrhenian, after themselves: exercising and reducing to a regular science all *pursuits* relative to land forces, they *also* invented the trumpet, and many other *warlike* instruments; most of which the Romans, in a laudable spirit of imitation, transferred to their own institutions. They cultivated the sciences, and physiology and theology to a high degree; and beyond all other people, did they study every thing connected with the-phenomena-of-thunder-and-lightning. Inhabiting a very-fertile country, and carefully-tilling-it, they acquired an abundance of fruit and grain. Being formerly very celebrated, they *afterwards* fell into luxury; and passing their lives in banquetings and idle-amusements, they *speedily* lost that prowess, so zealously-aspired-after by them in ancient times; and became-totally-forgetful[2] of the glory acquired by their ancestors in war.[3]

25. The country of the Latins lies between the sea shore

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1. In all ages, the people inhabiting that part of Italy called by the ancients Liguria, have been remarkable for their skill and courage in naval affairs. The Genoese have maintained the character of their Ligurian ancestors, in this as well as in many other respects.

2. It is evident, that, agreeably to the idiom of our vernacular tongue, the verb ἀποβεβλήκασιν must have a sense, when referred to δόξαν, very different from the one it has when referred to ἀλκήν: because, although the degenerate Tyrrhenians might lose the courage and prowess handed down by their ancestors, they could not certainly lose,—howsoever unmindful of it they might be,—the glory acquired by these ancestors. *That* was imperishable and could never die; [as beautifully described by Hector:—See *Iliad, in loco.*] hence the necessity of the Zeugma introduced in the translation.

3. * * * O, lost to glory, lost to fame,
Thou dark oblivion of thy ancient name,
By every vicious luxury debased,
Each noble passion from thy breast erased:
Nerveless in sloth, enfeebling arts thy boast—
Oh! *Tuscany*, how fallen, how low, how lost!—*Mickle.*

Albula quem Tiberim mersus Tiberinus in undis,
Reddidit. * * * * * * OVID. FASTI.

See also Virgil and Lucan's fine description *in locis.*

from Ostia as far as the city of Sinuessa, and the Sabine-*territory;* it extends in length as far as Campania and the Samnitian mountains.—26. All Latium, in which Rome is situated, has a fine climate with a rich and fertile *soil;*[1] except a few places along the sea coast, *to wit*, as many as are marshy and sickly, or some which are mountainous and rocky: but all these are not entirely unproductive and useless, for they afford abundant pastures, or wood, or certain fruits, which grow in marshes or in rocky grounds. Cæcubum, being marshy, is very favorable-to-the-growth-of-that wine plant which is most productive of good wine, and which is trained on trees.

27. Of all these countries, that of Campania is blessed with the most delightful climate and the most fertile soil:[2] it is surrounded by productive hills, and the Samnite mountains, and those of the Oscii. On account of the goodness of the soil, the country was, *at all periods*, a subject of contention. It is related that some districts of these plains are sowed throughout the year;—twice with spelt, the third time, with millet, and that some parts produce esculents in a fourth sowing.[3] And the Romans certainly get their best wine thence: i. e.—the Falernian, the Statanian and the Calenian. And in like manner, all that region also, which is around Venafrum —contiguous to these plains, is equally productive in olives.

28. Beyond these regions lies Mount Vesuvius, covered on all sides with delightful fields, with the exception of the top: this is level for a great part, and entirely barren; *but* cineritious[4] in its external-appearance, and exhibiting *num-*

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1. Εὐδαίμων, when characteristic of a country, would appear to signify not only "rich and fertile," but also, "of a happy temperature," or, "blessed with a fine climate;" as εὐδαίμων Ἀραβία, where the epithet undoubtedly means, "blessed with a delightful climate," as well as, "fertile, rich, or happy in its productions:" yet in none of the lexicons, which have come under the Translator's observation, is this sense attached to the epithet.

2. See the foregoing note.

3. Ancient writers have lavished their most eloquent descriptions on the fertility of this part of Italy. Nor are modern travellers less enthusiastic in their praises of *Campania Felix*. Few, however, have been so happy as the elegant and classical Eustace:—

"Plains shaded with rows of mulberries and poplars; vines waving in garlands from tree to tree; rich harvests bending under this canopy; hills clad with groves and studded with houses; mountains covered with forests; and in the midst, Vesuvius lifting his scorched front and looking down upon cities, towns, and villages rising promiscuously round his base. Add to these, a sea never swoln with storms, a sky never darkened with clouds, and a sun that seldom withdraws his cheering beams. All these beauties, that portray Paradise to our fancy and surpass at once the landscape of the painter and the descriptions of the poet, are combined in the garden of Italy, the *happy Campania*."—*Classical Tour*, ii. ch. 4.

4. It is not from ostentation, but from want of another word equally expressive, that this Latinized English epithet is here used. "Ashy," "ash-colored," "consisting of ashes," "like ashes"—do not, in the Translator's idea, convey the meaning of τεφρώδης so adequately as "cineritious."—See *Drummond's* "*Giant's Causeway.*"

berless chinky cavities[1] *filled* with stones, black and sooty in their color, as if eaten-through by fire : so that a person might conjecture, that this place was formerly on fire, and had burning craters, and that they were extinguished on failure of their fuel.[2]

29. Crotona, which Myscellus founded, seems to have cultivated the arts of war, and those of athletic exercises, with great success. Hence in one Olympiad, those excelling all the other competitors were seven men, Crotonians,—every one :[3] so that it naturally appears this saying arose,—that "the last of the Crotonians was the first of the other Greeks." Crotona therefore produced[4] numerous Olympic Conquerors ; although not a populous-city for a very long time, on account of the slaughter of its citizens who fell in vast numbers at the *river* Sagra. Both the number of Pythagorean philosophers and Milo the most famous wrestler, the companion of Pythagoras, who lived there for a long time,[5] contributed to the renown of the city. It is said, that, at one time, a main pillar giving way

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1. Σπραγγώδεις, is here used in a sense almost similar to that in which *Plato*—as quoted by *Longinus*—applies the noun σήραγγες, in his celebrated metaphor of the human body.—See "*A Literal Translation of Longinus*;" Sect. 32, *in loco*.

2. Although from the many and violent eruptions that have since taken place the external appearance of the mountain has been much altered, yet the descriptions of modern travellers agree in all important particulars with the account in our text.

"The base or lower tract is covered with large towns, and with the villas and villages that encircle them, and is a region of fertility, beauty, and population. The upper tract is a scene of perfect devastation, furrowed on all sides with rivers of lava, extended in wide black lines over the surface. The summit of the mountain has the shape of a truncated cone ; and is formed almost entirely of ashes."—*Eustace's Classical Tour*, ii. ch. 1.

3. On the peculiar elegance of ἑπτὰ ἄνδρες ἅπαντες—"seven men, every one Crotonians," the student will refer to a note in the poetical selections of this work, under "Cupid a Fugitive." He should also consult "*Kennedy's Homer*;" ILLIAD, vii. 161.

4. The intelligent student should here be informed, that οὖν, in this passage, is not a particle illative of the text as it appears in the *Greek Reader*; because it must be referred not only to the successful cultivation of gymnastic exercises by the Crotonians, but also, and perhaps more directly, to the salubrity of their climate :—a circumstance injudiciously omitted by the Compiler. To the latter, *Strabo* evidently alludes, when after speaking of the proverb ὑγίεστερος Κρότωνος, he adds, ὡς τοῦ τόπου πρὸς ὑγίειαν καὶ εὐεξίαν ἔχοντός τι φορὰν διὰ το πλῆθος τῶν ἀθλητῶν· πλείστους οὖν.—κ. τ. λ.

Various passages, illustrative of the German Compiler's want of taste might be pointed out. But the invidiousness of the task, as well as the nature of the present work, alike preclude any such necessity. See Hippocrates in his treatise περὶ τοπῶν, for some curious and well founded remarks on the influence of climate on the manners of men. The curious reader would do well to consult it.

5. Thomson thus speaks, in reference to this fact :—

"Unto the Samian sage belongs
The brightest witness of recording fame.
* * * * * * * *
He sought Crotona's pure salubrious air ;
And thro' great Greece his gentle wisdom taught.
His mental eye first launched into the deeps
Of boundless ether ; where unnumbered orbs,
Myriads on myriads, through the pathless sky
Unerring roll, and wind their steady way."

in the common eating hall of the philosophers, Milo *by* going under the pillar saved all and afterwards extricated himself. It is very likely, that presuming *too much* on this great-strength, he met the *following* melancholy termination of his life: for it is said, that journeying at one time through a deep wood, he found a large tree *which was*-being split with wedges: and *that* thrusting his hands and also his feet into the fissure, he endeavoured-by-force to cleave it entirely: but that his strength availed so far only as to cause the wedges to fall out, and that then the members of the tree closing forthwith, and that he being thus caught in so extraordinary a trap, became a prey to wild beasts.[1]

30. Next in order is Sybaris, a colony of the Achæans, *situated* between two rivers, the Crathis and Sybaris. This city was anciently so distinguished for its prosperity, that it bore sway over four neighboring nations, and had five and twenty cities subject to it, and carried on a war against the Crotonians with 300,000 men:—the city itself[2] filled up a compass of fifty stadia, along the Crathis. Through luxury and indolence, they were deprived of all this happiness by the Crotonians in seventy days: for they, on taking the city, turned the river against it and laid-it-under-water.

31. The Sybarites were[3] infamous for their luxury; *as being a people* who would not suffer those manual-arts productive of noise to have-any-place in their city; such that of smiths, and of carpenters and the like: in order, that their slumbers might altogether undisturbed. It was not lawful to rear a cock in that city.[4] Timæus relates concerning them, that a man of Sybaris once going into the country, and see-

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1. Byron has alluded to this in one of his odes:—

"He who of old would rend the oak,
Dreamed not of the rebound;
Chain'd by the trunk he vainly broke,—
Alone—how look'd he round?"

2. Lit. "inhabiting," or, "with their habitations," &c. The people of Crotona, as the Sybarites assert, had the assistance of Dorieus, the warlike son of Cleomenes, in this war. *Ὡς λέγουσι . . . . . τοὺς δὲ Κροτωνιήτας περιδείας γενομένους, δεηθῆναι Δωριέος σφι τιμωρῆσαι, καὶ τυχεῖν δεηθέντας· συστρατεύεσθαί τε δὴ ἐπὶ Σύβαριν.*—*Herod.* lib. v. 44.

3. Lit. "are."

4. *Thomson* has some beautiful lines on this subject:—

"No cocks with me to rustic labor call,
From village on to village, sounding clear;
To tardy swains no shrill-voic'd matrons squall,
No dogs, no babes, no wives, to stun your ear;
No hammer's thump, no horrid blacksmith near,
No noisy tradesman your sweet slumbers start,
With sounds that are a misery to hear:
But all is calm, as would delight the heart
Of Sybarite of old, all nature, and all art."—*Castle of Indolence.*

ing some laborers digging, said, that he had *thereby* got a rupture *or strain ;* and, that one of those listening to his recital, said to him,—" and I *by* hearing you relate the *circumstance* have got a pain in my side." Another Sybarite, taking a journey to Lacedemon, and being invited to the public repast, *after* reclining on wooden-benches and supping with them, said, that formerly he was astonished *on* hearing of the manly-character of the Lacedemonians, but that now on seeing them, he was-of-opinion they differed in nothing from other *men ;* for that even the vilest slave would choose death sooner than continue living such a life.—32. Together with their prosperity, the very location of the city would-seem to have stimulated them to indulge-in-luxury : for their city being situated in a valley, it was during the summer season, excessively cold in the morning, and evening, but at mid-day, intolerably hot ;—whence also *it seems* to have been *proverbially* said,—that a person in Sybaris not wishing to die before his time, should see neither the setting nor the rising sun.—33. To so great a degree of luxury had they advanced, that they trained their horses to dance to the sound-of-flutes at their banquets. Therefore the Crotonians, knowing this, when they made war on them, struck-up this dancing tune ;—for among their warlike equipments they had also flute players—and as soon as the horses heard the music, they not only began-to-dance, but with their riders on their backs, deserted to the Crotonians.[1]

34. Of all Islands, Sicily is both the most-valuable and has obtained-a-pre-eminence by the antiquity of its mythological-fables. This island, from its figure anciently called Trinacría, and from the Sicanians, who inhabited it, Sicania,[2] and lastly from the Sicilians, who in a body passed over from Italy, has has been named Sicily. Its circumference is about 4360 stadia. Therefore[3] the Sicilians inhabiting it have heard from their ancestors,—the report being always handed down from

1. Notwithstanding the effeminacy and degradation of the Sybarites, yet when enslaved by the Lucanians, and afterwards by the Romans, they retained an attachment to the name and language of Greece, which they evinced in a manner highly creditable to their taste and feeling. "Being compelled by the will of the conquerors, or by other circumstances, to adopt a foreign language and foreign customs,—which Aristoxenus, who relates the anecdote [in Athenæus,] emphatically calls being *barbarized*—they assembled annually on one of the great festivals of Greece, in order to revive the memory of their Grecian origin, to speak their primitive language, and to deplore with tears and lamentations their sad degradation."—*Eustace's Classical Tour*, ii. ch. 3.

See also *Athenæus*, B. xiii.

2. To avoid unnecessary tautology, it has been deemed advisable to leave the participle *προσαγορευχεῖσα*, untranslated. This, however, can form no difficulty to the observant scholar.

3. Referring to "the antiquity of its mythological fables."

remote antiquity,—that the island was sacred to Ceres and Proserpina, and that these goddesses first made their appearance in it, and that this island, on account of the goodness of the soil, first produced the seed of wheat.[1]

35. And they alledge, that there is most manifest proof of the abduction which happened with regard to Proserpina in it: because the goddesses made this island their abode, on account of its being particularly dear to them. Mythologists relate, that the abduction took place in those meadows, which are near Enna. There is near the city a certain place, beautifully-adorned with lilies and other flowers of all kinds, and *well* worthy of being-seen.[2] On account of the fragrance of the flowers[3] growing there, it is said, that dogs accustomed to hunt, were unable to follow-the-scent; being *here wonderfully* impeded in the exercise of their natural faculty. The above-

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1. Or, "grain,"—"corn."

2. "That fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gather'd, which cost Ceres all that pain
To seek her through the world."—*Paradise Lost*, b. 4.

In one of *Barry Cornwall's* best productions, he thus speaks of this delightful vale:

* * * * * "What a vale
Is this of Enna! every thing that comes
From the soft earth springs here more graciously.
* * * * Here, the bosom
Of the green earth is almost hid by flowers."

Pluto's approach is very finely pictured:

"Mark him as he moves along,
Drawn by horses black and strong,
Such as may belong to night,
Ere she takes her morning flight.
Now the chariot stops: the god
On our grassy world hath trod:
Like a Titan steppeth he,
Yet full of his divinity.
On his mighty shoulders lie
Raven locks, and in his eye
A cruel beauty, such as none
Of us may wisely look upon."—*Rape of Proserpine.*

The student of refined taste will deprive himself of a rich treat by omitting to peruse the entire of this rich and glowing production of the most *classical* of modern poets. He should also read the fine description of the vale of Enna, and of the abduction of Proserpine, in Homer's Hymn to Ceres, beginning thus:

παίζουσαν κουρῇσι σὺν Ὠκεανοῦ βαθυκόλποις,

and ending with the 20th line. Hole's translation, although periphrastic, is, nevertheless, very well executed. His remarks in the notes to the Hymn throw some light on the meaning of this μῦθος, or fable.

3. The flowers of the vale of Enna seem to have passed into a proverb;—in the *Pervigilium Veneris*, l. 103, we find,

"*Hybla florum sparge vestem*
Quantus Ennæ campus est."

Thus translated by Nott:

"Hybla! thy flow'ry vestment spread,
And vie with Enna's perfum'd mead."—
Trans. of Catullus, v. 2, p. 199.

mentioned meadow is on the upper part, smooth and very well watered, but round about the extreme borders, it is high and precipitous with steep-banks: it seems to lie in the middle of the whole island; on which account it has been called by some the navel of Sicily. It has in its neighborhood groves and meadows, and around these, marshes[1] and an immense cave looking towards the north; through which, Mythologists say, that Pluto ascending with his chariot, effected the abduction of Proserpina. After the abduction, they relate that Ceres, being unable to find her daughter, having lighted torches at Ætna, travelled over a great part of the world; and that she particularly benefited those men who kindly received her; giving-them-as-a-recompense, the seed of wheat.

36. *Those* parts on the top of Ætna are bare and cineritious,[2] and in winter time, full of snow: the parts below *these* are covered with woods and shrubs of various sorts. The summit of the mountain would appear to have undergone numerous changes from the progressively-consuming-nature[3] of the fire:—one time flowing into one crater; another time dividing, and then again sending forth streams of melted lava; now flames and vapor, and again hissing masses of molten stone or metal. By night, bright flames always appear to *issue* from its top; while by day, it is enveloped in smoke and mist.[4]

37. The island Cyrnus, which is called both by the Romans and by the natives, Corsica, is[5] of considerable size, *and* has

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1. Which Ovid (Met. v. 386) has elevated into a beautiful lake, Pergusa. His description is marked by his usual luxuriance:

> "Woods crown the lake: and Phœbus ne'er invades
> The tufted fences, or offends the shades:
> Fresh fragrant breezes fan the verdant bowers,
> And the moist ground smiles with enamelled flowers."

2. Or, "covered with ashes."

3. As it would, perhaps, be impossible to convey the exact meaning of νομή, in this passage, by any single word in the English language, the necessity of the compound—"progressively-consuming-nature"—will be apparent.

4. The following fine lines on Ætna, are well worth quoting:

> "High throned above the storm,
> Thy genius, Ætna, lifts his awful form.
> * * * * * * *
> Three zones distinct his various realms enfold,
> Deep snows, and vernal flowers, and groves of gold;
> Now wrapt in clouds, his giant port he hides,
> And shakes with dreadful peals the mountain sides;
> Till through exploding cliffs the lava sweeps,
> Rapid, resistless, down the blazing steeps,
> Onward it comes,—the crackling forests bend,
> Towers, villas, cities, from their base descend,
> Melt in the mass, and with the torrent blend.
> The dust of desolation fills the air,
> And crashing domes re-echo with despair."—*Drum. Giant's Causeway.*

5. Lit. "being."

much of the *surface* of the country mountainous, and thickly covered with continuous woods, and intersected with small rivers. The natives use as food, milk, and honey, and flesh; the country affording all these in abundance: and as respects their conduct towards each other, they live more agreeably to the dictates of humanity and justice than almost any other barbarians. The honey-combs found in the trees, throughout the mountainous region, are the property of those first finding them; no one contesting *the right*. Their sheep being distinguished by *certain* marks are kept safe for the owners, although no one may tend them. In the other concerns of life, they revere just-and-upright-conduct, in a wonderful degree. There naturally grows throughout this island, a great quantity of box,[1] of a singular-and-remarkable kind; by which, even the honey produced in it is-rendered very bitter. They who inhabit this *island* are barbarians; and make-use-of a dialect of a peculiar nature and hard-to-be-understood:—the number of inhabitants is about 30,000.

38. The Peloponnesus is in shape like the *leaf* of a plantain, and is nearly equal in length and breadth. Of this Peninsula, the Eleans and Messenians *occupy* the western part, and are washed by the Sicilian sea: next in order after Elea, is the nation of the Acheans, looking towards the north, and extending along the Corinthian Gulf:—it terminates at Sicyon. Thence Sicyon and Corinth follow as far as the Isthmus.[2] Next after Messenia is Laconia, and Argolis;—the latter in like manner *extending* as far as the Isthmus. In the midst is Arcadia; lying near all, and bordering on, the other nations.

39. A person could undoubtedly both see and hear many other things worthy of admiration in Greece; particularly those at Olympia. This city obtained celebrity from the beginning on account of the oracle of Jupiter Olympius: and when this oracle ceased,[3] the glory of the temple nevertheless remained, and it acquired its well known present repute

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1. Or, as some think, "yew." Giraldus Cambrensis, in his work on Ireland, says that the scarcity of bees in that island was in part to be attributed to the abundance of yew-trees. Darwin gives us two sweet lines on the unwholesome qualities of the yew:

> "O'er gaping tombs, where shed umbrageous yews
> On mouldering bones their cold unwholesome dews."

2. Byron calls the Isthmus of Corinth,

> "The land-mark to the double tide
> That purpling rolls on either side,
> As if their waters chaf'd to meet,
> Yet pause and crouch beneath her feet."

3. Lit. "this ceasing:"—the part. pass. assuming the sense of a neuter.—See *Matth. Gr. Gr.*

on account of the general assembly, and the Olympic Games, the greatest of all. It was adorned with a number of offerings, which were sent from all Greece, of which *one* was an *image of* Jupiter, entirely of-gold and wrought-with-the-hammer: the offering of Cypselus, the tyrant of Corinth. But the greatest of all these was, a statue of Jupiter, which Phidias the Athenian, the son of Charmides, wrought.[1] 40. The god, made of gold and ivory,[2] is seated on a throne. There is on his head a crown, an exquisite imitation of olive leaves. In his right hand he bears a Victory *made* of ivory, and this also having a fillet of gold, and a crown on its head: in the left hand of the god is a beautiful sceptre, adorned with all sorts of metals. The bird which *is* perching on the sceptre is an eagle. The sandals and the cloak of the god were, in like manner, of gold. On the cloak, *various sorts of* little animals, and-of flowers,—the lily, were inwrought. The throne was variegated with gold and *precious* stones, and curiously-chequered with ebony and ivory.[3]

41. Euripides says,[4] that Laconia has much arable land, but not easy to cultivate;—for, abounding-in-valleys,[5] and

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1. "Now thronéd at Elis first, th' Olympic sire
Appeared sublime amidst th' immortal quire;
Pride of the pagan host! the form divine
Betrayed Omnipotence in every line;
With such an awful brow he bore command,
And grasp'd the golden sceptre in his hand,
That e'en celestials might his frown have feared,
Confess'd their sov'reign ruler, and revered."—SHEE, *Elem. of Art.*

2. By the union of gold and ivory,—a union so repugnant to our established notions of the perfection of sculpture,—the artist probably sought to produce an effect approaching much nearer to the warmth and reality of nature than he could hope to attain in the cold and severe simplicity of marble.

We should also take into consideration the powerful excitement certain to be produced in the imagination of the spectator when he reflected on the immense expenditure of *materiel*, of time, and trouble—of the hundreds of mighty tusks from distant forests,—and the sublime exertions of human genius necessary to complete the colossal object of his admiration or his worship. See further, on this interesting subject, the learned and splendid work of *M. Quatremerè de Quincy, Le Jupiter Olympien, ou la Sculpture antique envisagé, &c.*, 1815. *Fol.:—and Library of Ent. Knowledge*, vii., ch. 13. Guided by descriptions of ancient writers, &c., M. de Quincy has given, in a beautiful colored plate, a most ingenious restoration of this statue as it appeared in all its magnificence.

3. Pausanias has not furnished us with the dimensions of this matchless statue. The omission is supplied by Strabo, in a manner sufficiently striking. "Phidias," he tells us, "made his Jupiter sitting, and almost touching with his head the summit of the roof; so that it seemed, that if the god had risen up, he would have lifted off the roof." The interior height of the temple was nearly sixty feet.—See *Strabo*, viii. and *Lib. of Ent. Knowl.*, vii. 330.

4. In a lost drama, the Κρεσφόντης. (See *Fragmenta, recog. Dindorf, I.*) This sentence, from πολλὴν to πολεμίοις, is composed of three lines taken *verbatim* from the play, as quoted by Strabo, from whom the whole passage in the text is extracted. The metrical cadence will enable the student of any prosodial acquirements to divide the lines, without any farther difficulty.

5. Or, "hollow,"—"embosomed-in-hills."

"Near the town of Sparta, rocks and hills approach the banks of the Eurotas on both sides, and almost entirely shut in the river, both above and below the town; this enclosed plain is, without doubt, the hollow Lacedæmon of Homer." (*Müller's*

surrounded by monntains, it exhibits a roughly-undulating-surface and is difficult-of-access[1] to enemies :[2] he says, that the country of Messenia is productive of fine fruits, and well watered, and rich in pasturage both for oxen and sheep. Laconia is subject to earthquakes,[3] and indeed some writers relate, that the tops of Taygetus were *thus* rent asunder. There are quarries of valuable marble, *to wit of* Tænarian, *which were* in former times *extensively wrought in* Tænarus.[4] And lately some—having the expensive-habits of the Romans *in the*

Dorians, i. p. 78.) Euripides must have used the epithet in a wider sense, and have referred to the whole district watered by the Eurotas This being hemmed in by the Taygetus-range on the west, Mount Thornax and its branches on the east, and completely shut in by the mountains on the north, which form a barrier across from Taygetus to Thornax, appears like an immense hollow amphitheatre.—(*See the accurate map of the Peloponnesus, prefixed to* vol. ii. *of the above mentioned work.*)

The whole passage in the fragment of Euripides has been thus rendered into verse, with much spirit, though rather diffusely, by the translators of Müller's Dorians, (vol. i. p. 80, 81.)

"Far spreads Laconia's ample bound,
With high heaped hills encompass'd round,
Th' invader's threat despising ;
But ill its bare and rugged soil
Rewards the ploughman's painful toil,
Scant harvests there are rising.

While o'er Messenia's beauteous land
Wide watering streams their arms expand,
Of nature's gifts profuse ;
Bright plenty crowns her smiling plain ;
The fruitful tree, the full-eared grain,
Their richest stores produce.

Large herds her spacious valleys fill,
On many a soft descending hill
Her flocks unnumbered stray ;
No fierce extreme her climate knows,
Nor chilling frost, nor wintry snows,
Nor dogstar's scorching ray."

1. Prior to the critical labors of *Casaubon*, the compound epithet in *Strabo's* text, was ὀσσβολος, but from the use of ὀυσείσβολος, in a similar passage in the next book, the critic decided *that* was the correct reading in this passage also.

Might ὀσσβολος be an error of the copyists, for ὀυσέσβολος, [*poetica licentia*,] the Attic form for ὀυσείσβολος ? [Trans.]

2. "Spread on Eurotas' bank,
Amid a circle of soft rising hills
The warlike Sparta rose : the patient, hard,
And soul-subduing city ; which no shape
Of pain could conquer, nor of pleasure charm."—*Thomson.*

3. Though there may have been, and still are, parts of Greece subject to earthquakes, such as the countries immediately round the entrance of the Corinthian gulf ; yet we cannot suppose that Greece in general, though frequently troubled by slight shocks, could have been often visited by very destructive concussions. "Had this been the case, its glorious buildings could not have remained so long uninjured, nor, perhaps, would ever have been raised. A liability to slight shocks might be obviated by strength of materials, first in wood, then in masonry, and may, therefore, have been one of the causes which led the Greeks to their massy Doric architecture." —*Northern Greece*, iv. 551.

4. Some of the marble must have been of that kind now called *verd antique*, as Sir William Gell says, in his account of the ruins in the vicinity of the mountain : "We found here, as at Sparta, many fragments of a green color, also of a purple hue ; and it was evident, from the quantity and the size, that they were the natural production of the vicinity."—*Journey in the Morea*, p. 338.

erection of magnificent buildings as an encouragement—have opened an extensive quarry in Taygetus.

42. It is disgraceful for the Lacedemonians to learn any other arts than those relating-to war. They all take their meals in common: they reverence the old no less than *they do* their parents. In the same manner as there are gymnasiums of men, so also are there of young-women. It is not lawful for strangers to live in Sparta, nor for Spartans to travel into strange countries. It is disgraceful for a Spartan to lend money at usury: they make use of leathern money: but if gold or silver should be found with any one, he is punished with death. All feel-a-pride in being humble and obedient to their rulers. Among them, they pronounce happy those who die bravely rather than they who live prosperously. Agreeably to their laws, the children are wont, while going round the altar of Diana, the Orthian, to be scourged. It is a disgraceful thing to be the tent-mate, fellow-athlete, or friend of cowards. They engage-in-battle with-crowns-on their heads. All except the Ephori stand up in presence of their kings. Before his entrance-into-office the king always makes-solemn-oath that he will-rule according-to the laws of the state.

43. All Parnassus[1] is venerable; it has grottoes and other places sanctified and consecrated: of which the most noted and most beautiful is the Corycian grot.[2] Of the different sides of Parnassus, the Ozolian Locrians and some of the Dorians, and the Etolians, occupy the western; the Delphi possess the south;—a rocky region, in-the-shape-of-a-large-theatre, and having on its top an oracle and city, including a compass of sixteen stadia. It is said, that the oracle was

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1. Byron's fine apostrophe to this mountain is spirited:

"Oh, thou Parnassus! whom I now survey
Not in the frenzy of a dreamer's eye,
Not in the fabled landscape of a lay,
But soaring snow-clad thro' thy native sky,
In the wild pomp of mountain majesty."—*Childe Harold*, i. 61.

2. The Corycian cave is still pointed out, and is very fully described by Col. Leake, the first European traveller that explored it, having visited it twice before Mr. H. Raikes, who has hitherto enjoyed that honor without deserving it. "A small triangular entrance presented itself, conducting into the great chamber of the cavern, which is upwards of 200 feet in length, and about 40 high in the middle. Drops of water from the roof had formed large calcareous crystalizations rising at the bottom, and others were suspended from every part of the roof and sides. The inner part of this great hall is rugged and irregular, but after climbing over some rocks, we arrived at another small opening leading into a second chamber, the length of which is near 100 feet, and has a direction nearly at a right angle with that of the outer cavern."—(*Northern Greece*, ii. 570.) He thinks the cavern might readily have contained not only all the valuable effects, but also the wives and children of the Delphi and the Phocians, when, according to Herodotus, (viii., 36,) they took refuge in it from the Persians.

a hollow cave, with a narrow mouth, *and* that a frenzy-inspiring vapor issued from it;—that above the orifice[1] was-placed an elevated tripod, upon which the Pythia ascending used-to-declare the oracles, both in verse and prose.[2]

44. The country of the Athenians is well calculated-by-nature to produce great revenues: for the very productions testify, that the seasons here are very mild: as those *plants and shrubs* which cannot germinate elsewhere, bring-forth-fruit here. In-the-same-proportion-as the earth, so also is the sea around this coast, very productive. And indeed as many choice-productions as the gods bestow in their seasons, all these commence here earliest,[3] and latest cease.[4] It not only excels in those things which annually bloom and then decay: but the country also produces many perennial fruits.[5] Marble[6] is naturally very abundant in it: of which magnifi-

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1. This aperture is not now visible. Col. Leake thinks that no such vapor as that mentioned in the text, ever existed—since if it had, it would probably still find its way out of the ground in the same place, or near it.—(*See Travels in Northern Greece*, ii. 575.) There is a discrepancy, too, in the accounts of the ancients themselves. Lucian and Pausanias say, that the Pythoness received her inspiration from the waters of the fountain Cassótis.

2. Rogers' description of the manner of delivering the oracular responses, is animated and poetical:

"But say, what sounds my ear invade
From Delphi's venerable shade?
The temple rocks, the laurel waves!
"The God! the God!" the Sybil cries,
Her figure swells! she foams, she raves!
Her figure swells to more than mortal size!
Streams of rapture roll along,
Silver notes ascend the skies;
Wake Echo, wake, and catch the song!
Oh, catch it, ere it dies!
The Sybil speaks, the dream is o'er,
The holy harpings charm no more.
In vain she checks the God's control,
His madding spirit fills her frame,
And moulds the features of her soul,
Breathing a prophetic flame;
The cavern frowns; its hundred mouths unclose,
And, in the thunder's voice, the fate of empire flows."—
Ode to Superstition.

3. Writing, January 29th, Col. Leake says: "The wheat is just above the ground, the barley some inches high; large tracts are covered with hyacinths in full bloom, and the uncultivated parts are clothed with a fine grass."—*Northern Greece*, ii. 431.

4. "Where smiling spring its earliest visits paid,
And parting summer's ling'ring blooms delay'd."—
Goldsmith's Deserted Village.

These two lines, so descriptive of the mild temperature of Attica, are quoted by the Translator with peculiar, although melancholy pleasure, as *literally true* of a beautiful village in his native county.

5. That this is true, even to this day, is sufficiently proved by the fact, that Lt. Col. Leake says, that the country round Athens is more beautiful in winter than in summer;—"the larger proportion of the trees of Attica being evergreens, such as the pine, the prinus, and the olive, together with a variety of shrubs: the fields and pastures which have recovered a portion of their verdure, affording a peculiarly agreeable contrast to the rocky mountains."—*North. Greece*, ii. 387. His remark that the fields were beginning to resume their verdure at the time he wrote it, (Jan. 2,) confirms the assertion in the last sentence of our text.

6. The celebrated marble of Mt. Pentelicus, now *Mendeli*.

cent temples and splendid altars are erected ; and *from which also are* made the most beautiful statues of the gods, *whence* many, both Greeks and barbarians, are-anxious-to-possess it. There is also a part of this country,[1] which being sown does not yield any fruit, but being dug up, will support far more than if it produced grain. By the divine appointment, it abounds-in-silver :[2] so that of the many cities inhabited, both through *the interior of* the country and along the coast, there is not one to which a large vein of silver ore does not extend.

45. On the sea-coast of Attica, is the city of Eleusis ; in which is the temple of the Eleusinian Ceres, and the mystic temple, which Ictinus built :—and who also built the Parthenon[3]

Thomson's descriptive lines on Athens and its vicinity, are worth the student's attention :

> "Of softer genius, but not less intent
> To seize the palm of empire, Athens rose.
> Where, with bright marbles big, and future pomp,
> Hymettus spread, amid the scented sky,
> His thymy treasures to the laboring bee.
> * * * * * * *
> Wrapt in a soul-attenuating clime
> Between Ilissus and Cephissus, glowed
> This hive of science, shedding sweets divine,
> Of active arts and animated arms."—*Thomson.*

1. It was chiefly to Attica that Byron alluded in these fine lines :

> "Yet are thy skies as blue, thy crags as wild :
> Sweet are thy groves, and verdant are thy fields,
> Thine olive ripe as when Minerva smiled,
> And still his honied wealth Hymettus yields ;
> There the blithe bee his fragrant fortress builds,
> The free-born wanderer of thy mountain air ;
> Apollo still thy long, long summer gilds,
> Still in his beam Mendeli's marbles glare ;
> Art, glory, freedom fail, but nature still is fair."—*Childe Harold*, ii. 87.

It is in allusion to the beauty and softness of the climate, that one of their poets, by the mouth of the chorus, describes the Athenians as—"always walking with agreeable sensations, through pellucid air."

> . . . . . *ἀεὶ διὰ λαμπροτάτου*
> *βαίνοντες ἁβρῶς αἰθέρος, κ. τ. λ.*—*Eurip. Med.* 829.

Xenophon dilates with patriotic enthusiasm on the clear pure air of all Attica, and particularly of Athens :—*Τῶν μὲν αὐτοφυῶν, ἀήρ τε οὗτος ἐξαίρετος τοῦ πολλοῦ· ἔτι δὲ αὐτῆς τῆς Ακροπόλεως ἡ θέσις, καὶ τὸ ὥσπερ αὐρᾶς εὔχαρι πρόσβαλλον πανταχοῦ· τοῦ γὰρ τῆς πάσης Αττικῆς ἀέρος οὕτως ἔχοντος, ἄριστος και καθαρώτατος ἐστιν ὁ τῆς πόλεως ὑπερέχων. γνοίης δ'ἂν αὐτὴν, ἐπὶ τῇ πόρρωθεν, ὡς περιαυγῆ τῷ ὑπὲρ τῆς κεφαλῆς ἀέρι.*—*Vectigal*, c. i.

"Of the admirable properties of Attica, the air possesses superior excellence ; besides this, the position of the Acropolis itself, and the loveliness of its circumambient atmosphere, are admirable ; for while the atmosphere of all Attica has this character, that especially which hangs over the citadel is the fairest and most pure, so that you might recognize that spot at a distance by the crown of light that encircles it." Wordsworth's happy emendation of *ὡς περιαυγῆ* has been adopted in preference to the common reading.—See *Athens & Attica*, p. 244.

2. "The Laurian hills are still strewed with rusty heaps of scoria from the silver ore which once enriched the soil. The silver source of the mines, once the treasury of Athens, is now dried up. The shafts sunk for working the ore are still visible."—*Wordsworth's Athens*, p. 208.

3. We may form some idea of the beauty and magnificence of the Parthenon in its perfect state, from the enthusiastic admiration mefested by travellers at the sight of the defaced and mutilated ruins.

in the Acropolis,[1] in honor of Minerva:—Pericles having the superintendence of the works.—46. Munychia is an elevated-tract forming a kind-of-peninsula. In former times, Munychia was fortified-by-a-wall and inhabited; including within its compass, the Piræus and harbors, filled with dock-yards: it was a celebrated naval station, capable of containing four hundred ships.[2] With this wall were connected the "legs" extending from the city: these were long walls, forty stadia in length, joining the city to the Piræus. Numerous wars, however, destroyed the wall and the fortification of the Munyichia, and reduced the Piræus to a little village.

47. In the island of Crete are numerous cities: but the greatest and most noted are these, viz: Gnossus, Gortyna and Cydon. Homer even sings of Gnossus in a-very-distinguished-manner;[3] calling it a great *city* and the royal-residence of Minos and his posterity. And truly it continued for a long time to bear the first rank: then it was reduced, and deprived of many of its customary-privileges. It afterwards recovered its former dignity of metropolis. Minos is-said-by-historians to have been an excellent law-giver, and the first who obtained-the-superiority-at-sea. Minos used-to-

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"After the first emotion," says Laurent, "when we consider more nearly the ruins of the Parthenon, we are struck with the immense size of the blocks, and with the fine preservation of the marble, which appears to be nearly in the same state as when first hewn, the only effects of so many centuries of exposition to the open air being, a yellowish tint, which softens the dazzling brilliancy of the white."—*Classical Tour*, vol. i. p. 203.

Another later traveller thus describes the brilliant effect of this yellowish tint:—"The loveliness of its coloring is such, that from the rich mellow hue which the marble has now assumed, it looks as if it had been quarried, not from the bed of a rocky mountain, but from the golden light of an Italian sunset."—*Wordsworth's Athens*, p. 149.

A sketch of a proposed Restoratian of the Parthenon, is given by *K. O. Müller de Parthenonis Vestigiis* in his *Comment. de Phidiæ vitâ*, p. 75. It displays all the accuracy and research of that eminent scholar.

1. The Acropolis is a flat oblong rock, the greatest length of which is 1000 feet, and breadth 500; and in its best days, when at once the Treasury, the Museum of Art, the Fortress, the Sacred-Enclosure of the Athenians, it was the most interesting spot on the face of the heathen world. Compare *Wordsworth's Athens*, p. 101.

2. Hobhouse (*Jour.*, i. p. 299) says, from the smallness of this harbor at the present day, that "every one of these 400 ships must have been a wherry." He may have made some mistake in this, as he certainly does where he says that the water in the entrance to the Piræus is so shallow, that an English sloop of war would run aground; while Wordsworth (*Athens*, p. 282) expressly states, that heavy ships, like the American frigate Constitution, can get in with very little difficulty. See also, the *Foreign Quarterly Review*, No. XL., for an interesting article on these matters.

On the long walls of the Piræus, consult the instructive and interesting remarks of Wordsworth, *Athens & Attica*, ch. 24, p. 187.

3. *Or*, "in a manner-very eulogistic." In these sweetly flowing lines;—

> Τῇσι δ' ἐνὶ Κνωσσός, μεγάλη πόλις· ἔνθα τε Μίνως
> Ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,—κ. τ. λ.—
> *Odyss. XIX.*, *l.* 178. See also *Kennedy's Homer, in loco.*

Thus closely rendered by Sotheby:—

> "There Knossus, spacious town, where Minos reign'd,
> Who for nine years a guest with Jove remain'd."

pretend, that he had learned his laws from Jupiter himself: —frequenting, for nine years, a certain mountain, in which was said to be a cave or grot of Jupiter; and thence constantly bringing certain laws to the Cretans. Homer says, "he was the intimate friend[1] of Jove." The ancients, however, on the other hand, relate many stories concerning him, quite opposite to these; as,—that he was a Tyrant, and a man-of-violence, and an extortioner:—setting-forth-in-tragic-strains, those things relating to the Minotaur, and the labyrinth, and the adventures of Theseus and Dædalus.

II. ASIA.

1. Asia is connected-with Europe; —joining it at the Tanäis. Of this continent and *its different countries* we must therefore speak next in order:—having divided them by certain natural boundaries, for the sake of clearness. The Taurus divides this continent nearly in the centre; stretching from the west to the east: leaving one *part* towards the north, and the other towards the south.[2] One of these portions the Greeks have called that within the Taurus, and the other, that without [*or beyond*] *the Taurus*. *Of all* the rivers, as many in Asia as are worthy of note, taking their rise from Taurus and from Caucasus — some direct their stream towards the north, and others towards the south wind; *such as* the Euphrates, and the Tigris, and the Indus, and the Hydäspes, and the Acesines, and the Hydraotes, and Hyphasis, and as many as midway between these and the river Ganges[3]

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1. Or, "confidant."

2. Taurus is but one part of that great chain of mountains which, at various heights, and under various names, but with very little if any interruption, stretches across Asia, from the Mediterranean to the Eastern sea. Caucasus and the Himmaleh with its branches, are the other best known portions of this immense range. Mallet's lines on Caucasus are very descriptive:

> "Bulwark of nations in broad eminence
> Upheaves from realm to realm, a hundred hills,
> On from the Caspian to the Euxine stretch'd,
> Pale glitt'ring with eternal snows to heaven."

Horace calls it—*inhospitalis Caucasus*—and Virgil—

> * * * * * *Cautibus horrens*
> *Caucasus*— * * * * * *

3. This is, of course, a mistake, at least with regard to modern geography. The Ganges, with the five rivers immediately preceding it in the text, all rise in the Himmaleh mountains. It is evident, however, that under the name of Taurus, the ancients included several distinct ranges. Lucan has some spirited lines on the Ganges:

> *Qua colitur Ganges, toto qui solus in orbe*
> *Ostia nascenti contraria solvere Phœbo*
> *Audet, et ad versum fluctus impellit in Eurum.*—LUCAN, *l.* 3, 230.

> "Where worshippers of distant Ganges arm;
> Right to the breaking day his waters run,
> The only stream that braves the rising sun."—*Rowe's Lucan.*

empty into the sea, or flowing into marshes, *there* disappear, as the river Euphrates disappears.

2. Mount Caucasus overhangs and extends as far as either sea,—the Euxine and the Caspian; *as it were*, walling-up the Isthmus which divides them. It is well provided-with-wood of every variety; as well with other sort, as with that suitable-for-ship-building. The Saones inhabit the tops of Caucasus; they are the most powerful of the neighboring nations, in bodily strength and energy *of character*. Among them it said, that the winter torrents carry down gold: and that the barbarians catch it in perforated cribs and fleeces of long wool: whence it is said, that the fable of the golden fleece was-invented.[1]

3. The other countries which are around Caucasus are sterile-in-soil and stunted in territory. The nation of the Albanians, and that of the Iberians, which principally occupy[2] the isthmus *already* mentioned, enjoy a country both fertile and very well [or very conveniently] inhabited.[3] And indeed this-very Iberia is for the most part well inhabited both with cities and villages, so that the roofs are here [i. e. in this country] made of tile, and the construction of the houses exhibit-architectural-skill, and there are market places and such like public places of resort. One portion of this region is [surrounded by the Caucasian mountains: in the midst is a plain well watered with rivers, *and* which the most agricultural of the Iberians inhabit; they both-live-and-dress[4] after the Armenian and Median fashion. The most numerous and warlike portion occupy the mountainous region: living after the manner of the Scythians and Sarmatians, whose neighbors and kinsmen, they are.

4. The Albanians are more pastoral and more nearly-approaching to a nomadic people, but they are not savage,[5] and for this reason also moderately inclined to war. They live between the Iberians and the Caspian sea; inhabiting a fine country, and *one* which produces every description of plant

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1. Perhaps the Soanes may have been the same with the modern Suoni, a tribe inhabiting a part of Mt. Caucasus. The similarity of name is striking. The districts inhabited by them are still supposed, even by the Russian geologists, to be rich in gold ores. See also, *Spencer's Travels in the Western Caucasus*, i, 335. The Russians call them Ssuanes.

2. Lit. "fill-up."

3. Georgia and Imeritta, which include within their boundaries the ancient Iberia, are, to this day, distinguished beyond the adjacent countries, not only for the fertility and beauty of the soil, but also for the more civilized manners of the inhabitants.

4. Such would appear to be the meaning of the verb σκευάζω, in this passage: signifying not only to live, but also to dress.

5. Instead of ἄγριοι in our text, some copies of *Strabo* have ἀλλότριοι—a much inferior lection.

spontaneously. They have also herds of well-fed cattle, both tame and wild. And the men are superior *to most* in comeliness and largeness-of-size: they are simple-in-their-manners and not fraudulent. For the most part, they use no money, nor do they understand arithmetic [or calculation] beyond one hundred: but they carry on traffic, by exchange or barter of goods; and with regard to the other concerns of life, they are indifferent. They are unacquainted with accurate measures and weights; and undertake in-a-very-improvident-manner, all matters relative to war and civil government, and *even of* tillage.

5. Arabia lies between Syria and Egypt, and is occupied by many and various nations. The parts towards the east are inhabited by the Arabians, whom they call Nabateans: possessing a country desert, destitute-of-water, and producing but little fruit. They lead a predatory life, and over-running-in hostile-incursion great parts *of* the neighboring country, they drive away booty; being themselves difficult to be attacked by an enemy.[1] For in this country, already described as destitute-of-water, having sunk wells in-the-most-suitable-situations, and having rendered them undiscoverable to people of other nations, they flee-away into this region, with-every-confidence-of-security.[2] They themselves having perfect knowledge of the concealed-*reservoirs* of water, and having opened them, supply themselves with drink in abundance; while *of* the people of other nations, who pursue them, *on* becoming destitute of water through their ignorance of the wells, some perish for want of water; others, after suffering dreadful hardships, with great difficulty reach home alive.[3] Whence it has happened, that the Arabians inhabiting this country, being difficult-to-subdue-in-war, have always continued unenslaved.[4]

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1. This description would answer almost without the slightest change, for the inhabitants of these regions at the present day.

2. Such, the Translator conceives to be the meaning of *ἀκινδύνως*, in this passage; as implying complete exemption from any danger, on account of the anterior precaution of sinking wells in the desert, known to themselves only.

3. On armies perishing in the sand, the student may read with much pleasure, Darwin's beautiful description; beginning with—

> "Now o'er their heads the whizzing whirlwinds breathe;
> Onwards, resistless rolls the infuriate surge,
> Clouds follow clouds, and mountains mountains urge;
> Wave over wave, the driving desert swims,
> Bursts o'er their heads, inhumes their struggling limbs.
> Man mounts on man, on camels camels rush;
> Hosts march o'er hosts, and nations nations crush;
> Wheeling in air the floating islands fall,
> And one great earthy ocean covers all."

4. The country of the Nabateans, is generally considered to have been the same with the modern province of Hejaz. One difficulty in the way of this opinion is,

6. Arabia, bordering on this unwatered and sterile region, has so much the pre-eminence over it, as to be called Arabia the happy; both on account of the abundance of the fruits growing in it, and also of other excellent productions *found there.*[1] It produces the sweet-scented-reed,[2] and rush,[3] and in general all varieties of odors of plants and flowers, and it is filled with all sorts of scents, *arising-from* distilling gums. Its extreme borders produce myrrh, and frankincense,[4] most acceptable to the gods and imported into every part of the civilized world. In the mountains grow not only fir and pine in abundance, but also cedar, and juniper of immense size, and the *wood* called savin. Many other odorous substances in-like-manner flowering there, diffuse *the smell of* fragrant-exud-

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that Hejaz is the western border of Arabia, and lying immediately on the Red Sea, while the extract from Strabo in our text, describes the country of the Nabateans as "towards the east." It is, at all events, the general opinion among travellers, that Nabatea was the same with the Edom of the Scriptures, and the Idumea, or part of the Arabian Petræa, of profane history. This last appellation it received rather from Petra, its capital, a place of great strength, than from its rocky (πέτρα) soil. On this whole subject, as well as on the remarkable confirmation of the prophecies furnished by the present state of the country, see *Vincent's Commerce of the Ancients;* and also the first No. of that able periodical, the *Dublin Review*, Art. VIII, on the *Edom of the Prophecies.* The last is every way worthy of the reader's special attention, on account of the animated description there given of the terrible fulfilment of the denunciations of divine wrath pronounced against the unnatural children of Esau, by the mouths of the prophets *Isaias*, [xxxiv.] *Jeremias*, [xlix.] *Ezechiel*, [xxxv.] and *Abdias*, [x.] &c.

Of the two latest works—*Outlines of a Journey through Arabia Petræa, &c., by M. de Laborde*, 8vo. translated from the French, and *Incidents of Travel in Egypt, Arabia Petræa, &c.*, by *John L. Stephens*, 2 vols. 12mo.—the former is, perhaps, the more interesting to the scholar, as having reference more decidedly to the writers of antiquity, while the latter is more in detail, and is a very amusing book.

1. Arabia Felix, now called Yemen, and including a part of Hadramaut, is remarkable for its fertility only as compared to the deserts and rocks with which the other two great divisions of Arabia are covered. A belt of flat sandy territory forms its immediate border on the sea, and the traveller must penetrate a considerable distance into the interior before he reaches those fertile valleys and hills crowned with aromatic shrubs, for which Arabia the Happy was so extravagantly praised by ancient writers.—(*Compare Murray's Geography*, p. 926.)

2 The *Calamus odoratus* of Pliny. There is, also, a species of reed which rises to the height of twenty-four feet, and is found in great abundance near Suez. It is largely exported to Yemen, where it is used in the ceiling of houses. The sugar cane is also mentioned by Pliny, (xii. 17,) as a native of Arabia.

3. This may have been a sort of rush found on the borders of the Red Sea, of which very fine carpets are made, forming an article of export to distant countries. —See *History of Arabia, E. C. L.*, vol. 2., Appendix.

4. It is still uncertain from what particular tree or shrub this celebrated and costly commodity was obtained. Niebuhr says, that the plant affording it is chiefly cultivated on the south-east coast of Arabia, where it is called Liban or Oliban.—(*Murray, Encyc. of Geography*, p. 918.) Other writers say that the Arabs imported it from India, where an incense bearing plant is found on the coast of Coromandel. This plant, however, does not agree with the account of ancient writers. Ibn Batuta, who visited Dafar and Hasek, in 1328, says, "We have here the incense-tree, which is about the height of a man, with branches like those of the artichoke; it has a thin leaf, which, when scarified, produces a fluid like milk; this turns into gum, and is then called *laban* or frankincense."—(*History of Arabia*, (*E. C. L*) vol. 2. Appendix.) The coincidence between the Greek λιβανωτός and the *laban* or *liban* of Ibn Batuta and Niebuhr, is very striking.

Urantur pia thura focis, urantur odores
Quos tener e terra divite mittit Arabs.—TIBULL, 2. 2.

Let rich Arabian odors scent the skies,
And sacred incense from his altars rise.—GRANGER.

ations and various scents, very agreeable to-those approaching.[1]

7. In this *part of* Arabia also, are wrought mines containing that *sort of* gold[2] which is called virgin, *because it is* not, as with other sorts, smelted out of the ore, but is at-once found *in its pure state*, on being dug up, *in pieces*, equal in-size to chestnuts; so brilliant in color, that the most precious stones set in it, by jewellers, form the most beautiful ornaments. So great is the number of cattle of every sort abounding there, that many nations,[3] choosing to follow a nomadic life, can find plentiful subsistence, not needing corn; being abundantly supplied from these.

8. Those parts of Arabia lying towards the west, are covered with sandy plains; through which those making journeys direct their course, like those at sea, by the observation of the stars.[4] The remaining portion of Arabia which lies towards Syria, is full of husbandmen and merchants of all descriptions. That *part of* Arabia *which* lies near the ocean,[5] above the happy *Arabia*, being intersected with numerous and considerable rivers, has many marshy districts. With water led from these rivers, and with the summer rains, *the natives* irrigate[6] much of the country and reap double crops. This

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Pliny, (*lib.* 12.) describing the productions of Arabia, says—"*Thura, præter Arabiam nullis, ac ne Arabiæ quidem universæ,*"—and again,—xxxviii. "*Hæc sunt peculiaria Arabiæ; et pauca præterea communia, alibi dicenda, quoniam in iis vincitur. Peregrinos ipsa mirè odores et ad exteros petit.*" To which he sensibly adds—"*Tanta mortalibus suarum rerum satietas est, alienarumque aviditas. . . . . Adeo nulla est voluptas, quæ non assiduitate fastidium pariat.*"

1. * * * * "As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambique, off at sea, north-east winds blow
Sabæan odors from the spicy shore
Of Araby the blest, with such delay
Well pleased, they slack their course, and many a league
Cheered with the grateful smell, old ocean smiles."—
Milton's Paradise Lost, b. iv.

On the odors wafted from Arabia Felix, see Lucian's "True History,"—in which he ridicules the idea with a great deal of humor. The witty satirist, on describing his approach to the island of Phello, or as Rhadamanthus called it, "the Island of the Blessed," humorously caricatures this opinion.

2. Niebuhr, (*Voyage en Arabie,*) however, positively asserts that the precious metals are not found nor known to exist in Arabia, which has no mines either of gold or silver. As this assertion contradicts all the ancient writers, it should be received with caution.

3. Or, "tribes."

4. As Wordsworth tells us in his fine lines:—

"Chaldean shepherds ranging trackless fields
Beneath the concave of unclouded skies,
Spread like a sea, in boundless solitude
Looked on the polar star, as on a guide
And guardian of their course, that never clos'd
His steadfast eye."—*Excursion*, iv.

5. The country referred to, is the modern province of Hadramaut, the Hazarmaveth of Scripture, *Gen.* x. 26. It lies along the Indian Ocean.

6. Lit. "irrigating."

region feeds [*or* supports] herds of elephants and of other large animals: in addition to these, it is covered with cattle of all sorts, particularly *with herds* of oxen and flocks of sheep: the latter having very large and fat tails.[1] It also nourishes numerous and very remarkable species of camels: some of which giving milk, and whose flesh is edible, *thus* furnish great abundance to the natives: others, trained for bearing-burdens, carry beyond ten measures of wheat, and *also* carry five men reclining on a couch:[2] others again, which are shorter and more delicate in their forms, are *called* dromedaries. These can travel-over a vast extent of road; being used especially for the journeys performed through the dry and sandy country.[3] Some also are, in war, brought to battle, *each* carrying two archers sitting back to back:[4]—one to attack the enemy in front and the other to repel the pursuers.

9. Of the rivers, *viz:* the Euphrates and the Tigris, which enclose Syria[5] in the midst between them, (whence also the name Mesopotamia is given by the inhabitants,) the Tigris, flowing *on* much lower *ground* than the Euphrates, receives many channels from it, and receiving several other rivers *besides*, and thus increased by all these, it disembogues into the Persian gulf; being of itself a large river, and not any where fordable even unto its mouth; as no portion of its water is, *in any manner*, wasted on the country *through which it flows*. The Euphrates, on the contrary, flowing through higher ground, and its banks being every where on a level with the land on each side, many canals are formed from it—some even always running—from which the people living on either bank draw water: others they cut, as convenience serves; (whenever a want of water takes place,) to irrigate the land—for the country is rarely watered by rain—and in this manner the Euphrates, terminating in a small stream, and that marshy, ends-its-course.[6]

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1. These sheep drag their tails after them, supported on a small carriage constructed by their shepherds.—*See Natural History*, § 1, *supra*.

2. In common cases, and for short journeys, the load is from 400 to 500 pounds; though some have been known to carry 1200 pounds for a short distance.

3. Such is the speed of the riding-camels, that Burckhardt gives us a well authenticated account of one which travelled with its rider, for a wager, a distance of 115 miles in 11 hours. Of the dromedary, which differs, according to Henniker, from the camel, only as a racer does from a cart horse, Chenier says it can readily travel 150 miles a day, or 500 miles in four days.

4. To this day, the Arabs make a very efficient flying artillery, by fastening a small and light brass cannon on the back of a dromedary.

5. In the best editions of Arrian, this is written *τὴν Ἀσσυρίαν*.

6. The Euphrates and Tigris have not now, nor is it certain that they ever had, separate mouths into the Persian gulf. Both rivers spring from the depths of Mt. Ararat. The Euphrates takes a long course westward, till, by a wide circuit, it be-

10. The country of the Indians has many and large navigable rivers; which, having their sources in those mountains that lie towards the north, flow through a *fine* champaign country:—and many of them, *after* mingling with one another, empty into the river called the Ganges. This, *after* becoming thirty stadia broad, flows from the north towards the south, and empties into the ocean.[1] The river next to the Ganges in size, called the Indus, takes its rise, in like manner, from the north,[2] and emptying into the ocean, forms the boundary to India. Flowing through a great extent of level-country, it receives not a few navigable rivers; the most remarkable of which are, the Hypanis and Hydaspes[3] and Acesines. Exclusive of these, a vast number of rivers, of various sizes, flow through the country, and render it exuberantly-productive of numerous garden-plants and fruits of all kinds.

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comes parallel to the Tigris, which has proceeded direct from its origin, with a rapidity which is expressed by its ancient name of Teer, the arrow. Above Bassora, the two streams unite, and form a broad channel called Shat-ul-Arab, which, after a course of about 150 miles, falls into the Persian gulf.—See *Murray's Ency. of Geography*, p. 871.

The natives considered the Euphrates the king of rivers, and prayed to it as a god:

> "Sovereign of all the streams that flow
> From hills of everlasting snow,
> Through vast Chaldea's fertile reign,
> Down to the red and pearly main."—*Milman's Belshazzar.*

1. The Ganges rises in the Himmaleh mountains. Although "no mortal foot has ever panetrated into the mass of mountains piled upon mountains from which the river is first seen descending," yet recent travellers have traced it until it appears a mere rivulet, issuing from under beds of eternal snow. It is one of the noblest rivers in Asia, and waters an immense tract of country:

> "Where Ganges wild
> Roars to the jungles, and broad billows scatter
> Upon the burning shores of Hindostan."—*Barry Cornwall.*

2. The Indus rises from very imperfectly known sources in the interior of Thibet. The knowledge possessed by the ancients of the course of the Indus, was greater than that of the moderns, before the year 1808. The expedition sent out in that year by Col. Colebrook, discovered that all the great rivers in the west of Hindûstan discharged themselves by one channel into the Indus—as stated by Ptolemy—while all modern maps had represented them as entering by two separate channels.

The Ganges, also, was considered, up to the same late period, as having its origin and a considerable part of its early course, in Little Thibet; but the expedition found that it rose in the northern side of the Himmaleh mountains, as mentioned in our text, (*ἐν τοῖς ὄρεσι, τοῖς πρὸς τὰς ἄρκτους κεκλιμένοις,*) and by Ptolemy.

3. "Hydaspes, that the Asian plains divides,
From his bright urn in purest crystal glides;
In fabled floods of gold his current flows,
And wealth on nations, as he runs, bestows."—GARTH, *Clarence.*

Quintus Curtius, (lib. 9, ch. 4.) describing the location of the citadel at the confluence of the Hydaspes and the Acesines, has fallen into an error, by asserting that the Hydaspes, Acesines, and the Indus, all form a junction at the same place. *Quippe iii., flumina tota India præter Gangen maxima munimento arcis applicant undas, &c.* But Arrian, who, with far more accuracy and less arrogance, possessed infinitely more knowledge, speaks of the junction of the two former only, as the fact is. The Greek historian's account of the dangers incurred by Alexander and his soldiers, at this confluence, is very descriptive.—See *Arrian, in loco.* The student who can relish the zest imparted by a good "slashing" criticism, should read that by *Le Clerc* on Quintus Curtius, prefixed to Rooke's Translation of Arrian.

11. From the exhalation of so many rivers, and from the annual Monsoons,[1] India is excessively-moistened by summer rains, and has all the level country covered with-water-or-marshes. During these rains, flax and millet are sown, *and* in addition-to-these, sesame, rice, and bosmoron :[2] in the winter season, wheat, barley, pulse, and other edible fruits, with which we are-unacquainted.—12. There are trees in India, on whose branches grows the wool[3] from which fine linens are woven. There are also other trees among them, whose leaves are as large as a shield: there are others, which, after having shot-up their branches to ten or twelve cubits in height, then take the remaining growth in-a-downward-direction, until they have-touched the earth; then again striking root, they once-more shoot upwards: from this, as-before, bending down afresh in their growth, they form another layer, then another, and so on; so that from one tree a long arbor is formed, like a tent with many pillars.[4] There are also trees, whose trunks are scarcely fathomable even by five men.—13. Carmania is very productive and well timbered, and watered with rivers.[5] A scarcity frequently happens in Gedrosia,[6] whence they are-accustomed-to preserve their annual crop for several years. Next-after Carmania, lies

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1. Or, "Etesian winds."

2. A species of grain, of which nothing more is known than that it was smaller than wheat.

3. This is the cotton tree, the opening pods of which might readily be mistaken for wool.

4. It belongs to the Fig-tribe, and is generally known to us as the Banyan, or *Ficus religiosa*, while by the Hindoos it is called, the Peepul. It is held in great veneration, and planted around their temples, whence the Latin name. The largest known is that on the banks of the river Nerbuddah. The circumference now remaining—for much has been swept away by the floods of the river—is nearly 2000 feet. The overhanging branches overshadow a much larger space. Of this singular tree, 320 large trunks are counted, and beyond 3000 smaller ones. The whole, according to Forbes' "Oriental Memoirs," has been known to shelter 7000 men. Milton has described this tree with very great accuracy:

> "The fig-tree, not that kind for fruit renown'd,
> But such as at this day to Indians known
> In Malabar or Deccan, spreads her arms,
> Branching so broad and long, that in the ground
> The bended twigs take root, and daughters grow
> About the mother-tree, a pillar'd shade,
> High overarch'd and echoing walks between."—*Par. Lost.*

As the arches made by the descending shoots are somewhat of the Gothic style, the whole tree has the appearance of one large Gothic building.

5. *Kerman*, corresponding to the ancient Carmania, is described by Lieut. Pottinger, as mountainous and barren. "There is not," says he, "a river in the province; and were it not for a few springs in the mountainous districts, and the *kahrezes*, or aqueducts, the natives could not exist." Either the face of the country has very much changed, or Strabo's account is incorrect.

6. This is still the case with the province of *Mekran*—the ancient Gedrosia,—which exhibits, according to Fraser, (*Hist of Persia*, ch. ii.,) every variety of desert in hill, rock, or plain—although Captain Grant, who traversed the western part in various directions, says, "The middle parts are entirely mountainous, diversified with valleys and plains, some of which are exceedingly fertile, and others arid."—See *Kinneir's Memoir*, p. 203, *seqq.*

Persia; of which a great part lies along that gulf called the Persian, from it: but by far the greater part extends inland. It is threefold in the nature of its soil and temperature of the air. That part on the gulf is hot and windy, and destitute of any fruit except dates. The tract above this is very fruitful and level, and an excellent nursery of cattle, *as* it abounds in rivers and marshes. The third portion is situated towards the north, and is cold, wintery and mountainous.

14. Persepolis, the metropolis of the Persian Empire, was the most opulent of all cities under the sun.[1] We therefore deem it not irrelevant (*or* unprofitable) to briefly treat of the regal-residences in this city, on account of the magnificence of their construction. For although there is[2] here a considerable elevation, a triple wall surrounds it: the height of the first is sixteen cubits, and is ornamented with battlements; the second is, in its construction, similar to the one *just* mentioned, but is double the height. The third enclosure is, in shape, four sided, and the wall is sixty cubits high; built with hard stone, well calculated by its nature for an everlasting duration. Each of the sides has brazen gates. In the part of the elevation (*or* citadel) towards the east, is a mountain, distant about four plethra: this is called the Basilikon, and in it were the tombs of the kings. The rock was hewn out, and had in the centre numerous apartments, in which were the sepulchres of the deceased *princes*:[3] these having no *late-*

1. From the accounts of modern travellers it appears, that this strong assertion is by no means exaggerated. "Nothing," says Fraser, "can be more striking than the appearance of these ruins, on approaching them from the south-west. Placed at the base of a rugged mountain, on a terrace of mason-work that might vie with the structures of Egypt, they overlook an immense plain, enclosed on all sides by distant but dark cliffs, and watered by the Kour Ab," (the ancient Araxes) "which once supplied 1000 aqueducts."—*History of Persia*, ch. iv.

The terrace on which they repose is of an irregular form. The west front, which overlooks the plain, is 1425 feet long; the northern is 926 feet, and the southern 802; the height appears to have varied from 25 to 50 feet, according to the inequalities of the ground. The ascent is by two flights of steps; the first terminating in a landing place, from which the second springs. Rising from this first terrace is a second, which supports the groups of columns,—the most striking part of the ruins. From this terrace, which is 380 feet long, and 350 feet broad, once rose a group of columns, seventy-two in number: of these only fifteen are still standing; the rest lie prostrate in the accumulated dust of ages, or are entirely demolished, leaving nothing but heaps of rubbish. Notwithstanding the great height of both terraces, the ascent is so gradual that travellers usually ride up on horseback. A part of these magnificent works of art, was "probably designed," says R. K. Porter, "to perpetuate the memory of the grand religious procession of Cyrus the Great, described by Xenophon, or more likely, that of Darius, at the festival of the *No Roz*, or Vernal Equinox, receiving presents from the various nations of his empire." By the natives, the group of columns on the second terrace is called Chehel Minar, a name which has been extended to the whole ruins.—*Compare Sir Robert Ker Porter's Travels in Georgia, Persia, &c.*, and *Fraser's History of Persia*, p. 125—132.

2. Lit. "being."

3. "In the face of the mountain appears a niche, 72 feet broad by 130 high, according to Chardin, cut in the solid rock, the face of which is divided into two compartments, each highly ornamented with sculpture. * * * * The space in the centre is occupied by a false door, carved in the rock, in the lower part of which an

ral entrance, admitted the interment of the dead bodies, elevated on high by certain machines worked-by-hand.[1] In this citadel were many royal retreats and treasuries, well calculated for the safe-keeping of the most valuable-effects. All these *magnificent* palaces Alexander destroyed by fire;[2] taking-revenge for the Greeks because the Persians had formerly devastated their temples and cities with fire and sword.

15. The Persians erect neither statues nor altars:[3] but

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opening has been broken. * * * * On entering the broken doorway, a chamber is discovered, about 30 feet wide by 15 or 16 deep, and 10 or 12 high, at the farther end of which are those cavities, as if for bodies."—*Ibid.*

1. This is partially confirmed by modern discoveries. "One of the most perplexing considerations regarding these tombs is, the great care with which their entrances have been concealed from view; for, the doorway having only the semblance of a gate, there must have been some other access to the interior."—*Ibid.* What this access was, has never been ascertained, though Chardin and others think, with great probability, that it must have been through a secret passage under ground. This, however, would conflict with the account of Strabo.

2. This is a mistake. Alexander destroyed only one palace, having repented of his order almost as soon as he had given it. Its destruction is due to the Arabs, who, like many more modern fanatics, believe they are doing a service to their religion by destroying every "abomination of sculpture and painting."

In "Alexander's Feast,"—that noble production of Dryden's muse, and so often vainly emulated by subsequent poets,—is a fine description of the power of music: by which the "Macedonian Madman" was roused to this frenzied act. Towards the *finale*, the following lines are descriptive of the fact given in the text:—

> "The princes applaud, with a furious joy,
> And the king seiz'd a flambeau, with zeal to destroy:
> This led the way,
> To light him to his prey;
> And, like another Helen—fir'd another Troy."—*Dryden's Works*, vol. 2.

3. D'Herbelot, [*Biblioth. Orient.*] Prideaux, [*Connect. Part* 1.] and Anquetil du Perron, [*Zend Avesta*, Tome 2.] corroborate, in most particulars, the account of Strabo and his epitomizer. To avoid the danger of incurring a punishment so awful, the priests—who alone were permitted to enter the fire temples—never approached the sacred fire, or the place where it was kept, unless with a double folding of linen (the *penom*) across their mouths: that they might not allow any portion of their breath to contaminate the consecrated element. In this manner, the priests were wont to approach, and feed it with a particular kind of wood, deemed least liable to impurity, and stripped of its bark. It was also in accordance with the rigid exclusion of the people from the holy temple, that all their places of worship were of so peculiar a construction:—small in diameter, round in shape, tapering to the top, of great height, and with the entrance several feet above the ground: corresponding exactly with those interesting remains of remote antiquity, the *Round Towers* of Ireland: now standing more than 2500 years, and so long a bone of contention among the learned. There can be no doubt, however, of the complete identity, as well in object as in use, of the *Round Towers* of Ireland, with the Fire Temples of the ancient disciples of the great reformers of the Magian religion, the celebrated Zoroastes: although greatly modified by change of climate, location, national habits, and other circumstances. Anterior to this reformation, the Magians used to erect their altars—on which the sacred fire was kept burning—in the open air: on the tops of hills, and other elevated places, where, from the accidents of rain, storms, and tempests, it was frequently extinguished, and the performance of their religious rites interrupted. To prevent similar contingencies, Zoroastes introduced the plan of always having temples built *over* the altars. The error in the text, of their having no altars, probably arose from this, that among this people were three kinds of temples:—one for the lowest order of the clergy, in which the people were accustomed on stated days to assemble, to listen to the reading of the Magian liturgy. Here were no altars; but there was a lamp containing the sacred fire, kept continually burning. On a higher elevation than the former, temples of the second kind were erected, also without altars, occupied by the superintendant and his assistant clergy, who tended the sacred fire, four and four in turn, day and night. Thirdly, in the highest elevation contiguous, were the Fire Temples, with altars; attended by the *Archimagus* and his

they worship the sun and moon, and fire, and the earth, and the winds, and water. If any one should blow-his-breath upon the fire, or should place a dead-body, or any filth on it, he is punished with death by them. They therefore light fire by a fanning, or whirling motion.—16. The children of the Persians, frequenting the *public* schools, pass-their-time *there*, learning justice ; and they say that they go for this very-purpose ; as with us, they who *go to school* to-learn the elements-of literature, *say they go for this purpose*. Their governors spend the greater part of the day deciding-causes between them. For as amongst men, so also amongst boys, accusations against one another take place ;—concerning theft, and plunder, and violence, and deceit, and calumny, and of other *matters*, such as indeed it is natural should occur. They punish those whom they detect violating-the-law in any of these things. They also punish those whom they find bringing a charge without a cause. They also take cognizance of an accusation, on account of which men especially detest each other, but rarely take cognizance—to wit—of ingratitude : and, whomsoever they find able to return a kindness and not doing so, him also[1] they punish severely ; as they are-of-opinion that the ungrateful are particularly careless towards the gods, and towards their parents, and country, and friends. 17. They also teach them modesty, and to obey the gods, and to-be-temperate in eating and drinking. It materially contributes to this, that they do not take their meals with their mothers, but with their teachers, whenever the governors give-the-order. They bring from home, as food, bread, and as condiment, water-cresses, and, for the-purpose-of-drinking, if any should be thirsty, they bring a cup, so as to lift the water from the river. In addition to these, they learn to shoot-with-the-bow, and hurl the javelin. From their infancy until the age of sixteen or seventeen, they practice these things ; after this time, they are entered among the epheboi.[2]

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clergy, who had the exclusive privilege of access. It may be here incidentally remarked, that the custom observed among the Jewish people, of having the *Holy of Holies* reserved for the priests alone, might have pointed out this practice to the Fire-worshippers ; although, by the way, it ought in justice to be stated, that they always disclaimed the idolatry : asserting that they worshipped God in the fire, not the element.

The curious student should peruse *Lanigan's Ecclesiastical History of Ireland*, 4 vols. 8vo. Dublin ; a work of extensive research, and considerable ability.

1. Or,—" him especially,"—" him in a particular manner."

2. That is,—" youths," or, " grown young men."

III. AFRICA.

1. The Nile,[1] which was formerly called Egyptus, flows from the borders of Ethiopia in a direct course towards the north, as far as that district called the Delta: then dividing *itself*, it forms the figure of a triangle. *There are* many mouths of the Nile, of which the two extreme ones are, the one on the right, called the Pelusian, and that on the left, called the Canobian and Heracliotic. Between these, are five

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1. Notwithstanding all the boasted improvements and discoveries of modern times, the true sources of this celebrated river are almost as undetermined at this day as they were nearly 30 centuries ago! Might it not be in allusion as much to this secret yet undiscovered, as to that of its periodical inundations, (in some measure dependant on the Etesian winds,) *said* to be discovered, that Homer, following the Egyptians, calls it a "Jove descended stream," in those admirable verses, by whose singular beauty, both Solon and Plato were effectually convinced of the utter hopelessness of any further emulation with the "blind old man of Chios' rocky isle."

> Ὡς δ' ὅτ' ἐπὶ κροχοῇσι διϊπετέος ποταμοῖο
> Βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δὲ τ' ἄκραι
> Ἠϊόνες βοόωσιν, ἐρευγομένης ἁλὸς ἔξω·—*Iliad*, xvii. v. 263.
>
> "As when within some rapid river's mouth
> The billows and stream clash, on either shore,
> Loud sounds the roar of waves ejected wide."—*Cowper.*

"As there is no word in our language," says Cowper, "comparable for the expression of sound to βοόωσιν, I have endeavored, by the juxtaposition of two words similar in sound, to palliate, in some small degree, a defect beyond my power to cure." See his note on the passage.

See also Aristoph. *Nub.* 272; and Æschyl., *Suppl.*, *Pers.*, *and Prom. Vinct. in locis.* Many more fine parallel passages interspersed throughout the classics—viz. in Herodotus, Pliny, Amm. Marcellus, Tibull, Lucan, Manilius, Claudian, &c., might be quoted with benefit to the student's taste; but we must confine ourselves, for the present, to that eminently descriptive one in the 6th book of Lucretius, beginning with 712th line:—

> "*Nilus in æstati crescit, campisque redundat,*
> *Unicus in terris Ægypti latius amnis.*
> *Is rigat Ægyptum medium per sæpe calorem,*
> *Aut quia sunt æstate Aquilones ostia contra*
> *Anni tempore eo, quo Etesia flabra feruntur;*
> *Et contra fluvium flantes remorantur, et undas*
> *Cogentes sursus replent, cogunique manere,*" &c., as far as 737th line inclusive.

Thus rendered by Creech:

> "In summer, Nile o'erflows; his waters drown
> The fruitful Egypt's fields, and his alone:
> Because the mouth of that wide river lies
> Oppos'd to north; for when th' Etesias rise
> From heavy northern clouds, and fiercely blow
> Against the streams, these stop, and rise, and flow," &c.

The notes on this passage, in Creech, are curious and learned.

Marchetti's translation is more spirited:—

> *Cresce il Nilo l' estate, unico fiume*
> *Di tutto Egitto, e dalle proprie sponde*
> *Fuor trabocca ne' campi. Irriga spesso*
> *Questi l Egitto, allor che' l sirio cane*
> *Di focosi latrati il mondo avvampa,*" &c.—T. Lucreslo Caro: *l.* 6.

Or, as described by one of our modern poets:—

> "Where old Nilus threads
> Egypt and Æthiopia from the steep
> Of utmost Axumé until he spreads,
> Like a calm flock of silver fleeced sheep,
> His waters on the plain: and crested heads
> Of cities and proud temples gleam amid,
> And many a vapor-belted pyramid."—*Shelley.*

other mouths, which are also of considerable size, besides many inconsiderable ones.—2. Being the greatest of all rivers,[1] and flowing over a very extensive portion of the earth, it makes *many* great bends;[2] one time turning towards the east and Arabia; at another inclined to the south and Lybia. It runs from the Ethiopian mountains[3] to its entrance into the sea, about 12,000 stadia,[4] including all the windings which it makes. In places where the ground is low, it is much contracted in size;—the stream being continually drawn off towards either continent. Of the parts *thus* separated, the one turning towards Lybia is swallowed up by the sand, *which* has here an incredible depth: that flowing on the other side towards Arabia, directs-its-course into immense swamps and and great lakes;[5] around the shores of which many nations have-their-dwellings.

3. During the risings of the Nile, the whole country is covered, and appears-like-a sea, with the exception of the places-of-abode: these are built either on natural or artificial hills; both the distinguished cities and villages appearing like islands to the distant view. The water, remaining thus for more than 40 days of the summer, afterwards receives its decrease gradually, as it had its increase: and in 60 days, the level country is entirely free *from water*.[6] The Nile is filled by the summer rains, when upper Ethiopia is inundated, and particularly in the remote mountains: on the rains' ceasing, the inundation also gradually ceases.

4. The Egyptians assert that, at the creation of all things in the beginning, the first men were born in Egypt, as well on account of the great fertility of the soil and the excellent temperature of the climate,[7] as from the nature of the Nile:—for, the latter being very prolific, and affording *all sorts of* spontaneous and nutritive-productions, it easily supports the

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1. Such was the opinion of the ancients. 2. Or, "windings."

3. Notwithstanding all the exertions of modern travellers, very little more is yet known of the source of the Nile than is mentioned in our text. The *Bahr el Azrek*, or Blue River, rising above Gojam, in Abyssinia, was considered by the Jesuits and Portuguese missionaries, as presenting the long-sought head of this great river. It is now ascertained, that the main stream is the Bahr el Abiad, or White River, which rises in the mountains of the moon, in Ethiopia, or Central Africa.

4. Or, "furlongs."

5. This is incorrect. The Nile does not, in any part of its course, separate into two branches, until it passes Cairo, when it divides into two large streams and many smaller ones, surrounding and intersecting the Delta in every direction.

6. It begins to swell about the 18th or 19th of June, and continues to do so till September, when it reaches its greatest height, of from 24 to 28 feet. It subsides as gradually as it had risen, and the country is entirely free from the water about the end of November. As with all other tropical rivers, the rise of the Nile is caused by the heavy rains which swell its tributary streams, in Central Africa and Abyssinia.

7. The words τὴν εὐκρασίαν τῆς χώρας, imply not only a happy temperature of climate, but also great fertility of soil. Hence the translation above given.

living-creatures engendered there. They endeavor to bring, as a proof of the generation-of-living-creatures among them from the beginning, this *fact*, that, even at-the-present-day, a district near Thebes will, at certain seasons, produce so many and so large mice, as to strike the beholders with astonishment at the circumstance. For, *they assert*, that some *of these animals can be seen partly* formed, as far as the breast and the fore-feet, and possessed of motion, whilst the remainder of the body continues shapeless-and-unformed,—the clod-of-earth still remaining in its natural state.[1]

5. As a person advances, about 40 stadia from Memphis, there is a certain mountainous eminence, on which are several pyramids;[2] the tombs of the kings: three are worthy of note; and two of them[3] they reckon even among the wonders of the world. In the city of Arsinoe, which was formerly called the city of the crocodiles, is kept a tame crocodile, *which is treated with* divine *honors*. In the city of Heraclea, the ichneumon is worshipped, *as* being an enemy to crocodiles[4] and asps.

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1. This marvellous story has not escaped the wonder-loving Ovid:

> "*Plurima cultores versis animalia glebis*
> *Inveniunt; et in his quædam modo cæpta sub ipsum*
> *Nascendi spatium; quædam imperfecta, suisque*
> *Trunca vident numeris; et eodem in corpore sæpe*
> *Altera pars vivit, rudis est pars altera tellus.*"—MET. *l.* 1, *v.* 422.

Thus rendered by Dryden:

> "These, when they turn the glebe, the peasants find,
> Some rude and yet unfinish'd in their kind;
> Short of their limbs, a lame imperfect birth,
> One half alive, and one of lifeless earth."

It is almost impossible to say what could have given rise to such a fable, even among the imaginative Greeks. It has been conjectured, with considerable plausibility, that "the whole matter rests upon the appearance in former times, at particular seasons, of great numbers of the sorex, or *shrew mouse*, seen only half out of the earth." There is, also, a probability that it arose from the appearance of the Fennek, a rare and beautiful little animal, which burrows in the ground like a rabbit. It was first seen by Bruce in Abyssinia, but Wilkinson (*Topography of Thebes*, p. 229, *note*,) says it is a native of Egypt.

2. The pyramids alluded to in the text are first seen at Gizeh or Géezeh, south-west from Cairo, and north-west from Memphis, on the opposite bank of the Nile. They are situated on the platform of a rocky declivity, which slopes down to the river.

3. Ascribed to Cheops or Suphis, and Cephrenes or Sensuphis. Of these two, the former, emphatically designated as the Great Pyramid, although stript of its exterior tier of stones, is 732 feet long on each of its four sides, and 474 feet in perpendicular height, and when entire, must have been 502. The actual perpendicular height of the second pyramid is 439 feet, and the length of its base, 690; if entire, its height would be 466 ft.—See *Wilkinson's Topography of Thebes*, pp. 323 and 331.

On the object for which the pyramids were built, and their connection with the Round Towers of Ireland, consult page 144 of that learned, though singular work, *The Round Towers of Ireland, Sabaism, Budhism, &c.*, by Henry O'Brien, Esq., A. B., a profound Archæologist and able scholar, whose ardent devotion to the investigation of these remarkable remnants of a very remote antiquity, and whose indefatigable ardor in the elucidation of his plausible and ingenious theories on their origination and object, hurried him to an early tomb. Compare, also, *Ibernia Phœnicea, auct. Doct. J. L. Villanueva*, 8vo. Dublin. 1831.

4. The inhabitants of the Heracleopolite *nome*, or district, were, therefore, deadly enemies of their neighbors of the Arsinoïte *nome*.

In the Cynopolitan district, and at Cynopolis *itself*, Anubis is worshipped: and for dogs are assigned divine honors and consecrated maintainance:—for indeed all the Egyptians, in common, worship some living creature; as the ox, the dog, the cat, the hawk, and the ibex.[1] There are also other animals that each individual worships separately for himself.

6. Homer calls Thebes hundred-gated,[2] and says, that there was a vast store of precious things laid-up there. And even at-this-day, the traces of its former grandeur, to the extent of 80 stadia, are shown: *among these remains* are many temples. Cambyses defaced-and-mutilated many of these. At present, it is inhabited in scattered villages. On the other side of the Nile is the Memnonium. Of the two collossal statues remaining there, near one another,—each composed of a single stone,—one is perfect; and of the other, only the lower parts:[3] those from the seat upward, being, as they say, thrown down[4] by an earthquake.[5] It is a current belief,

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1. On the animal worship of the Egyptians, see note 1, page 72, *supra*.

2. In its common acceptation, this epithet is incorrect, as it is certain that Thebes was never surrounded by a wall. Mr. Wilkinson thinks that "this difficulty is solved by an observation of Diodorus, that many suppose it to have been so called from the Propylæa of the temples," the real bulwarks or fortresses of Thebes. The expression is rather one of metaphorical plurality than of definite numbers.—See *Topography of Thebes*, p. 42.

3. Modern writers, particularly the writers in that magnificent work on Egypt—for which the world is indebted to Napoleon, and which is deservedly known by his name—speak of three colossal statues. One of these is entirely broken into fragments, covering a space of 60 feet square. From the immense size of a hand and a foot lately found, it is computed that the entire height of the statue was 50 feet. It was composed of a single block, which must have weighed two millions of pounds. This was the statue of Osymandyas. The two statues outside the temple—probably those mentioned in our text, and called by the natives Iama and Chama—are still standing, but deplorably mutilated. One of them, from the numerous inscriptions, appears to have been the statue of Memnon. There is a manifest discrepancy between the accounts of modern travellers and our text. The two colossal figures are still entire, with the exception of the injuries already mentioned. But Strabo says, that of one, the body from the seat upwards was thrown down by an earthquake. This striking difference has been explained by the repairs evidently since made by some unknown hands.

Shelley has a fine sonnet upon the great colossal statue:

> "I met a traveller from an antique land
> Who said: two vast and trunkless legs of stone
> Stand in the desert; near them, on the sand,
> Half sunk, a shattered visage lies, whose frown,
> And wrinkled lip, and sneer of cold command,
> Tell that its sculptor well those passions read,
> Which yet survive, stamped on those lifeless things,
> The hand that mocked them and the heart that fed.
> And on the pedestal these words appear:—
> 'My name is Osymandyas, king of kings;
> Look on my works, ye mighty, and despair!'
> Nothing beside remains! Round the decay
> Of that colossal wreck, boundless and bare,
> The lone and level sands stretch far away."

4. Lit. "those *parts* from the seat upwards tumbled down, an earthquake having taken place."

5. *Pausanias*, however, *Lib.* 1, *Cap.* 4, gives a different account of this disruption. He says, it was done by Cambyses, who, by this act of barbaric violence, endeavored

that once every day, a sound, as if from a slight stroke,[1] is emitted from the part remaining on the throne and base.[2] Beyond the statue of Memnon are about forty sepulchres of the kings, in caves hewn-out-of-the-rock, and constructed in a wonderful manner—well deserving of inspection.[3]

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to detect the imposture of its long famed vocal powers, but in vain; for the cause of these extraordinary sun-*eductive** sounds has never yet been satisfactorily explained.

1. Or, "jingle" of some metallic substance.

In one of those exquisite "Irish Melodies," by Moore, there is a happy allusion to this circumstance, when addressing his long slumbering harp:—

"How gaily, ev'n mid gloom surrounding,
Thou yet canst wake a pleasure's thrill—
Like MEMNON's broken image sounding,
'Mid desolation tuneful still."—*My Gentle Harp.*

2. Wilkinson, in his *Topography of Thebes*, (p. 37, *note*,) explains this, by stating the result of an actual experiment, made by striking a smart blow with a small hammer on a stone in the lap of the statue. The sound produced resembled the ringing of brass.

Akenside, who has largely availed himself of the accumulated stores of the Greek and Latin writers, introduces a very happy simile from this circumstance:

"For as old Memnon's image long renown'd
By fabling Nilus, to the quivering touch
Of Titan's ray, with each repulsive string
Consenting, sounded through the warbling air
Unbidden strains; even so did nature's hand
To certain species of external things
Allure the finer organs of the mind:
So the glad impulse of congenial powers,
Or of sweet sound, or fair proportion'd form,
The grace of motion, or the bloom of light,
Thrills through imagination's tender frame
From nerve to nerve: all naked and alive
They catch the spreading rays; till now the soul
At length discloses every tuneful spring,
To that harmonious movement from without
Responsive."—*Pleasures of Imagination.*

3. These tombs are deserving of all the praise bestowed on them by the ancients. They are excavated in a mountainous chain immediately behind the ruins of Thebes, and presenting, for nearly six miles, a perpendicular height of 300 or 400 feet of limestone rock.

The description given by recent travellers of the approach to the tombs, and of their appearance, is so striking, that the Translator may be excused for quoting it.—"At a small but highly finished temple, called El Ebek, a narrow gorge or ravine leads, by a winding track, into the heart of the Lybian mountains. At the end of two miles, a narrow chasm opens into the 'valley of the tombs,' a gloomy solitude, presenting the arid and desolate aspect of the desert. High and bare mountains bound the horizon on all sides, allowing only part of the sky to appear. The heat reflected from them is so intense, that in 1799, it killed two of Dessaix's escort. In this awful solitude, the ancient Egyptians sought to seclude from every human eye the magnificent monuments of the kings of Thebes. Avarice and curiosity, however, have triumphed over every precaution. The huge mass of stone which bars the entrance opens, when penetrated, into a narrow and intricate passage, closed by successive gate after gate. At length a passage is found into a spacious chamber, in the middle of which is the sarcophagus, commonly empty; while the walls are adorned with painted sculpture, in the highest style of Egyptian magnificence."—(*Murray's Ency. of Geography*, page 1173.] From the nature of the subjects on the walls,—funeral processions, religious mysteries, &c.—the discovery and exploration of these tombs has thrown great light upon Egyptian antiquities in general.

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* The Translator hopes he may be pardoned the introduction of the epithet "*eductive;*" as it has not, he believes, up to this time, been naturalized in the English language. He feels a pleasure in stating, that it was originally suggested, many years ago, by an amiable and highly accomplished pupil of his—*Miss Frances Birch*, now *Mrs. Graham*, of the city of Dublin.

7. Near the confines of Egypt, and *those parts* of Arabia[1] and Ethiopia bordering on it, is a place containing many and extensive mines of gold,[2] *which is* collected with vast-toilsome-labor and *great* expense. The earth being, in its nature, black,[3] and having interstices and veins of marble, excelling in whiteness,[4] and surpassing all bright substances in splendor, those engaged at the mining operations prepare the gold by a multitude of workmen. Because the kings of Egypt condemn to the mining of gold, those found-guilty of any crime, and those taken in war, and also those falling under unjust accusations and those committed to-prison from royal resentment;—having sometimes collected themselves *only*, and sometimes *themselves together* with all their kindred. Those *thus* condemned, being many in number, and all bound with fetters, persevere unremittingly in their labors, both day and night enjoying no relaxation: and being carefully guarded from all escape. *First, then*, having with a large fire burnt the hard earth containing the gold, and making it brittle, they conduct the process by a-number-of-hands: and that earth *now* softened, and which, with only moderate labor, would yield to iron instruments used in mining, myriads of unhappy men continue to elaborate *through a most tedious operation.* An experienced-artist, who knows-how-to distinguish *the particular kind of* stone, and points it out to the workmen, superintends the operation. Among those doomed to this unhappy-lot, they who are superior in bodily strength pound the marble ore[5] with iron mallets;[6] applying not art, but mere *brute* force to the operation. They *next* throw-out the quarried

1. This, the student will readily perceive, is a mistake, as this part of Arabia is separated from Egypt by the Red Sea. The ancients, however, had very confused notions as to the relative positions of the two countries.

2. These mines, though mentioned by Agatharcides, (B. C. 140,) and later writers, and worked even by the Arab Califs, long remained unknown: and their position was fully ascertained only a few years since, by M. M. Linant & Bonomi. They lie in the Bisháreëk mountains, south-east from Bahayreh, a village opposite the town of Edfoo, (lat. 24° 58′) or Apollinopolis Magna, and at a distance of nearly ten day's journey from that place.—*Wilkinson's Ancient Egyptians*, i. 232, and iii. 227.

3. The rock in which the veins of quartz run, is an argillaceous schist, and, therefore, appears much darker by the contrast with the shining quartz.

4. The gold lies in veins of quartz, (φλέβας μαρμάρου,) but the small quantity produced by the most harassing toil, added to the want of water, and other local impediments, would render the re-opening of them, at the present day, an unprofitable speculation. Indeed, in the time of Aboolfidda, (A. D. 1334,) they barely covered their expenses, and have never been worked since they were abandoned by the Arab Califs.—*Ibid*, vol. i, p. 233.

Mohammed Ali sent to examine them quite recently, and to obtain specimens of the ore, but found it would be useless to re-open them.

5. The quartz containing the gold.

6. Or, "chisels," as Wilkinson has translated it. It is probable that all these mining tools were made of bronze, as Agatharcides, from whom Diodorus has copied his account, says, that "wedges of bronze, (λατομιδες χαλκαι,) are found in the mines," and infers that they were unacquainted with iron. But consult *Wilkinson's Ancient Egyptians*, iii. p. 249—54.

fragments on the floor, and are incessantly engaged in this, on account of the severity and stripes of the overseer. The boys under-age, creeping through the shafts into the excavations of the rock, throw up, with much-labor, the scattered *particles of the* rock, by little and little, and carry them to a place without the mouth into the open air. Those beyond thirty years of age, receiving from them an apportioned part of the quarried stone, beat it with iron pestles in stone mortars, until they reduce it to the size of a pea. From these *operatives*, the women and the elder of the men receive the stone, now reduced-to-the-size-of-a-pea, and there being many mills[1] ranged in-order, they cast it into these, and standing together two or three at *each* handle, they continue-grinding, *until they* have reduced the assigned portion to the consistence of the finest flour. Lastly, the *more skilful* workmen taking the ground stone, bring it to its final-perfection : for, on a broad plank, gently sloping, they triturate the wrought marble, by pouring water on it. Then the earthy part being-separated-by-ablution from the water, flows down on the inclination of the board,[2] and that containing the gold, on account of its weight, remains on the board. After frequently repeating this, they first rub it slightly with the hands, and then, gently pressing it with porous sponges, by these means they take up the light and earthy parts, until the ore of gold remains pure. Finally, other artists receiving *the ore thus* collected by weight and measure, cast it into earthen crucibles. *Then* mixing the mass-of-ore, with a proportionate quantity of lead, and grains of salt, and also a little tin, and barley bran, they throw *them in together*. Providing suitable covers and carefully smearing them with moist-clay, they bake *all the ingredients*, for five days and *five* nights in succession. After leaving them to cool, they find nothing of the other ingredients in the crucible, but yet the gold pure, with a slight diminution *in weight*. This then is the extremely rude-and-antiquated manner of discovering these metals, as established by the ancient kings.[3]

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1. Similar to those now used for grinding corn in the valley of the Nile, and made of a sort of hard granite.

2. Near these inclined planes are still to be seen little white mounds, the residue of this operation, as carried on by the Egyptians, or, still later, by the Arab miners.—See *Wilkinson's Ancient Egyptians*, iii., p. 230. The curious student should also read an article mentioned in the following note.

3. On the extraordinary proficiency of the early Egyptians in many of the most useful arts and sciences, the student desirous of the most recent information, ought to read *Art. I., Ancient Egyptians*, in *Westminster Review*, No. LXX., July 1841.

The writer remarks, that "the vulgar idea of the extreme rarity of glass, until the time of Augustus, is amply disproved by the numerous pieces of extremely well and curiously manufactured glass, found at Pompeii. Glass and porcelain, of a quality equally fine as the modern, were manufactured by Egyptian artisans 1800 B. C., un-

8. Alexander, having determined to build a great city in Egypt, gave-orders to those left for this business, to build it midway between the lake and the sea. Having measured out the site, and having skilfully divided it into streets, he named it, after himself, Alexandrīa; most delightfully situated near the harbor of Pharos; and, by his happy-arrangement of the streets, causing the whole city to be thoroughly ventilated by the *refreshing* Etesian winds. *By reason of their* blowing over an extensive sea, and cooling the atmosphere in the city, he procured great purity of air, and *excellent* health to the inhabitants. The wall-around. this *city* he built of extraordinary height, and of wonderful solidity. Being situated about midway between a large lake and the sea, it had only two narrow passages from the mainland, and these very strongly guarded. Forming the shape of the city like *that of* a cloak, he drew a broad street, intersecting the city nearly in the centre, and worthy-of-admiration for its length and breadth: for extending from gate to gate, it was forty stadia in length and one hundred feet in breadth; and adorned throughout with splendid houses and magnificent temples. Alexander also gave orders to erect a royal residence, which should be an object-of-wonder for its extent and the massiveness of the work and construction. Not only Alexander, but almost all the kings of Egypt who reigned after him, aggrandized this palace with costly and sumptuous decorations.[1] Altogether, this city in latter times, received so great an increase, as to be reckoned by many, the foremost of all on the habitable *globe:* for in beauty, size, greatness of revenue, and abundance of all things necessary for the support of life, it far exceeds all others.[2]

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der the 18th dynasty, and in great profusion. The glass-blowers of Thebes were greater proficients in their art than we are." "They possessed," says Winkelman, "the art of staining glass to a greater perfection than any of the moderns." See, also, that ingenious production—*I monumenti dell' Egitto e della Nubia diesgnati della spedizioni Scientifico, &c., dal Dottore Ippolito Rossellini, &c.* Pisa: 1840; with plates.

1. Ptolemy Lagus (B. C. 283,) founded here the famous library, which contained at one time 700,000 volumes. About 400,000 of these were consumed when Cæsar besieged the city, (B. C. 46,) and the remainder was almost entirely destroyed or scattered abroad under Theodosius the Great, (A. D. 386;) leaving little more than emptyshelves to be committed to the flames by the Calif Omar, in 642.

This last circumstance has, however, been contradicted by a very able historian.

2. Bowles' description of Alexandria is animated and striking:—

"Stand on the gleaming Pharos, and aloud
Shout, commerce! to the nations of the earth;
Shout, for thy golden portals are set wide,
And all thy streamers o'er the surge aloft
In pomp triumphant wave.—Meantime more high
Aspiring, o'er the western main, her tow'rs
The Imperial city lifts, the central mart
Of nations, and beneath the calm clear sky,
At distance from the palmy marge displays
Her clust'ring columns whitening to the morn."—
Spirit of Discovery, iv.

9. The Ethiopians lead a miserable life, go almost naked, and are nomadic in their habits. Their cattle are sheep of a diminutive size, goats, oxen and dogs: *all of which are, in like manner, of-stunted-growth.* They live on millet and barley; from *both of* which they also extract for themselves a drink: of fruit trees, they are destitute, with the exception of dates, a few of *which are cultivated* in the royal gardens. Some eat even grass[1] and tender branches, and the lotus and the root of the calamus. They *also* live upon flesh and blood, and milk and cheese.—10. The Ethiopians make use of wooden bows four cubits long, hardened in the fire. They also furnish arms to their women; most of whom adorn the nether lip by transpiercing it with a brass ring. They are clothed in sheep-skins, which have no wool:—their sheep being covered with hair like that of goats. Some go entirely naked, or girt-round-the-middle with little sheep-skins, or a sort of reticular-garment fabricated-of-hair well-woven.[2] They believe in a god, *who is* immortal and the cause of all things, *and in another who is* mortal; a certain nameless and obscure being: but they generally look on their benefactors and kings as gods. Some throw their dead into a river; others keep them in-their-houses; after having embalmed them in[3] a transparent resin: and more bury them in earthen coffins, within-the-precincts of their temples. For kings, they select those who excel in beauty, or for their skill in breeding cattle, for their bravery, or for their riches.[4]

11. Having *thus* treated of those places, it may be proper to proceed with the narration concerning the Lybians, who live near Egypt, and *concerning* the neighboring country. Four tribes of Lybians inhabit the *regions* around Cyrene, and the

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On the site of this celebrated city nothing is now left, except scattered fragments, or a few isolated columns, and here and there the vestige of buildings, or the doubtful traces of some of those great streets which extended from gate to gate.

1. This may have been a kind of grass called *Teff* by the natives, and known to botanists as Abyssinian grass, (*Poa Abissynica.*) The seeds afford an excellent flour. —*Russell's Nubia & Abyssinia*, p. 330.

2. Commentators are much divided on the precise meaning of the words, *τρίχινα πλέγματα εὐθφῆ*: the version above given is, however, the one most consistent with *Strabo's* description.—*Vide Strabo, Lib.* 17, *p* 822, *n.* 6.

3. Lit.: "after having poured around them a transparent resin."

4. The Ethiopians, considered as the inhabitants of Central Africa, are still as uncivilized, and almost as little known, as in the days of Strabo. Various tribes still eat the flesh of the rhinoceros and the crocodile, while others are content with the lotus, the tender shoots and young grass of our text.

Some writers would restrict Ethiopia to the modern Nubia and Abyssinia.—*See Russell's Nubia and Abyssinia.*

5. Celebrated shoals and quicksands on that part of the coast of Africa, now known as the desert of Sert. This is 400 miles in length, and for about 40 miles is bordered by a marsh covered with a thin saline crust, which often gives way beneath the horse's feet, and discovers hollow spaces, many of which are of great depth, with water at the bottom. This dangerous swamp, combined with the general cha-

Syrtes ;[5] and also the interior of the continent, adjacent to these places: of these, they who are called Nasamones, occupy those parts lying towards the south; they *who are called* Auchisæ, the parts towards the west; they *who are called* Marmaridæ dwell on that slip of land between Egypt and Cyrene, occupying *that*, together with the sea-coast. They *who are called* Macæ, surpassing all those of the same nation, by their great populousness, inhabit those places near the Syrtes. Of the abovementioned Lybians, those follow-agricultural-pursuits, who possess a country capable of producing grain[1] in abundance :—these are nomadic ; *viz* :—as many as paying attention *to the rearing* of cattle, derive their support from them. Both these tribes have kings, and lead a life not absolutely savage, nor remote from human civilization.[2] The third tribe is not subject to kings ; and having no idea of, nor consideration for, justice, is continually engaged-in-acts-of-plunder and robbery.[3] The Lybians of this tribe, making sudden irruptions from the wilderness, hastily seize whatever comes in their way, and speedily retreat to the same place *of security*. All these Lybians lead the life of wild barbarians ; dwelling under the open air, and pursuing-with-fond-partiality a savage manner of living : for they neither use a mild diet, nor *decent* clothing, but cover their bodies with the skins of goats. Their armor is adapted to the country and their habits-and-occupations. Being light of body, and inhabiting, for the most part, a level country, they *readily* rush into dangerous-enterprises, having *only* three javelins, and *some* stones in leathern bags : but they wear no sword, nor helmet, nor any other *defensive* armor : aiming *rather* to excel in the rapidity of the pursuit and again of the retreat. Whence they are admirably calculated for running and casting the stone :—sedulously-improving the advantages of

racter of the region, seems to have suggested to the ancients the idea of quicksands ; though it is positively stated, that nothing is found in any part of it strictly answering to the term. The dangers of this gulph, painted by them in such direful colors, consist in a flat and shallow coast full of concealed rocks and banks, against which a heavy surf, brought in by the north wind blowing across the Mediterranean, is constantly breaking.—*Murray's Encyclopædia of Geography*, p. 1208.

1. Or, "fruit," &c.

2. From the very uncertain application of the term Lybia, among the ancients, it is difficult to define its present limits ; but, as it was evidently a general name for all the northern coast of Africa, west of Egypt, it may be said to have corresponded very nearly with the modern Barbary, comprehending all that tract of country extending westward from Egypt to the shores of the Atlantic, and stretching into the interior to an undefined extent. This territory, at present sub-divided into the provinces of Barca, Tripoli, Tunis, Algiers, Fez, and Morocco, includes almost every variety of soil and climate, as described in our text.

3. The same with the Arabs of the Desert, who appear, from the accounts of travellers, to have inherited in full perfection, all the wandering, predatory, lawless propensities of their ancestors. They acknowledge no authority but that of their Sheiks, which is, at best, very precarious.

nature, by exercise and practice. On the whole, they do not, in any respect, observe either justice or fidelity, towards those of other tribes.

12. *Of* this region, that bordering on Cyrene[1] has a good-soil and produces[2] much fruit. It is not only fertile-in-grain, but abundance of vines, and has moreover olive, and *other* forest wood, and rivers productive-of-advantage to the natives.[3] The district extending towards the southern division, being barren and destitute of running waters, presents an appearance very like a sea, and affording no variety. It is surrounded with an *immense* desert region: whence it is not possible to behold a bird nor any four footed living-creature in it, except the antelope or the *wild* ox: no, not even a plant, or any other thing capable of gratifying the sight: as the whole region extending into the interior exhibits nothing but a continued series of sand hills.[4] In the same proportion as it is destitute of those *productions* necessary to civilized life, just so does it abound with serpents of all sorts, both as it regards species and size; but particularly of those called Cerastes. These inflict deadly wounds, and are of a color resembling sand: wherefore, as these *reptiles* resemble the earth beneath them in appearance, few only *can* distinguish *them*; and many treading on them, through-ignorance, fall upon unforeseen dangers.

13. Carthage is situated on a sort of peninsula, comprehending a circuit of three hundred and sixty stadia, surrounded[5] by a wall. In the middle of the city was the acropolis, which they called Byrsa; an eminence of moderate elevation, inhabited round about, and having on the top, a temple of Esculapius, which, at the taking of the city, the wife of Asdrubal burned, together with herself. Both the harbors, and Cothon *especially*, a small circular island surrounded by the Euripus, and having naval stations around on either side, lie

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1. The ruins of this once polished and powerful city, may be called a recent discovery. They are finely situated on a high table plain, descending abruptly to the sea by successive stages, along each of which is a smooth rocky path, still bearing the marks of the chariot wheels. The view from the brow of the eminence, 2000 feet high, over the rocks, plains, and the expanse of the distant Mediterranean, is singularly beautiful.—For a more detailed account of Cyrene, and particularly of its remarkable necropolis, see *Murray's Encyclopædia of Geography*, p. 1209.

2. Lit.: "producing," &c.

3. Barca, the modern Cyrenaica, is still distinguished for its fertility. It is traversed by a hilly ridge, abounding in springs, which sprinkle the surrounding deserts with valleys of the most brilliant verdure and fertility. (Compare *ut supra*.)

4. Lit. "the whole region extending into the interior, having innumerable sand hills to *an* interminable length."

5. Lit. "having a wall."

below the Acropolis. It is a colony *planted* by Dido[1] who led the people from Tyre. So prosperous was this colony to the Phœnicians, and *not only* it, but also one *founded by them* in Iberia, and also another beyond the pillars of *Hercules*, that the Phœnicians possessed-themselves-of the best part of Europe, *both* on the continent and the neighboring islands. They conquered all Lybia as far as it was possible to inhabit without having recourse to a nomadic life. From this extensive sway, they raised up a city worthy to rival Rome, and they carried-on three dangerous wars[2] against its citizens.

14. The power *and resources* of the Carthaginians were very manifest from the last war, in which they were utterly ruined by Scipio Emilianus, and their city entirely destroyed. For when they commenced the war, they possessed three hundred cities in Lybia, and had in the city seven hundred thousand men: being besieged and compelled to turn-their-thoughts to a surrender, they gave up two hundred thousand suits of complete armor, and three thousand catapultic engines; that they might not be forced into *an unequal* war. But on a subsequent determination to carry on the war, they forthwith established a manufactory-of-arms and every day there were produced one hundred and forty wrought-coats-of-mail, three hundred swords, five hundred lances, and one thousand catapultic missiles. The female servants furnished their hair for the catapultæ. At the time, having only twelve ships, then although compelled to retreat into Byrsa, in the space of two months they built and fitted out one hundred and twenty armed ships; and as the mouth of Cothon was blocked up, they dug another mouth, and their armament suddenly issued forth: for there had been a quantity of timber formerly deposited there, and a number of artificers being supported at the public

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1. This unhappy princess has formed the subject of one of the smartest, although not the most elegant, epigrams in any language, by Ausonius:

Infelix Dido, nulli bene nupta marito:
Hoc pereunte, fugis;—hoc fugiente, peris.

This has been so happily translated—*traduite si heureusement*, says Rollin—into French, as to afford a serious cause of exultation to the critics of that lively people, that their language was, even in epigrammatic point and brevity, equal to that of imperial Rome. With what justice, let the pupil judge:—here is the boasted version:—

Pauvre Didon, où t'a reduite
De les maris le triste sort?
L'un en mourant cause ta fuite;
L'autre en fuyant cause ta mort.

There is the sense certainly, but where is the spirit?—the body is there, but the soul is fled. Is there any one of the slightest pretension to true taste,—*ab extremis Galliæ finibus ad Pyrenæos montes*—who would venture to assert that the modern version approximates to the sententious brevity and inimitable point of the original?

2. The Punic wars, the third of which is the ὑστάτου πολέμου of the next paragraph in the text.

expense, worked incessantly *at all these preparations.* Such *and so formidable* was Carthage; yet was it taken and destroyed.[1]

XII. HISTORY AND BIOGRAPHY.

I. SOLON.[2]

Solon procures the Athenians the possession of Salamis.

After the citizens of Athens[3] had been quite worn out, waging a long and harassing war with the Megarians,[4] concern-

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1. The remains of Carthage are about twelve miles to the east of Tunis; but no destruction can be more complete than that which has overwhelmed that celebrated city. The inquisitive traveller may even look over its site without perceiving that a city ever existed upon it. It is only when he penetrates into its subterranean recesses that he finds any marks of its ancient greatness. He then discovers the spacious cisterns in which water was retained for the use of the inhabitants; and he can trace the line of that stupendous aqueduct, by which it was derived from mountains fifty miles distant.—*See Murray's Encyclopædia of Geography p.* 1208. *London edition*, 1834.

Tasso has some fine lines on the melancholy catastrophe of Carthage, thus rendered by Hunt:

> Great Carthage prostrate lies, and scarce a trace
> Of all her mighty rivers marks the place
> Where once she stood: thus Desolation waits
> On loftiest cities, and on proudest states;
> Huge heaps of sand, and waving herbage hide
> The pomp of pow'r, the monuments of pride:
> And yet does man, poor child of earth, presume
> To mourn, vain arrogance! his mortal doom!"

Carthage was afterwards rebuilt, but never regained its former glory. Nunc populi Romani colonia, olim imperii ejus pertinax æmula; jam quidem iterum opulenta etiam nunc tamen priorum excidio rerum, quam ope præsentium: says *Mela de situ orbis, Lib.* 1, 17, 9.

2. The two great legislators of the Greeks were Solon and Lycurgus, who, by systems diametrically opposite, sought the amelioration of their respective people. While Lycurgus depended for success on the stern manners, stoical indifference, and rigid discipline, in which the Spartan females, not less than males, were educated; Solon aimed at the attainment of his object by softening, humanizing and polishing the minds and manners of the Athenians. The Spartans were better fitted for the more hardy pursuits of war, if not of conquest, by early and constant exercise in running, wrestling, leaping, the endurance of fatigue, fortitude under suffering, bodily or mental: whilst they were at the same time taught to despise any calling or occupation, even that of agriculture, as incompatible with the exalted ideas of freemen, and fitted only for helots or slaves. The Athenians, on the other hand, were carefully trained in every pursuit ennobling to the mind, or gratifying to the senses; in the cultivation of the liberal arts and sciences, together with all those useful avocations relating to architecture, mechanics or tillage. Hence the observation of Valerius Maximus, [ii. 6] that "the Spartans were trained for war, and the Athenians for peace."

Pericles, in his funeral oration over the Athenians who fell in the first years of the Peloponnesian war, pointedly alludes to this difference of character:—*Διαφερομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοισδε. τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίας ἀπείργομέν τινα ἢ μαθήματος, ἢ θεαματος, ὃ*

3. Lit. "those in the city," &c.

4. The Athenians were also very much weakened by the intestine dissentions between the three parties, of the coast, (*πεδίον,*) the plain, (*παραλία,*) and the highlands, (*ἀκρία.*) These prevented them from carrying on with success, any foreign war, even with the comparatively weak republic of Megara, and, together with the results attendant upon the conspiracy of Cylon, which had occurred some years previous, added very much to the general depression and aversion to a new war.—See *Thirlwall's Greece*, vol. ii., pp. 23, 24, and *Arnold's Thucydides*, vol. i., App. 3, p. 663.

ing the island of Salamis, and had passed a law that no one, under penalty of death,[1] should in future propose, either by writing or verbally, that the city ought to lay any *further* claim to Salamis. Solon, deeply resenting the disgrace, and perceiving many young Athenians anxious for *some* pretext for *another* war, but at the same time afraid of making a beginning, on account of the law,—counterfeited a derangement in his intellects; and a report was *industriously* spread from his own house all over the city, that he was insane. Having privately composed some elegiac-verses, and having studied them with so much application as to be able to repeat them by heart, he, on a sudden, rushes into the market place with a cap on his head: *as if just returned from a journey.* A great crowd having flocked together, ascending the heralds' stone, he repeated the elegy, in the manner of a song,[2] the beginning of which is *as follows:*

μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη· κ. τ. λ. See the whole of this spirited effusion, in Thucydides.

"Then in the studies of war, we excel our enemies in this, we leave our city open to all men, nor was it ever seen, that by banishing of strangers, we denied them the learning or the sight of any of those things, which if not hidden, an enemy might reap advantage by," &c.—*Hobbes' Trans.*

One of Solon's laws has, however, occasioned much discussion as well as diversity of opinion. It forms the subject of an entire chapter in the "Attic Nights" of Aulus Gellius, by whom it is thus introduced:—In legibus Solonis illis antiquissimis, quæ Athenis axibus ligneis incisæ sunt, quasque latas ab eo Athenienses, ut sempiternæ manerent, pœnis et religionibus sanxerant, legem esse Aristoteles refert scriptam ad hanc sententiam: si ob discordiam dissentionemque seditio atque discessio populi in duas partes fieret, et ob eam causam irritatis animis utrimque arma caperentur, pugnareturque, tum qui, in eo tempore in eoque casu civiles discordiæ, non alterutræ parti sese adjunxerit, sed solitarius, separatusque a communi malo civitatis secesserit, is domo, patria, fortunisque omnibus careto, &c.—*Aulii Gelii, Noctes Atticæ:* 2, 12.

"In those very ancient laws of Solon, which were inscribed in Athens, on wooden tables, and which, from veneration to him, the Athenians, to render eternal, had sanctioned with punishments and religious oaths, Aristotle relates there was one to this effect:—'If in any tumultuous disssention, a sedition should ensue, and the people divide themselves into parties, and from this irritation of their minds, both sides should take arms and fight, then he who would in this unfortunate period of civil discord, join himself to neither party, but should individually withdraw himself from the common calamity of the city, should be deprived of his house, his family, and fortunes, and be driven into exile from his country,'" &c.—*Beloe's Aulus Gellius, Trans.*

This law, adds Gellius, which to a careless observer might appear calculated both to punish undeserving innocent persons and increase anarchy, was in fact the result of the most profound sagacity: for if the more respectable and peaceable portion are unable to check the riotous and disorderly, they will, by being thus compelled to join themselves to one or other of the two, very speedily quell the tumult and restore peace to the city.

Favorinus, the philosopher, was of opinion that the same procedure ought to be observed in all disputes among brethern, friends, and neighbors, instead of abandoning them to the tender mercies of the harpies of the law.

Plutarch, nevertheless, stigmatizes it as a most severe law; and Cicero, [in lib. 10. *Epist. ad Atticum. Epist.* 1,] asserts the punishment was death: unless we understand the word *capite* in a modified sense.

For a useful abridgement of the laws of Solon, the curious student is referred to that instructive work, *Voyage du Jeune Anacharsis, &c.*

1. Lit. "otherwise, that he [*any one transgressing the law,*] should be punished with death," &c.

2. This is usually translated "singing;" but, in the opinion of the Translator, not correctly: as he conceives the words *ἐν ᾠδῇ*, to mean a mode of delivery, not very

As a herald am I come from lovely Salamis,
Pronouncing[1] a graceful-arrangement of verses ;—
a song instead of an harangue.

This poem was entitled "Salamis," and contained one hundred verses, very elegantly composed. This being sung, and the friends of Solon beginning to applaud, but particularly Pisistratus ;[2] who warmly exhorted[3] the citizens, and stimulated[4] them to follow the advice of the speaker ; the Athenians, abrogating the law, again resumed war ;—selecting Solon as their General. Of the different accounts of the *subsequent* transactions, the following are the most generally received, —that sailing to Colias[5] together with Pisistratus, and there taking all the women, who were offering up the national sacrifice to Ceres, he dispatched to Salamis a trusty messenger, pretending to be a deserter, to tell the Megarians if they wished to capture the principal women of Athens, to sail along with him, as speedily as possible to Colias. When the Megarians, at-his-persuasion, sent off a strong body of troops in a ship, and *as soon as* Solon beheld the ship putting off from the island, he ordered the women to withdraw, and the younger men, who had not as yet any beard, after being dressed in their garments, head bands and sandals, and after secretly providing themselves with daggers, to take diversion and dance-together on the sea shore, until the enemy should disembark, and the ship be within their power. *All* things being thus arranged, the Megarians, *completely* deceived by the appearance, *eagerly* sprang upon land, as if emulating with each other *in the capture* of the women ; so that not a single man escaped, but all were cut to pieces. Then the Athenians, immediately setting sail, took the island. But others assert, that its capture was affected in a different manner.

II. ARISTIDES.

Passages from the life of Aristides.

Aristides, the son of Lysimachus, was of the tribe[6] of Antiochis and of the ward Alopece. Concerning his property,

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dissimilar to our modern recitative. Notwithstanding the contrary opinion on a subject of the same nature, so eloquently maintained by the learned *Schlegel*, as quoted by the authors of *The Theatre of the Greeks*, the Translator must be excused if he thinks—*adhuc sub judice lis est.*—See *The Theatre of the Greeks*, p. 270, 3rd. edition.

1. Lit. "presenting," or "laying before you."
2. Who was a kinsman of Solon.
3 and 4. Lit. "exhorting," and "stimulating."
5. A low promontory between two and three miles east of Phalerum. On it stood a chapel sacred to Ceres.
6. They were ten in number, and were divided into 174 wards, (δῆμοι.)

various accounts are given: some *describing it as* that of a man living all his life in pinching poverty, and leaving at his death, two daughters, who, on account of their indigence, remained a long time unmarried. In contradiction to this account, related by many, Demetrius Phalereus,[1] asserts, that he knew a farm at Phalerum, named after Aristides, in which he was buried; and collects many other proofs of the easy-circumstances of his family, not *indeed* very credible: anxiously endeavoring to extricate him from *the imputation* of poverty, as from a great misfortune. Under[2] all changes in the government his equanimity appeared something wonderful. As he was neither puffed up with public-honors, *so, on the other hand*, was he patient and imperturbable in adversity. And in a similar spirit of magnanimity did he conceive that he was bound to hold himself completely subservient to the interest of his country: always discharging the duty of an Athenian citizen, gratuitously and disinterestedly, without the remotest view to the acquisition of either private wealth or political glory. Hence, when those iambick-verses written by Æschylus, as descriptive of Amphiaraus, were repeated on the stage:—

He does not wish to appear just, but to be so;
Reaping-the-fruit, *from* the deep furrow in his mind,
From which spring prudent counsels:[3]

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1. One of the first corruptors of genuine eloquence, even in the golden age of Grecian literature. Denina remarks, that "although not inferior to any of his predecessors, yet from a wish to avoid the common tracks, he resolved to distinguish himself by a style pleasing and animated, but figurative, flowery, polished and effeminate." Consult his excellent work, *Discorso sopra le vicende della litteratura*, 12mo. Berlin. See also Cicero *De claris Oratoribus*, and the judicious Quintilian on his pernicious influence. The latter says—*Demetrius primus inclinasse eloquentiam dicitur.*

2. In order to give a literal version of this rugged and idiomatic sentence, with any degree of accuracy, it has been found necessary to break it into three short members. The student will bear in mind, that a similar liberty must be occasionally taken in many subsequent passages from the sage of Chæronea: "whose works are recommended by accurate thought, extensive learning, and a deep knowledge of the human heart, more than by elegance of style, purity of diction, or felicity of expression."

3. *Or*, as *Francklin* elegantly expresses it,—

* * * * * * "His generous soul
Wishes to be, not to appear, the best;
And from the culture of his modest worth
Bears the rich fruit of great and glorious deeds."

See *The Greek Tragic Theatre*, p. 143, vol. 1. [London edit. 5 vols. 8vo.]

The first part of this character has been imitated by Philemon, in one of his fragments:

Εἶναι δίκαιος κοὐ δοκεῖν εἶναι θέλει.

"He would be just, not merely seem to be."

And by Sallust in his elaborate character of Cato,

Esse quam videri bonus malebat.—Bell. Cat., 54.

The latter part may have furnished Cowper with the idea in the following lines from his *Hope*:

"Their mind a wilderness, for want of care,
The plough of wisdom never entering there."

all turned their eyes on Aristides, as one to whom the merit *of the compliment* peculiarly-belonged. Not only against *the influence of* affection and favor, but also against *that of* resentment and hatred, was he most inflexibly fortified for the cause of justice. Therefore it is said that, at one time, prosecuting an enemy in a court of justice, and that after the delivery of his accusation, the judges being unwilling to hear the accused in his defence, but forthwith calling for the votes against him, quickly rising up, he supplicated on behalf of the criminal, that he might be allowed-a-hearing and obtain *the full benefit* of the laws. At another time, being appointed judge between two private persons, and one of them saying that his adversary had frequently injured Aristides: "Tell, my good man," said he, "what evil he has done thee; as I am judge for thee and not for myself."

But of all the virtues centered in this man, his justice was most perceptible to the multitude: from its very evident utility, and its general subordination-to-the-common-good. Whence, although a poor man and a plebian, he acquired that royal and divine appellation of the just:[1] *an honor* which no king or tyrant has anxiously-aspired-after. *Princes, on the contrary* felt a pride when surnamed *Poliorcetai;*—[takers of cities;] *Ceraunoi,*—[thunderbolts;] *Nicatores;*—[conquerors;] and

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Aristides was, in the opinion of judicious historians, one of the most upright citizens that Athens ever produced. Τον ἐγὼ νομέμεω, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενεσθαι ἐν Ἀθήνησι και δικαιότατον.—*Herod. lib.* 8, ch. 79.

"Whom, after all I have learned of his life and-manners, I consider one of the best and most upright of all the Athenians."—*Beloe's Trans.*

On the character of Aristides, and on the true meaning of the words "justice" and "virtue" among the ancients, the following extract may not prove uninteresting:—

Aristide, Athénien célèbre par sa grande reputation de justice et de probite, contemporain et rival, ou pour mieux dire, ennemi constant de Themistocle, par rivalite d'amourpropre et de gloire suivant les uns, parzele patriotique suivant les autres, banni d' Athenes par application de la loid' ostracisme, surnommé plusieurs fois *le Jusie* par acclamation. Cette diversite de jugements sur Aristide, diversite qui resulte bien evidemment des ecrits de Theophraste, de Plutarque, de Lucien, de Seneque, etc., pourra, ce semble, s'expliquer d'une maniere satisfaisante apres qu'on aura defini d'une maniere precise l'idei que les anciens avaieut de la justice et de la vertu. Ce n'est pas ici le lieu de traiter cette matiere, dont nous nous occuperons specialement aux mots JUSTICE, VERTU *chez les anciens*; nous nous contenterons de dire que chez les paiens c'etait plutot l'absence de l'injustice et de la corruption qui passait pour probite ou vertu que l'amour reel des vertus pour elles-memes; de sorte qu'un homme pouvait passer pour vertueux, non pas seulement lorsqu'il pratiquait le bien, mais encore lorsqu'il s'abstenait du mal. Il suffisait, pour acquerir un grand renom d'honnetete ou de sagesse, de se garantir des vices et de la degradation de la multitude.—*Encyclopedie Catholique*, tome 2, p. 667. Consult, also, St. Augustine *De Civitate Dei*, lib. 1, cap. xxxiii., *et infra*, and Haldane's *Evidence and Authority of Divine Revelation*, vol. 1, chap. 1 and 2.

1. "That sage,
Spotless of heart, to whom th' unflatt'ring voice
Of freedom gave the sacred name of JUST."—*Thomson.*

Wachsmuth (*l.* 2, *p.* 56,) thinks it would be more proper to call Aristides the Disinterested. But we cannot help thinking, with Thirwall (Hist. of Greece, ii. p. 267, *note*,) that "this negative epithet falls short of his real merit, as it does of what his contemporaries mean to express by the epithet Δίκαιος."

some *when styled Aetoi* ;—[Eagles ;] and *Hierakes* ;—[hawks ;][1]—preferring, as it would seem, the glory *arising* from violence and power, to that *accruing* from virtue.

It afterwards happened to Aristides, that being first loved for his epithet *of just*, he was afterwards envied. For the people being puffed up from their *recent* victory, began-to-hate all those having a name and a reputation above the crowd. Coming into the city from all parts, they banished Aristides by ostracism :[2] speciously veiling their envy of glory under the cloak of jealous apprehension of tyranny.[3] This ostracism was not therefore a punishment for wickedness, but was, through a sort of decorous-palliation, called an humbling or a check on excessive pride and power.

When the shells, then, were-being-written-on, it is said, that a certain illiterate and extremely boorish fellow, handing a shell to Aristides, as to a casual by-stander,[4] requested him to inscribe "Aristides." The latter wondering and asking whether Aristides had ever done him any harm, he answered "no, nor do I even know the man : but I am vexed hearing *him* every where *called* 'just.' "[5] *It is said*, that Aristides,

1. Alluding to Demetrius Poliorcetes, Ptolemy Ceraunus, Seleucus Nicator, Pyrrhus the Eagle, (of Epirus,) and Antiochus Hierax. A fondness for this sort of surnames has characterized all nations at some period or other of their less civilized state. Hence among the Indian tribes of North America, the "Black Hawks," the "Swift-Eagles," with many other less dignified appellations, applied to the chiefs and great warriors.

2. This extraordinary proceeding, by which those states of Greece,—wherever the ultra-democratic principle had developed itself,—far from allowing their citizens any distinction or privilege on the ground of superiority of property, talent, or merit, depressed them under the weight of a mere numerical majority, and sent them into banishment, was instituted at Athens, by Clisthenes, (B. C. 502.) It is not by any means to be considered as a legal process, but merely a political expedient of the superior authority for the time being. Once every year, on a certain day, it was proposed to the congregated sovereign people that they should ostracise *somebody*. If they affirmed that there was occasion for it from the alarming wealth, talents, or virtue of some one of their fellow citizens : a second meeting, was then appointed, at which every one gave in, written on a shell (ὄστρακον) or potshred, the name of the individual, whose high reputation trespassed upon his love of absolute equality, and whose expulsion he wished. If 6000 votes were given in, the Athenian who was so unfortunate as to be superior, in some respect, to his countrymen, went into banishment for ten years. (See *C. F. Hermann's Political Antiquities of Greece*, §§ 66, 111, and 130 ; Oxford, 1836.)

3. Or more literally, "assigning their apprehension of tyranny, as a pretext for their envy of glory."

4. Or, "to one of the common people," &c.

5. How humiliating to some of the most loudly vaunted, highly lauded virtues of poor erring humanity ; and yet how expressive of that base and malignant passion, envy of superior merit in public or distinguished men, unhappily so prevalent among mankind ! *Odium publicum, et fama calamitosa*, as the great Roman Orator—who had himself a bitter experience of its baneful effects—so appositely calls it. From the earliest ages to the present day, it has been found, that in the same proportion as men became polished and refined, so did they become more subject to this hateful propensity. Instances are familiar with every reader of history, as well ancient as modern. Among some nations, however, and often among those not arrived at a very high degree of refinement, it has predominated to a greater extent than in others : for instance, among the descendants of the Celts, not less than among those of the Pelasgians. Between the manners of no two people recorded in history, does there exist so close a similarity, as between those of the Irish and the Athenians.

having heard these words, answered nought, but inscribed his name on the shell and returned it. When now leaving the city, lifting-up his hands towards heaven, he prayed, that the Athenians might never meet [*or* fall into] any emergency, which should cause them to remember Aristides.[1]

While the Lacedemonians were at the head of the Grecian confederacy, the Greeks used-to-pay a certain contribution towards the war, and wishing that an equitable proportion be assessed on every one, city by city, they requested Aristides of the Athenians; and commissioned him, after inspecting the lands and revenues, to apportion for each according to its value and ability. Having thus become master of so much wealth, and Greece having, in some sense, entrusted all her property to him alone, he went into office poor and came out still poorer; apportioning the taxable-contribution of all this property, not only with integrity and justice, but also, in a manner, agreeable and equitable to all. For, as the ancients

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The same passionate ardor for glory, the same insatiable longing for liberty, the same restiveness under oppression, the same fertility of imagination, the same towering genius, the same military aspirations, the same daring courage in conflict, the same headlong impetuosity;—and on the other hand, the same versatility, the same fickleness in every thing, save adherence to the faith of their fathers, the same habit of procrastination, the same envy of each other's merit, whether real or imaginary, and the same ungenerous desire to depreciate its power and influence; with various other points of resemblance, laudable and the contrary, irrelevant to the object of the present work.

A curious exemplification of these remarks occurred some few months since at a public meeting of Irishmen in this city. While the assembled multitude were in scattered groups awaiting the arrival of the chairman, one of these mouthing demagogues of the lowest grade, both as it regards morals and merit,—that exercise so deleterious an influence on all the popular assemblies in this Republic, began to display his oratorial powers by railing at a worthy and respectable countryman, who had on many occasions evinced the most laudable activity and industry, together with a high degree of moral courage, in refuting or repelling slanderous attacks on the national character, and other subjects; every way honorable to his patriotism. A by-stander, well aware of the relative merits and objects of both, asked the railer, "what injury has Mr. * * * * * * * * done you?" "Oh!" answers the demagogue, with a swagger democratic, "Mr. * * * * * * * * * never did any thing to me, but he "*cuts too many shines.*" !!! That is, in plain English, "Mr. * * * * * * * * has exhibited too much talent, integrity, and patriotism; therefore I hate him."

Pericles, in his funeral oration over the brave warriors who fell in the first year of the Peloponnesian war, has beautifully evolved the germ of this ignoble vice. Commencing with the conduct of former speakers and auditors on similar occasions, he says,—*μέχρι γὰρ τοῦδε ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἑτέρων λεγόμενοι, ἐς ὅσον ἄν καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε· τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες, ἤδη καὶ ἀπιστοῦσι. κ.τ.λ.*—*Thucyd.* lib. iii. ch. 35.

"For to hear another man praised, finds patience so long only as each man shall think he could himself have done somewhat of that he hears. And if one exceed in their praises, the hearer presently, through envy, thinks it false:" &c.—*Hobbes' Trans.* p. 93. As Sallust, his most successful imitator says,—ubi de magna virtute et gloria bonorum memores, quæ sibi quisque facilia factu putat, æquo animo accipit: supra ea, veluti ficta, pro falsis ducit. *Catalina. ch.* iii. So it was of olden time; Aristides, Themistocles, Alcibiades, Thucydides, Coriolanus, Scipio, and Cicero—"cut too many shines" for the patient endurance of the "Athenian demos" and the "Roman people;" they were consequently ostracised or banished!!!

1. This emergency did befall them, in the sixth year of his banishment, when, after Xerxes invaded Greece, Aristides was re-called to take in conjunction with Themistocles, the command of the Athenian forces.

used-to-praise the *golden* age in the time of Saturn; so the allies of the Athenians *used-to-praise* the assessment-laid-on by Aristides; calling it the happy-time of Greece: particularly as not as long after *the tax* was doubled and then again tripled.[1] *Although* Aristides had elevated his country to the chief command over so many nations, he still continued in poverty: and persevered to the end *of his life*, content with the glory of living poor not less than with that arising from *all his* trophies. This is manifest from the following circumstance. Callias the torch bearer[2] was related to him by birth. His enemies charging this man with a capital crime, after they had accused him but slightly of matters on which they had indicted him, adduced to the judges another point not included in the indictment. "Ye know," said they, "Aristides, the son of Lysimachus, so much admired by the Greeks; in-what-state do ye think his domestic concerns must be; seeing him, *as ye do*, appearing in public with so mean a cloak? is it not probable, that he who shivers with cold in public, should-suffer-extreme-hunger at home, and be destitute of the meanest necessaries? This man, although his own cousin, has Callias, the most opulent of the Athenians, neglected; *and that*, *when* he, his wife, and children, were in the greatest distress: *notwithstanding that* he, [*Callias*,] had often made use of the man, and had by his means been frequently advanced to honor and power by you." Callias perceiving, upon this, that the judges were vehemently affected and greatly irritated against him, called upon Aristides, requesting him to testify before the judges, that he [*Callias*] had frequently offered *him* very liberal aid, and pressed his acceptance, but, that *he*, [*Aristides*,] *invariably* refused;—giving for answer, that, "it became him better to be proud on account of his poverty, than it did Callias on account of his wealth." When Aristides had given this testimony in favor of Callias, there was none of the auditory who did not depart, wishing to be poor, like Aristides,[3] rather than rich like Callias.

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1. The assessment by Aristides amounted to 460 talents; Pericles raised it to 600; but Alcibiades increased it to 1200 talents, or nearly three times the original amount. —*Plut. Arist.*, c. 24.

2. At the Eleusinian mysteries. As the office of torch-bearer was second in importance only to that of hierophant, it was never conferred on any but the wealthiest and most eminent citizens.

3. One of the most comprehensive descriptions of the ideal definition of a good man among the ancients, is the following by Cleanthes, as quoted by Clement of Alexandria:—

> Τἀγαθὸν ἐρωτᾶς μ' οἷόν εστ'· ἄκουε δή
> τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,
> κρατοῦν ἑαυτοῦ, χρήσιμον, κάλον, δέον,
> αὐστηρόν, ἀνθέκαστον, αἰεὶ συμφέρον,
> ἄφοβον, ἀλυπον, λυσιτελές, ἀνώδυνον,

III. THEMISTOCLES.

Themistocles, the son of Neocles, is-said to have been so enthusiastically-devoted to glory, and—through a passionate-ardor-for-distinction—*to have been* so great an admirer of illustrious actions, that, while yet a young man, the battle of Marathon[1] being fought against the barbarians, and the generalship of Miltiades becoming the object-of-universal admiration, he was frequently seen all-alone, absorbed in pensive thought; and was also observed to pass whole nights without

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ὠφέλιμον, ἀλυπον, λυσιτελὲς, ἀνώδυνον,
ἔντιμόν, ὁμολογούμενον—
εὐκλεὲς, ἄτυφον, ἐπιμελὲς, πρᾶον, σφοδρον,
χρονιζόμενον, ἀμεμπτον, αἰεὶ διαμένον.
ἀνελεύθερος πᾶς ὅστις εἰς ὀξαν βλέπει,
ὡς δὴ παρ' ἐκείνης τευξόμενος καλοῦ τινός.

See also that enchanting work, *Mores Catholici* or "Ages of Faith," vol. x, p. 33, *et supra*, [Lon.] It may not be inappropriate here to remark, that there is no version of the foregoing Greek lines given; in order that the judicious teacher may assign it as an exercise to those among his pupils adequate to the task of giving it an English dress, either in humble prose or song sublime. An occasional exercise of this kind, is perhaps one of the easiest means of ascertaining the solid progress of the student.

1. To the student endowed with any portion of the *mens divinior*, the following beautiful lines of Byron must be acceptable:

"The battle-field, where Persia's victim horde
First bow'd beneath the brunt of Hellas' sword,
As on the morn to distant glory dear,
When Marathon became a magic word;
Which utter'd, to the hearer's eye appear
The camp, the host, the fight, the conqueror's career.

The flying Mede, his shaftless broken bow;
The fiery Greek, his red pursuing spear;
Mountains above, earth's, ocean's plain below;
Death in the front, destruction in the rear!
Such was the scene—what now remaineth here?
What sacred trophy marks the hallow'd ground,
Recording freedom's smile, and Asia's tear?
The rifled urn, the violated mound,
The dust thy courser's hoof, rude stranger! spurns around."

Childe Harold, 2nd Canto.

"The plain of Marathon," says the noble author, in his note, "the plain of Marathon was offered to me for sale at the sum of 16,000 piastres," about £900, [Brit.] "Alas!" continues Byron, "was the dust of Miltiades worth no more?"

It may be here remarked, that the dust of Miltiades could have had no connexion with the matter, as Plutarch expressly says he died in prison at Athens; so that in every probability he was buried in the immediate vicinity of that city, and not at Marathon, twenty miles distant.

From the soaring height of this noble burst of poetic enthusiasm to the sorry speculation of the heartless Greek land-jobber, the descent, in the mind of the reader, is as unexpected as it is painful and humiliating. It is well the obnoxious note is out of sight—*procul hinc, procul inde.*

If the generous soul of the English bard felt so indignant, that a wretched remnant of the oppressed, degraded and brutalized Greeks, were so utterly regardless of perpetuating the glories of the illustrious heroes, who here fought, and died, and became commingled with the sacred soil of Marathon, more than 2300 years before, what would be his feelings, what his scorching invective, at the sordid sale and desecration of Bunker's Hill, under the eyes of twelve millions of enlightened American republicans, in little more than half a century after their patriotic ancestors had, with their best blood, solemnly sealed the liberties of a hemisphere, on that very spot! But, as the philosopher very discreetly says,—*Patria est ubicunque bene est; illud autem per quod bene est in homine non in loco est*: so probably thought the thrifty proprietors of the soil of Bunker's Hill.

sleep, and to have-entirely-renounced his wonted revellings; and *furthermore, that* he used to avow to those interrogating him and wondering at the change of life, that the *glorious* trophy of Miltiades would not suffer him to sleep. For while others were-of-opinion that the defeat of the barbarians at Marathon was the termination of the war, Themistocles, on the contrary, thought it was the beginning of still greater struggles; against which, he was always preparing himself on behalf of all Greece, and inuring the city *for the coming conflict:* already foreseeing the future from a distance. And as-a-preparatory-measure, whereas the Athenians had been accustomed to share amongst the citizens[1] the revenue accruing from the Laurian silver mines,[2] he alone, going before the people, had the courage to bring-forward-a-motion that the Athenians abandoning the public distribution, ought, with this money, build gallies for the war against the Æginetæ.[3] Because this war was-an-object-of-greatest-interest[4] throughout Greece, and the Æginetæ, by the number of their ships maintained the superiority at sea.

And by-this-means, also, did Themistocles the more easily persuade them into his plans:—not holding-up-in-terror, either Darius or the Persians, (for they were a great distance off; and the *Athenians* had no very serious-apprehensions that they would come, at all:) but most adroitly-and-skilfully availing himself of the resentment and rivalry of his countrymen against the Æginetæ,[5] to forward this armament. With this money, they built 100 gallies with three benches of oars; which *afterwards* fought against Xerxes. After this, by imperceptibly inducing the citizens to *adopt other measures,* and bringing them down to the sea, as not being a match, by land, for their neighbors; he *thus* rendered them not only able by the power of their navy to repel the barbarians, but to rule all Greece: and by thus *changing them,* as Plato says, from firm, heavy-armed-infantry to mariners and seamen, subsequently afforded grounds for an accusation against himself;

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1. Lit. "amongst themselves." 2. See p. 157, note 2, *supra.*

3. This very year the produce of these mines was unusually large, and would have yielded ten drachmas to every citizen of the poorer classes. As, according to Bœckh's calculation, (*Public Economy of Athens,* lib. 1, c. 20,) an Athenian at this time might have lived on 100 drachmas a year, we may appreciate the difficulties of the task undertaken by Themistocles, and the sacrifice made by the Athenians in surrendering so important an addition to their annual income.

4. Or, "this war had then attained the acme of the most intense anxiety throughout Greece," &c.

5. Who were still at war with them, and still masters of the sea. Thucydides (i. ch. 13) says that Themistocles used both these arguments with the Athenians. And indeed, it is more than probable that he did, as Greece at the time was full of rumors of the intended invasion by the Persians.

—to wit, "that Themistocles, having taken away the spear and shield of the citizens, degraded the Athenian democracy to the cushion and the oar." And all these things, did he accomplish notwithstanding the opposition of Miltiades *himself*. Whether or not, by doing so, he injured the integrity or purity of the constitution, must be the part of a more curious philosopher to examine. But, that, at this period, the salvation of Greece was from the sea, and that these very gallies raised up the ruined city of Athens,—in addition to other proofs,—Xerxes himself has furnished-abundant-evidence. *For although* his land forces remained[1] entire and unbroken, he *nevertheless* fled, after his defeat at sea;[2] as being no longer a match for his enemy. And, as it appears to me, he left Mardonius to be an obstacle to the Greeks in their pursuit, rather than with the prospect of reducing them to slavery.[3]

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1. Lit. "remaining," &c 2. At Salamis.

3. Plutarch is, perhaps, mistaken in this conjecture. The pride of Xerxes was not so easily humbled as this would make it appear. The plan adopted by him, was a suggestion of Mardonius, who feared lest his master would wreak upon himself the disappointment at Salamis, and who desired, moreover, to reserve to himself a field for his ambition with every prospect of achieving a conquest which would completely re-establish him in the royal favor. This shows how far the Persian monarch was from abandoning his hopes of conquest in Greece.—(Consult *Thirlwall's Greece*, ii, pp. 312, 313.)

The great Roman satirist has indulged in some severe strictures, although holding up an excellent moral reflection, on this portion of ancient history.

* * * * * * Creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in historia; cum stratum classibus iisdem,
Suppositumque rotis solidum mare. Credimus altos
Defecisse amnes, epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relicta.
In Corum atq; Eurum solitus sævire flagellis
Barbarus, Æolio numquam hoc in carcere passos
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sane, quod non et stigmate dignum
Credidit, huic quisquam vellet servire Deorum?
Sed qualis rediit? Nempe una nave cruentis
Fluctibus, ac tarda per densa cadavera prora.
Has toties optata exegit gloria pœnas.—*Juv.* x, 173, 187.

The foregoing verses have been well translated by Gifford:—

"The daring tales in Grecian story found,
Were once believed:—of Athos sail'd around,
Of fleets that bridges o'er the waves supplied,
Of chariots rolling on the stedfast tide,
Of lakes exhausted, and of rivers quaft
By countless nations at a morning's draught,
With all that Sostratus so wildly sings,
Besotted poet, of the king of kings.
But how return'd he, say? this soul of fire,
This fierce barbarian, whose impatient ire
Severer chastisement to Eurus gave,
Than e'er he suffered in the Æolian cave;
Chain'd Neptune, and was wond'rous clement found,
For that he branded not the slave he bound!
But how did he return?—his navy lost,
In a small bark, he fled the fatal coast,
And forc'd a dreadful passage through the flood,
Choak'd with his slaughter'd troops and red with blood.
So Xerxes sped; so speed the conquering race;
They catch at glory, and they clasp disgrace!"—*Gifford's Juv.*

IV. THEMISTOCLES.

Incidents in the second Persian war.

Themistocles, immediately on assuming the command, undertakes to induce his fellow citizens to embark on board the gallies, and persuades them, that forsaking the city, they should meet the barbarians at sea, as far as possible from Greece. The Athenians following his advice, he is sent with the ships to guard the straits of Artemisium.[1] There, while *the rest of the* Greeks[2] were urging Eurybiades and the Lacedemonians to take the chief command, and whilst the Athenians, because, by the number of their vessels, they nearly surpassed all the rest together,[3] would not vouchsafe to follow any *leader, save their own*; Themistocles, perceiving the danger of *these dissentions*, both yielded the chief-command to Eurybiades and soothed the Athenians *into compliance;* promising, if they should behave like brave men in the war, that the Greeks would voluntarily yield them the precedence ever after.

Whence he evidently appears to have been the chief cause of the salvation of Greece; and also of leading the Athenians to the *unparalleled* glory *of* conquering their enemies by valor, and their allies by moderation.

The *several* battles then fought against the barbarian ships at the straits,[4] afforded no great criterion as to the final result of the war; but, from the experience *thence derived*, they were of vast benefit to the Greeks; now taught by noble-actions in times of danger, that neither a great number of ships, *neither* beautiful ornaments or splendid standards,[5] neither boastful shouts or barbaric pæans[6] have any thing terrible to men, skilled in combat, and determined to engage.

But *these battles moreover taught them*, that, despising all such *formidable appearances*, they should rush upon the enemies themselves, and coming to close quarters, boldly encoun-

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1. A long beach on the northern side of Eubœa, and so called from a temple at its eastern extremity.
2. Who were generally of Dorian descent, and therefore thought it an indignity to acknowledge an Ionian—as they considered Themistocles or any Athenian to be,—worthy of the chief command. It is probable, however, that the jealousy of the Æginetæ, who brought 18 ships, had some influence on the other Greeks.
3. The whole number of galleys was 271, of which the Athenians sent 127, besides 20 which they lent the Chalcidians of Eubœa.
4. Of Artemisium.
5. Lit. "the splendor of standards," &c.
6. The Persians, like all oriental nations, carried the "pomp and circumstance of war," to an extravagant excess. The sails of their admirals' ships were generally of the most gaudy parti-colored materials, gilt and painted.

ter them, *with full assurance of victory.* And, indeed, Pindar having-in-view the battle at Artemisium, seems not unaptly to have said, that "the sons of the Athenians there laid the splendid foundation of freedom." For in-truth, daring-courage is the first step to victory. Xerxes now pouring-down *his countless host* through Doris into Phocis, and laying waste all the cities of the Phocians, with fire and *sword*, the Greeks came not to the aid *of their countrymen*; although the Athenians urgently requested[1] them *to march* as far as Bœotia, and meet *the foe* before he entered Attica; in the same manner, as they brought aid by sea, as far as Artemisium. None *of the confederates*, however, paid[2] them the slightest attention; as all *were* turning their thoughts to Peloponnesus, and hastening to concentrate their forces within the Isthmus; intending to build a wall across the Isthmus, from sea to sea. Both deep resentment at this base treachery, and despondency and dejection at seeing themselves so deserted, now took possession of the Athenians: for they alone could not think of engaging with the immense host of the Persians. In this emergency, the only alternative reserved by dire necessity was, that leaving the city *to its* fate, they should commit-themselves to their gallies. Many, however, could not hear of this proposal with any degree of patience: as *they were* by no means, desirous of a victory *so dearly purchased*, nor recognizing that to be a preservation of a people, *thus compelled* to abandon the temples of their gods, and the graves of their fathers.

Themistocles, being now at a loss to bring-over the people by any human reasons, prevailed on them by celestial signs and oracles,[3] and succeeding in his wish, he proposed a decree,—that the city should be committed to Minerva, the guardian of the Athenians, and that all the young men[4] should embark on the gallies; and that every one should save his children, wives and slaves, as best he could. This decree being passed, the greatest part of the Athenians sent their parents and wives to Trœzene; *where* the Trœzenians most kindly and hospitably received[5] them. They even passed a law, that they should be maintained at the public expense, assigning two oboli a day to each;—that the children should be permitted to gather fruit wherever *they pleased*;—and that tuition-fees should be paid teachers for their use.

1. Lit. "the Athenians urgently requesting," &c.
2. Lit. "paying them any attention," &c.
3. Lit. "brought signs from heaven and oracles to bear upon them," &c.
4. Lit. "all of the age of manhood:" i. e. of the military age, between eighteen and fifty.
5. Lit. "receiving," &c.

When the citizens were now busily engaged in the embarkation, the spectacle, in some, excited pity; in others, admiration, *of* so much unshaken fortitude[1] displayed by these brave men, *who*, while sending their parents to a distant place of refuge, continued themselves unmoved at the shrieks and tears of their wives, or the embraces of their children; as they were passing over to the island. Many also, who, on account of extreme old age, were *reluctantly* abandoned to their fate,[2] deeply excited the compassion of their fellow citizens. Even from the tame and domestic animals, was excited much tender feeling, when with melancholy whines and fawning-regret, they ran down along with their owners about to embark. Among them, it is related, was the dog of Xantippus, the father of Pericles. *This faithful animal* not being able to endure the separation, plunged into the sea, and swimming near the galley, barely landed at Salamis; where, being entirely exhausted, he immediately died.—They say, that this *affectionate* creature's tomb is shown even to this day, and is called the "Dog's Monument."

These *following are* also *some of* the great actions of Themistocles. Eurybiades, on account of the dignity of Sparta, having the chief command of all the ships, yet, from a want of the military skill and steadiness, so essential in this dangerous-emergency, wished to weigh anchor and sail to the Isthmus; where, moreover, the land forces of the Peloponnesians had been assembled: but to this opinion, Themistocles gave the most strenuous-opposition: when, it is said, that the following memorable words were spoken. "O, Themistocles," says Eurybiades,[3] "at the games they chastise those that start[4] before their time." "Truly," retorts Themistocles, "but they never crown those that are left behind." *Eurybiades* having raised his staff, *in a threatening manner*, as if to strike him, Themistocles exclaims, "strike, but hear." Eurybiades admiring his equanimity, and telling him to speak *his mind*, Themistocles brought him over to his opinion. A certain *officer*[5] *of the confederates*, remarking that a man without-a-home could not, with any propriety, teach those

1. Or, "in some, the sight of so much unshaken fortitude, excited pity; in others, admiration," &c. But the version in the text is more *Plutarchian*.
2. Few and helpless as they were, they made a gallant resistance, having defended the Acropolis with desperate valor, against the whole Persian host, until they were cut to pieces.
3. Lit. "Eurybiades having said," &c. By others this is ascribed to Adimantus the Corinthian admiral, who probably feared for the safety of his own city if the fleet remained at Salamis.—(See *Thirlwall's Greece*, ii. p. 300.)
4. Or, "that rise before others," &c.
5. Adimantus.

who had one, to forsake it and abandon their country—Themistocles hurling-back the *ungenerous* observation, said, "thou wretch, we have indeed forsaken our houses and walls, not choosing, for the sake of senseless *and* inanimate *things*, to-become-slaves. But we have still the most powerful city among the Greeks;—these two hundred gallies, which are here now, as *effective* auxiliaries to you, *if you* wish[1] to be saved by them. If you withdraw again with the intention of betraying us, very soon the Greeks[2] shall learn, that the Athenians have got possession of a free city, and a better territory than the one they have given up."[3] When Themistocles had uttered these words, reflection *on the consequences*, and an apprehension of a *defection on the part* of the Athenians came upon Eurybiades, lest, that deserting them, they might retire *altogether from the contest.*

It is said by some, that, whilst Themistocles was speaking concerning these matters, on the higher part of the deck of his galley, an owl was seen flying on the right of the vessels, and afterwards perching on the shrouds; upon this *favorable omen, the allies* were all immediately brought over to his opinion, and prepared to engage. But after the enemies' fleet, steering towards the Phalerum in Attica, had covered all the shore round about; *after* the king himself was seen descending with his land forces, close to the sea-side; *and after* all these mighty armaments had thus become united,[4] the exhortations of Themistocles soon escaped from the minds of the Greeks, and the Peloponnesians again turned-their-thoughts to the Isthmus:[5] showing much irritable-displeasure, if any person should offer a contrary opinion. It was determined to draw off the fleet that night; and sailing-orders *to this effect* were issued to the pilots. Themistocles, being grievously chagrined, that by thus throwing away the manifest advantage of the situation and the straits, the Greeks would be scattered through their respective cities, planned and executed that *well known* stratagem by means of Sicinnus.[6] This Sicinnus was a Persian captive; greatly attached to Themis-

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1. Lit. "wishing." 2. Lit. "every one of the Greeks," &c.

3. He alluded to the rich land of Siris, in the south of Italy, where the Ionians had already established a flourishing colony.

4. Lit. "the forces becoming united," &c.

5. They were afraid of being defeated and blocked-up in the straits, and thus completely cut off from any communication with their land forces, which had now reached the Isthmus and thrown up a wall. The student will understand this better by looking at the map of Greece.

6. The account given by Herodotus agrees, in the main, with this by Plutarch:—Ἔπεμψέ με στρατηγὸς ὁ Ἀθηναίων λόθρῃ τῶν ἄλλων Ἑλλήνων, κ.τ.λ. *See* lib. viii., ch. 75. The entire narrative, in the perspicuous style of the "Father of History," deserves the reader's attention.

tocles and tutor to his children. This man he dispatches secretly to the Persian, with-orders-to state, that Themistocles, the general of the Athenians, embracing the king's cause, first *hastened* to announce to him, that the Greeks were running away; and also exhorts him not to permit them to fly; but, that, whilst they were in confusion and far from their land forces, he ought to fall upon them, and destroy their entire power at sea.

Xerxes, imagining that this intelligence was sent through friendship, felt-highly-gratified, and forthwith issued orders to the captains of the ships, that, while the remainder of the fleet was being manned and equipped *for the engagement*, at their leisure, weighing anchor and making all sail with two hundred ships, they should surround every egress and ingress, and so encompass all the islands, that not one of their enemies could escape.[1]

In this manner were the Greeks, through necessity, compelled to fight. At early dawn, Xerxes took his seat on an eminence,[2] reviewing his fleet and the order of battle;—above the temple of Hercules, as Phanodemus says, where the island is separated by a narrow strait, from Attica; but as Acestodorus relates, at the confines of Megara, on *that elevated tract* called the Cerata[3] [or the horns]:—sitting on a golden throne, and having near his person many secretaries, whose business it was, to write down the achievments performed during the engagement.

With regard to the number of the barbarian ships, Eschylus the poet, in his tragedy *of* the Persians, writes the following:—

Xerxes, for truly do I know,[4] had one thousand

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1. One line of the Persian fleet stretched from Cynosura, the eastern promontory of Salamis, to the Attic port of Munychium; another from Ceas, probably the western cape of Salamis, round the mouth of the other strait. By consulting his map, the student will readily perceive that the Greeks were thus completely surrounded, and in a measure forced to fight. This was the object of Themistocles.

2. "A king sate on the rocky brow
Which looks o'er sea-born Salamis,
And ships by thousands lay below,
And men in nations; all were his!
He counted them at break of day—
And when the sun set where were they?"—*Byron.*

3. The forked extremity of a long range of hills, that stretches from Cithæron to the coast of Megara, fronting the eastern shore of Salamis.

4. Æschylus was present, not only at Salamis where his two brothers, Cynægirus and Ameinias, distinguished themselves, but at Marathon as his epitaph written by himself declares:

"Athenian Æschylus, Euphorio's son
"Buried in Gela's field, these lines declare;
"His deeds are registered at Marathon,
"Known to the deep-hair'd Mede who met him there."
Bland & Merivale's Gr. Anthology, p. 94.

Ships in number: but there were, distinguished for swiftness, Two hundred and seven.[1] Thus runs the computation.

Of the Athenian gallies, one hundred and eighty in number, each one had on deck,[2] eighteen fighting men: and of these, four were archers and the rest heavy armed soldiers.[3] Themistocles appears to have waited-for and watched,[4] not less the favorable-opportunity than the advantageous-position, as he would not arrange[5] his gallies in order of battle,—prow-to-prow—against *those of* the barbarians, before the usual time arrived, which always brought a strong wind from the sea, and a heavy swell through the straits:—a combination of circumstances that did no injury to the Grecian vessels, which were flat and low, and *therefore* more compact; but coming so unexpectedly, it imparted a reeling or unsteady motion to the Persian vessels, which had high sterns and lofty decks and were heavy sailers; and it moreover exposed their broadsides[6] to the Greeks, who attacked them vigorously,—paying every attention to the movements of Themistocles; as best knowing what to do.

While the battle was now sometime raging it is said that a great light shone from the direction of Eleusis, and a loud sound and voice pervaded the Thriasian plain[7] as far as the sea; as of those of many persons together in the act of conducting in solemn procession, the mystic symbols of Iacchus.[8] *It is also said that*, from the *midst of the* multitude uttering these sounds, a cloud gradually rising from the earth, seemed afterwards to take a downward direction, and rest upon the gallies. Others fancied, they saw phantoms and apparitions

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1. This may mean either 1000 in all, of which 207 were swift sailers: or that the bulk (τὸ πλῆθος) of common vessels was 1000, and that there were besides 207 of extraordinary speed, making 1207 in all. The latter is probably correct, as Herodotus (vii. 184,) sets down the whole at 1207; Isocrates in three passages, (Paneg. 105, 111, 136,) gives 1200; and Corn. Nepos, (Themistocles, 2,) says 1200. (Consult *Thirlwall's Greece*, ii. Append. p. 396.)

2. Probably a sort of poop deck, elevated so as to command the enemy's deck.

3. Thirlwall (*ibid.*) thinks that these eighteen must have been a temporary addition to the usual number. Eighteen men would certainly be far below the general complement of a Greek ship of war. The Greeks had altogether 380 ships.

4. Lit. "waiting for" and "watching."

5. Lit. "so as not to have ranged."

6. The wind and swell coming up the straits, drifted them round "broadside on," to the brazen prows of the Grecian galleys.

7. A rich and level plain between Athens and Eleusis.

8. This procession formed a part of the celebration of the Eleusinian mysteries, observed every fifth year. On the sixth day the mystic Iacchus was borne through the Thriasian plain, along the sacred way from the Ceramicus at Athens to the temple of Ceres at Eleusis. It was accompanied with great noise, with the clashing of brazen kettles, and the singing of the votaries as they danced along.—(See *Lempriere's Class. Dictionary*, *Eleusinia*, (*History*;) or *Anthon's Class. Dict.*, *Eleusinia*.

The Persian invasion appears to have interrupted this solemn celebration; whence the Athenians supposed that the god was advancing from Eleusis to avenge his neglected rites upon the invaders.—(*Thirlwall's Greece*, ii. p. 311.)

of armed men, stretching out their hands from Ægina, as if to protect the Grecian vessels. These, they conjectured, were the Æacidæ,[1] who had with prayers been invoked for aid before the battle.

Lycomedes, an Athenian, the commander of a galley, was the first that took an enemy's ship: and having cut down her flags, he dedicated them to the laurel-bearing Apollo. The other Greeks *now* equalling the barbarians *in the number of ships*,—as in this narrow strait, the latter could only advance *in detached squadrons*, one after the other, and then *generally* falling foul of one another,[2]—*fought them with the most determined bravery*, and at length entirely broke them, and put them to flight, although maintaining the contest until evening:—thus gaining, as Simonides says, that glorious and celebrated victory, than which, by neither Greeks or barbarians, was a more splendid naval action ever achieved:—*achieved* indeed through the bravery and intrepidity of the confederate Greeks[3] in general; but principally by the prudent-counsels and consummate skill of Themistocles.[4]

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1. Peleus and Telamon, the tutelary heroes of Ægina.

"As when to warn proud cities, war appears
Waged in the troubl'd sky, and armies rush
To battle in the clouds, before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of Heaven the welkin burns."—*Par. Lost*, ii., 532.

2. That is, the captains of the hindmost ships, which had not yet taken part in the battle, impatient to distinguish themselves in the presence of Xerxes, pressed forward to the scene of action in front, and thus fell foul of their friends whom they met retreating.

3. Lit. "of those engaged in that sea-fight," &c.

Xerxes' precipitate and ignominious flight after this battle, is well described by a modern writer:—

Xerxes warlike Greece invaded,
Bade old ocean cease to foam,
Deem'd, with endless laurels shaded,
To return triumphant home.
But with all his host surrounded,
See a paltry skiff enclose
Xerxes, pale, abash'd, confounded,
When the sons of freedom rose."

Moscow, *an ode by* Rev. W. M. Heald: *Gent.'s Mag.* viii. *New Series.*

4. Every lover of the copious and energetic Greek, will be pleased to see the character of this great man drawn in that language, by the hand of a master.—

Ἦν γαρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αυτό μᾶλλον ἑτέρον ἄξιος θαυμάσαι. οἰκείᾳ γὰρ ζυνέσει, καὶ οὔτε προμαθων ἐς αὐτὴν οὐδὲν ὅυτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής. καὶ ἃ μεν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος εἴη, κρῖναι ἱκανῶς ουκ απηλλακτο. το τε ἄμεινον ἢ χεῖρον ἐν τω ἀφανεῖ ετι ετι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει μελέτης δὲ βραχύτητι κράτιστος δη ούτος αυτοσχεδιάζειν τα δεοντα εγενετο.—Thucyd., lib. 1, ch. 138.

"For Themistocles was a man, in whom most truly was manifested the strength of natural judgment, wherein he had something worthy of admiration, different from other men. For by his natural prudence, without the help of instruction before or after, he was both of extemporary matters upon short deliberation, the best discerner, and also of what for the most part would be their issue, the best conjecturer. And what he was perfect in, he was able also to explicate; and what he was unpracticed in, he was not to seek how to judge of conveniently. Also he foresaw—no man bet-

Among the cities, Herodotus says, that of Ægina obtained the prize for valor; and among the generals, all, although very reluctantly through envy, assigned the first place to Themistocles. For on coming to the Isthmus, the generals took each two ballots from the altar of Neptune, every one placed himself as foremost in valor; the next after themselves, Themistocles. The Lacedemonians, conducting him in triumph to Sparta, gave a crown of olives to each; as the reward of valor to Eurybiades, but of prudence to Themistocles. The latter they also complimented with the best chariot in the city; and sent an escort of three hundred youths[1] with him as far as the borders.[2]

At the next olympic games, it is said, that on Themistocles' going to the stadium, the spectators neglecting the combatants, continued-gazing at him the whole day; and pointing him out to strangers, with the highest admiration and most enthusiastic plaudits: so that he himself with extreme delight, acknowledged to his friends, that he had *that day* reaped the fruit of all his labors for Greece.

V. CIMON.

Cimon, the son of Miltiades, *was* not inferior to his father[3] in daring-courage, nor to Themistocles in prudence, but in his love of justice, is allowed to have been superior to both: and it is *also agreed*, that in warlike accomplishments he was nearly equal to these great men; but that, in political knowledge he far exceeded either; although yet a very young man, and unexperienced in war.

On the invasion of the Medes, whilst Themistocles was-endeavoring-to-persuade the people to abandon the city, forsake[4] their country, and make preparations to engage their enemies by sea at Salamis; whilst most of the Athenians were terrified at the bold-hardihood of the proposal, Cimon, with-a-cheerful-air, was seen leading the way, in company

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ter—what was best or worst in any case that was doubtful. And to say all in few words, this man, by the natural goodness of his wit, and quickness of deliberation, was the ablest of all men, to tell what was fit to be done upon a sudden."—*Hobbes' Translation.*

This, although not strictly literal, exhibits no unapt illustration of the vigorous and masculine style so peculiar to the old philosopher of Malmsbury: whose genius was, in various particulars, remarkably similar to that of the great historian.

1. The band of three hundred who served in the field as the king's body-guard, and were selected by three officers appointed for the purpose.—See *Thirlwall's Greece*, i. p. 334.
2. An honor never before granted to any stranger.
3. Lit. "to Miltiades."
4. Lit. "after having abandoned and forsaking"

with his friends, and advancing through the Ceramicus,[1] towards the Acropolis; having in his hands a bridle, which he was about to dedicate to the goddess. *By this he wished to signify*, that, in the present emergency, the city no longer required[2] the aid of an equestrian force, but of naval power.

Having offered up the bridle, and taken down one of the shields, suspended[3] in the temple, first-making[4]-his-supplications to the deity, he went down to the sea to embark:—*thus* becoming to great numbers an example of boldly venturing *on the expedition.*[5] He was not only comely in his person, but also tall in stature; having[6] on his head a profusion of flowing and gracefully curled hair. In the battle itself, he was distinguished[7] for his brilliant actions and valiant conduct, and speedily acquired great reputation and popularity in the city:—many flocking to him, and exhorting him to now think of, and achieve deeds, worthy of Marathon[8]. On commencing his political career, the people, now sated-with[9] Themistocles, gladly received him, and exhalted him to the highest honors and offices in the city: *knowing*, from his amiable and unsophisticated manners, that he was accommodating and friendly towards the multitude. Aristides, the son of Lysimachus, did not a little assist his advancement; perceiving in his manner

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1. One of the most important divisions of Athens. It was in the western part of the city, and to the southwest of the Acropolis. It derived its name from the potteries established there.
2. Lit. "requiring," &c.
3. As trophies taken from some enemy.
4. Lit. "after having made his supplications," &c.
5. Holding forth an example to his shrinking countryman. Something similar to the conduct of Cato as described by Lucan:—

Ipse manu sua pila gerens, præcedit anheli
Militis ora pedes; monstrat tolerare labores,
Non jubet.....*Pharsal.* lib. ix.

"Bearing his weighty arms in his own hands,
First of his panting host he treads the scorching sands,
Nor with commands, but with example, leads;
Teaching them patience, not by words, but deeds."
John Cornelius O'Callaghan, Green Book, p. 65.

The foregoing version is taken from the pages of that bold and singular production, the *Green Book, or Gleanings from the Writing Desk of a Literary Agitator*: by *John Cornelius O'Callaghan, Esq.*, 8vo., Dublin, 1841:—one of the very few works ever attempted to be written, openly and courageously vindicating the undoubted right of Ireland to a local government, independent of England.

The occasional, although reluctant, misgivings of the Translator, relative to the reliable bravery of his gallant countrymen when summoned to conflict terrible, on the green fields of Erin—and their consequent capability for achieving their independence—have been completely removed by the extensive and elaborate researches of this patriotic writer It were earnestly to be wished that the historical work contingently promised in the preface, will not be confined to the "Williamite wars" and treaty violations, but to all the civil wars, Anglican usurpations, and peace infractions, of which that fine but unfortunate country has, for a long succession of ages, been the devoted victim.

6. Lit. "provided with," or "ornamented," &c.—the active part. taken in a pass. sense. 7. Lit. "being distinguished," &c.
8. Reminding him of the glory of his father Miltiades.
9. Or, "tired of," &c.

the excellent endowments, *which he possessed:* and also from a wish to match him, as a counterpoise to the great abilities and daring boldness of Themistocles. After the flight of the Medes from Greece, he was not sent as commander at sea; the Athenians, however, not yet enjoying the hegemony, as they were[1] still under the orders of Pausanias and the Lacedemonians. His first care, while in command, was always to keep his men, remarkable for their neatness, furnished with every convenience, and far superior to the rest of the allies in their alacrity and prompt obedience.

After Pausanias began-to-hold treasonable correspondence with the barbarians, and write letters to the king;[2] demeaning himself harshly and haughtily to the confederates; and frequently acting in a most insolent manner, through a despotic abuse of his authority and senseless pride,—Cimon, by kindly receiving the injured persons, and associating with them in the most-condescending manner, insensibly acquired the chief-command of all the Grecian troops; not by force of arms, but from his estimable-character and conciliatory-demeanor.[3] For, *at this time*, the principal part of the confederates,[4] unable any longer to endure the harshness and supercilious-arrogance of Pausanias,[5] had joined themselves to Cimon and Aristides. All the allies having now ranged themselves under *the banners of* Cimon, he sailed as commander-in-chief into Thrace, on learning that some Persian noblemen, and relations of the king, had taken the city of Eion,[6] situated on the river Strymon, and had given-much-annoyance-to the Greeks in that quarter. He first routed the Persians themselves in battle and shut them up in the town. He next drove away the Thracians, who lived higher up the Strymon, from whom provisions used-to-come to the besieged, and by carefully guarding every passage, he reduced the besiged Persians to so great distress, that Butes, the king's general, despairing of his affairs, set fire to the city, and burnt himself together with his friends and all their property. Having in this manner taken the city, he gained nothing worthy of consideration: most of

1. Lit. "being still," &c.
2. Xerxes, (Consult *Thirlwall's Greece*, ii. p. 369.)
3. Compare Thucyd. I, 128.
4. The Ionians of Asia first, who were, besides their indignation at the conduct of the Spartan king, well inclined to Athens, to whom they owed their origin.
5. See page 59, and note 2, *supra*.
6. Many mistakes have been made with regard to this town. Cramer, in his Ancient Greece, i, 297, says, "In the middle ages, a Byzantine town was built on the site of Eion, which now bears the name of Contessa." It would appear, however, that Κομιτίσση, called by the Italians *Contessa*, and of which no traces now exist, was a town of the lower empire, on the western extremity of the peninsula of Acte—now Aion Oros or *Holy Mountain*—and of course at a considerable distance from the site of Eion.—*See Travels in Northern Greece*, iii, 173.

the valuable effects being consumed together with the barbarians.[1] The adjacent country, which was very fertile and beautiful, he bestowed on the Athenians to settle-with-colonists. Cimon was now become weathly; and the perquisites of his generalship, which it-is-apparent he had gloriously gained in war,[2] he still more gloriously expended on his fellow citizens. For, he removed the fences[3] from all his grounds, so that both strangers and the poorer citizens might be at-liberty to take of the fruits: and he had, every day, a supper prepared at his own house for the people: plain but abundant. To this, every poor citizen who wished, used to repair, and by *thus* having[4] his support without-any-trouble, *he was enabled* to devote[5] all-his-leisure-time to public affairs.[6] According to[7] Aristotle, the supper was prepared, not for every Athenian who wished to partake; but for those of his own tribe only,—the Lacian. Two or three young men, well dressed, usually accompanied him; one of whom, on Cimon's meeting with any of the older citizens poorly clad, exchanged clothes with him. This indeed appeared noble. The same young men also carrying a quantity of money, going up to the more decent of the poor, whom they saw in the market place, silently slipped some pieces into their hands.

No one humbled and coerced the pride of the great king more than Cimon. For, he did not only drive him routed from Greece, but pursuing him closely, before the barbarians could rest or rally, some places he sacked and subverted, others he detached from his interest, and brought over to the Greek confederacy: so that, from Ionia to Pamphylia, he freed all Asia from the Persian arms.

Tithraustes commanded the royal fleet, and, as Ephorus says, Pherendates the land army. But Callisthenes asserts, that Ariomandes, the son of Gobryas, had the chief command of the Persian forces, and was then at anchor, with the fleet in the river Eurymedon;[8] not yet choosing to engage with the Greeks; as

1. The victory was important to the Athenians, as it not only relieved them from a dangerous enemy, but opened the way for the establishment of one of their most valuable colonies.
2. He had also received a great addition to his property by the recovery of his father's valuable estate on the Thracian Chersonesus.—(See *Wachsmuth's Literary Antiquities of the Greeks*, I, § 2. Oxford.)
3. As this statement is not confirmed by Theopompus, (*Athen.* xii.) it may be suspected of exaggeration.
4. Lit. "and had," &c.
5. Lit. "bestowing all his leisure time," &c.
6. Such a practice, as Thirlwall observes, "was not only mischievous in its tendency, but degrading, both to the benefited and the benefactor."—*History of Greece*, iii, p. 14.
7. Lit. "Aristotle, however, says," &c.
8. A river in Pamphylia, emptying into the Mediterranean.

he expected[1] the arrival of eighty Phœnician gallies, which had, some time before sailed from Cyprus to join him. Cimon, wishing to anticipate their arrival, weighed anchor, having made preparations to force the *barbarians*, even against their will, to a naval engagement.

The barbarians at first sailed higher up the river, that they might not be compelled to fight; but on the Athenians' sailing up after them, they drew out *in a line of battle*, and made sail against them, with six hundred ships, as Phanodemus says; but as Ephorus relates, with 350.[2] There was, however, nothing worthy of so numerous a fleet achieved by them on-the-watery-element,[3] as presently turning to land, the foremost effected-their-escape, and fled to their land forces, drawn up in battle array at a short distance; but the rest were taken and destroyed, together with their ships. The enemies' land forces having-marched-down to the sea, *although* it appeared to Cimon an arduous attempt to force a landing, and to lead his Greeks, now fatigued, against troops quite fresh and many-times-their-number; yet seeing his soldiers elevated both with their own prowess and *full* confidence of victory,[4] and also eager to come to close quarters with the barbarians, he disembarked his heavy armed infantry, still warm from the naval engagement. With loud shouts, they rush[5] impetuously on the foe: while the Persians making a bold stand and receiving them courageously, a fierce battle ensued; and many brave Athenians, who had been always foremost to distinguish themselves in glorious exploits,[6] fell *in the onset*.[7] After an obstinate resistance, they put the bar-

1. Lit. "expecting," &c.
2. This is, probably, the correct account, as otherwise the numerical superiority of the Persians would have been too great, Cimon having had only 250 ships.
3. Lit. "by sea:" but strictly speaking, it was not by sea; as the Athenians pursued the Persian fleet a considerable distance up the river, before they could bring the latter to an engagement.
4. Virgil's celebrated line, is so illustrative a parallel of this passage, that there scarcely needs an apology for its insertion:—

Hos successus alit; possunt, quia posse videntur.

5. Lit. "rushing," &c. The simplicity of structure, and perspicuity of arrangement so predominant in the English, beyond most modern languages, require the interlacing—a *quasi* dovetailing—of the ultimate member of this sentence, as it stands in the text, with the leading member of the subsequent sentence: hence the necessity of the trifling liberty taken in the version.
6. Lit. "first in glorious deeds and distinguished," &c.
7. Simonides has immortalized these brave Athenians in one of his epigrams:

"These, by the streams of fam'd Eurymedon,
Their envied youth's short, brilliant race have run:
In swift-wing'd ships and on th' embattled field,
Alike they forc'd the Median bows to yield,
Breaking their foremost ranks. Now here they lie,
Their names inscrib'd on rolls of victory."—

Bland & Merivale's Gr. An., p. 66.

The sepulchre of the Athenians who perished on the occasion was to be seen outside the walls of Athens in the time of Pausanias. The battle was fought B. C. 466, the year Themistocles was banished.

barians to flight, slaughtering a great number and taking many prisoners, together with their camp full of valuable effects of all-kinds.

Cimon having, like a skillful athlete, carried off two prizes in one day, and having, by his success-at-land, surpassed the celebrated victory at Salamis, and by his naval triumph, that at Platea,[1] added yet another to those brilliant achievements. Understanding that eighty Phœnician gallies, which had not been present in the engagement, had put into Hydra, (*Cyprus*,) he sailed thither with *all* speed. The Phœnician captains, not knowing any certainty of the fate of the larger fleet, were much dispirited and agitated[2]-between-hope-and-fear: by which means, being the more terrified *at Cimon's attack*, they lost all their ships, and together-with them, most of their men.[3] This crowning-blow-to-the-campaign so humbled the mind of the king, that he agreed to that celebrated-treaty-of-peace, *by which it was stipulated*, that he should for ever keep at the distance of a day's journey on horseback from the Grecian sea;[4] and that none of his ships of war should sail within the Cyanean or Chelidonian islands.[5]

VI. ALCIBIADES.

Passages from the Life of Alcibiades.

The character of Alcibiades[6] exhibited in itself many inconsistencies *of conduct* and considerable versatility *of genius*.

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1. For an excellent account of this celebrated battle, see Leake's Trav. in Northern Greece, ii. 335, *seqq.*;—an account rendered doubly interesting by the accurate and satisfactory maps and plans accompanying it.

2. Lit. "being much dispirited and agitated," &c.

3. Lit. "most of their men were destroyed together with their ships."

4. Another account says the whole peninsula of Asia Minor, west of the river Halys.

5. It is very improbable that any such treaty was ever negotiated. Thucydides makes no mention of it: while the accounts of those later authors in whom it is found are vague and contradictory.—See *Thirlwall's Greece*, iii. p. 37, 38, and a few remarks in *Müller's Dorians*, i. p. 211.

Yet after all, Cimon was not truly glorious. His surrender of his wife Elpinice to the wealthy Callias must for ever remain a blot on his memory. So just is the poet's remark, "there is no glory without virtue:"

> * * "When we wander furthest through the waves
> Of glassy glory, and the gulphs of state,
> Topt with all titles spreading all our reaches,
> As if each private arm would sphere the earth,
> We must to virtue for her guide resort,
> Or we shall shipwreck in our safest port."
>
> *Bussy D'Ambois, A Tragedy by George Chapman.*

6. Nothing, perhaps, in the compass of bibliographical literature, so apposite to the character of this extraordinary man, as the picture of Richard, drawn by the hand of the matchless Shakespeare:

> "Techy and wayward was thy infancy,
> Thy school-boy days, frightful, desperate, wild and furious,
> Thy prime of manhood, daring, bold and venturous."—*King Richard.*

But of the many and strong passions inherent in his nature, an ardent-desire-of-contest and of superiority was the most predominant; as is manifest from the deeds-and-sayings recorded of his boyhood. Being at one time worsted in wrestling, in order that he might not be overthrown, raising the arms of his antagonist to his mouth, he contrived to bite him as severely as he could. The other letting-go his hold, and exclaiming;—"Alcibiades, thou bitest, like a woman;"—not so[1] retorted he, "but like a lion."[2] When yet a very little boy, he was playing-at-dice-in-a-narrow-lane, and, just as it came to his turn to throw,[3] a wain, laden with goods, happened to come up. At first he called to the driver to stop; because the cast-of-the-dice would-fall in the way of the waggon. The fellow through boorish-rudeness paying no attention to the words of Alcibiades, but still continuing to drive on, the other boys ran out of his road, but Alcibiades, throwing himself flat on his face before the waggon, and extending himself *directly in its track*, while-thus-circumstanced ordered the fellow to pass through, if he wished. The man, terrified[4] *at so much obstinacy*, hastily-backed his wain, and the beholders in-great-consternation[5] ran to the boy's assistance, with loud-expostulation.

After he began to apply himself to his studies, he attended to the instructions of all his other teachers with-the-greatest-docility; but he refused to take lessons on the flute, as ignoble and unbecoming a freeman. "For," argued he, "the use of a plectrum or lyre, does not distort the form or the features which a freeman ought to have; but a flute so *changes* the features of him who blows it, that even his intimate friends can scarcely recognize him: besides," *added he,* "the lyre speaks and sings along with the person using it, but the flute *completely* muzzles and stops the mouth; depriving the performer both of breath and expression." "Therefore," would he say, "let the sons of the Thebans pipe, since they know not how to speak; but we Athenians, as our fathers say, have Minerva for our protectress, and Apollo for our hereditary

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The line following these just cited, and descriptive of the English monarch's old age, the Athenian did not live to verify: otherwise the picture would doubtless have been perfect.

1. Lit. "I do not so;"—or, "I, for my part;—I certainly;—whatever others may may do,—do not act so effeminately." Such is the force of the particle *yè*, in this passage. 2. Lit. "like lions."

3. Lit. "the cast or throw coming to his turn," &c.

4. Lit. "so that the man much terrified," &c.

5. Lit. "and *that* the beholders were struck with consternation and ran," &c., &c. The unity of connection, so requisite in our vernacular idiom, will amply justify the liberty of breaking the period in the text, into two distinct sentences in the version.

patron: the former of whom threw away the flute,[1] and the and the latter flayed the flute-player."[2] In this manner,[3] as well by raillery as by serious-argument, Alcibiades deterred not only himself, but others, from this branch of education.[4] For it speedily became the subject of general conversation among the young men, that Alcibiades acted very properly in showing his abhorrence for the art-of-flute-playing, and treating its professors with utter contempt. Whence the flute entirely lost-its-place among the liberal arts, and was everywhere ignominiously-exploded.

Wishing, at one time, to speak to Pericles, he went to his door; understanding, however, that he was not at leisure—being very busily engaged pondering with himself in what manner he should give in his accounts to the people—Alcibiades, going away, said, "would it not be better for him to consider how he might avoid giving-in any accounts at all to the Athenians?"[5] While yet a young man, he made a campaign at Potidœa, and had Socrates as his tent-mate, and as his comrade in action. An obstinate battle having taken place, they both highly distinguished themselves: but Alcibiades falling to the ground from a wound, Socrates stood before and defended him;[6] and, as was very evident *to the whole army*, saved both himself and his arms.[7] The prize of bravery, therefore, was in strict justice due to Socrates: but

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1. Alcibiades alluded to the legend in which it is related that Minerva, playing upon the pipe at the banquet of the gods, was laughed at by Juno and Venus for her distorted and swollen countenance. Irritated at this, Minerva threw away the pipe, which was afterwards found by Marsyas. This incident forms the subject of an epigram by Melanippides in the Greek Anthology:

> But Athenê flung away
> From her pure hand those noxious instruments
> It late had touch'd, and thus did say—
> "Hence, ye banes of beauty, hence;
> What! shall I my charms disgrace
> By making such an odious face?"—*B. & M.'s Gr. Anthology*, p. 40.

2. See p. 106, *supra*.
3. Lit. "saying these things, both in jest and earnest," &c.
4. Aulus Gellius (*Noctes Atticæ*, l. xv. c. 16,) gives a somewhat different account of this affair. He also mentions that Antigenides was the name of the flute player that Pericles hired to instruct Alcibiades in music: that he was still living in the time of Epaminondas.
5. Pericles, it is said, followed this suggestion by involving the Athenians in the Peloponnesian war, and thereby "avoided giving in any accounts."
6. A modern English poet has thus commemorated the friendship of the philosopher for Alcibiades:

> "The Athenian sage, his country's pride and shame
> Is known to martial, as to letter'd fame,
> Now did he soothe with truth's divine behest,
> Young Alcibiades, thy fervent breast;
> Now thro' the paths of war, thy steps he led,
> And rear'd his guardian buckler o'er thy head."
> *Pye's Farringdon Hill*, b. ii.

7. The loss of which would have been to an Athenian more dreadful than death itself.

after the generals, on account of the noble birth and dignity of Alcibiades, appeared anxious to assign the glory to the latter, Socrates, from a laudable desire of encouraging his thirst after renown in every thing honorable,[1] was the first to give his suffrage for him, and to exhort *the judges* to present him with the crown, and award him the suit of armor.[2]

It-is-said, that his first introduction into public life occurred, not through design, but from a voluntary contribution of money towards *the wants of the state, in the following manner:* passing where there was a noisy crowd of Athenians[3] assembled, and asking the cause of all the noise, was informed *it arose* from a voluntary contribution of money: when he immediately went forward and gave his contribution. The people applauding this, and raising a shout of approbation, he was so highly delighted[4] that he forgot a quail which he *then* happened to have under his robe.[5] The bird being frightened, flew away;[6] when the Athenians now shouted still more loudly, and many set off to assist-in-catching the quail. This was at length effected by Antiochus, the pilot, who restored[7] the *fugitive*

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1. In fact, as long as Alcibiades continued to associate with the philosopher, so long did he continue to imitate his good example. Socrates himself bears testimony to the extraordinary power of good example, in the Platonic dialogue, where he says, that many of his disciples who had made great progress in wisdom while with him, did not continue to retain it, when absent. He adduces Aristides, the son of Lymmachus, who thus confessed his sad relapse:—"I say the truth, though it may seem incredible, that what I learned from you, was never in the way of instruction only, but merely by being with you. I seemed to make progress from being in the same house with you, though I might not be in the same room; but still more when I was also in the same room with you, so as to be able to see you while speaking; and above all when I sat by your side and held you; but now since my absence in the naval expedition, all this faculty has left me and passed away."—*Plato; Theag.*—Indeed all the pagan moralists abound with similar examples. The following from Plautus deserves transcription:—

> * * * * * Nolo ego cum improbis te viris,
> Gnate mi, neque in via, neque in foro, ullum sermonem exsequi:
> Novi ego hoc seculum, moribus quibus sit. Malus bonum malum
> Esse volt, ut sit sui similis.—*Plaut. Trin.*, ii. 2.

For many other beautiful parallels, see *Mores Catholici*, vol. x. p. 44, *et supra.*

2. The reward of distinguished valor.

3. Lit. "*some* Athenians making a great noise."

4. Lit. "through delight."

5. As was the fashion of the day with the young Athenians. The cruel sport of quail-fighting, as well as that of cock-fighting, was much relished and practiced by the Ancients: although in the latter case, the moderns would appear to have surpassed the ancients, in the barbarous refinement of furnishing the devoted birds with artificial spurs for the more effectual means of mutual slaughter.

From the description of these combats, it is manifest the quails were matched and fought on elevated mounds or "pits," similar to those used by the present generation of cock-fighters—a race now happily almost extinct in all parts of the world. *Circulos faciunt in illisque Coturnices statuunt, quas ad pugnam inter se stimulant; Coturnix quæ victa circulo ejicitur cedit domino Coturnicis victricis.—Belingerus de Ludis Veter.*

6. Lit. "flying away."

7. Lit. "that Antiochus, the pilot, caught and restored it." It will be observed by the attentive student, that from two periods or sentences forming one paragraph in the text, commencing with Πρώτην, and ending with γενέσθαι, the Translator has made four sentences. It were not otherwise easy to give a version at once faithful to the original, and agreeable to the English idiom.

bird, and who was ever after highly esteemed by him.[1] His care-in-the-breeding-and-training-of-horses and in the number of his chariots was much-celebrated; for no other, either private person or prince, he alone excepted, had ever sent seven chariots to the Olympic games. And to have gained *not only* the first prize, *but also* the second and fourth, according to Thucydides, but according to Euripides, the third—far surpassed in splendor and glory, all rivalry in such achievements. Euripides, in a *triumphal* song, has the following words: Thee shall I sing, O son of Clinias: glorious is thy victory: but the most glorious (what no other Greek *can boast*) to gain the first, and second, and third race.

Although a very young man when he first applied himself to politics, he speedily lowered all the demagogues *to a degree* far beneath himself. His rivalry was principally with Phæax, *the son* of Erasistratus, and Nicias, *the son* of Niceratus. The latter was at this time advanced in years, and accounted the best general of the age: the former, like himself, was just beginning to rise-into-notice: born of distinguished parents, but in other respects as well as in eloquence, much inferior *to Alcibiades*. He seemed rather affable and persuasive in private, than competent to maintain public contests in popular debate. For he was, as Eupolis says, a famous talker, but a most powerless speaker. There was one Hyperbolus, of the tribe Perithœdian, of whom Thucydides speaks as a bad man.[2] This fellow, being a constant object of derision in the theatre, afforded sport to almost all the comedians. Unmoved at hearing himself reviled, and being, through a carelessness of glory,[3] entirely destitute of any fine feeling, he was an object of dislike to all. The people, however, often made use of him, *as a tool*, whenever they wished[4] to degrade or denounce those in power. At the instigation then of this fellow, the *people* were, at that time, about to bring forward the ostracism: *for it was* by this *contrivance* the democracy always humbled, punished, and expelled any of their fellow-citizens pre-eminent for dignity or power: therein gratifying their envy, rather than *allaying*[5] their fear.[6] After it became

1. And who was afterwards the cause of one of the greatest misfortunes that ever befel Alcibiades. Having been intrusted by the latter with the command of the Athenian fleet at Notium, he availed himself of the opportunity to engage and was entirely defeated. This ruined the character of Alcibiades with the Athenians.

2. He was a lamp-maker by trade, and a contemporary orator (*Andocides ap. Schol., Aristophanis Vespæ*, 1001,) reproaches him with the circumstance that his father was a branded slave, and was a workman in the public mint at the very time his son was taking a distinguished part in the popular assembly.

3. Or, "through a total disregard of public opinion." 4. Lit. "wishing," &c.

5. The student cannot fail to remark the zeugma contained in παραμυθούμενοι, as it refers to "envy," and to "fear," respectively.

6. See note 3 & 5, p. 169, *supra*.

evident that they would bring forward the ostracism against some one of the three *above mentioned distinguished characters*, Alcibiades united all parties into one, and leaguing with Nicias,[1] *eventually* turned the ostracism upon Hyperbolus himself.[2]

VII. DEATH OF ALCIBIADES.

(Plutarch, Vit. Alcib. c. 38, sq.)

The Athenians were greatly incensed on being deprived of the hegemony:[3] but after Lysander had stripped them of liberty itself, and handed-over the city to thirty governors, *then, when* their affairs were utterly ruined, making-use-of-those reflections and perceiving the wisdom of those plans[4] which they formerly rejected, and by which they might have been saved, lamenting and recounting *their own senseless conduct*, they fully recognized *the extent of* their error and fatuity.[5] They *now too* late admitted, that their most fatal mistake was, the second quarrel with Alcibiades: for he was ignominously cast off without having done anything wrong. But being irritated against his deputy for disgracefully losing a few ships,[6] the democracy, with still more-injurious-effect, deprived the state of its best and most warlike general. Still, however, some glimmering hope arose, even from the midst of the present posture of things, *how gloomy soever they appeared*, that the affairs of the Athenians were not altogether desperate

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1. Some say with Phæax. This coalition has long been a subject of dispute among scholars,—*et adhuc sub judice lis est.*—See *Thirlwall's Greece*, iii, *Appendix* 3, p. 463.

2. One of the Athenian demagogues, a lamp-maker by trade, an acknowledged knave, reprobated as an alien, descended from a father who had been branded, and an abandoned mother, whom the comic poets pursued with the most unsparing ridicule, and lastly, convicted of unfair dealings, by mixing up lead with the metal he used for his lamps, and other similar acts of meanness. Such was the man who, upon the death of Cleon, in the general dearth of honesty and principle, thrust himself forward, and by dint of effrontery and clamor, succeeded for a time in engrossing a large share of public attention. Although still more depraved than Cleon, he had neither strength of mind nor subtlety of invention to be equally mischievous. His cabals against Nicias and Alcibiades, or Phæax, had nearly secured him the chief authority in the state, when his two opponents combining their influence, caused him to be expelled by ostracism. So flagrant, however, was his character, that the Athenians, degenerate as they then were, repented of having used so honorable a mode of punishment against a miscreant so vile, and forthwith passed a decree, that as ostracism had been disgraced by its application to Hyperbolus, it should be for ever abolished! Thus terminated the punishment of ostracism at Athens! Thucydides, [§ 75,] relates, that he subsequently perished in a popular tumult at Samos.—Consult Wachsmuth's *Historical Antiquities of Greece*, vol. ii. 238; and Plut. *Aristid.* viii.

3. They had sustained an irretrievable loss in the capture of their whole fleet by Lysander, at Ægos potami, twelve ships having only escaped. The hegemony was then transferred to Sparta, by whom it had been originally held.

4. Unless by a slight paraphrase similar to that above used, it is not easy to convey the exact meaning of λογισμοῖς in this sentence.

5. Quære—had the "fierce democracies" of ancient Greece their fitful seasons of "sober second thoughts," as well as the more staid ones of modern times?

6. See note 1, p. 191, *supra*.

while Alcibiades was alive. For, as he who formerly, in his flight and exile, did not choose to lead an inactive and tranquil life,[1] so neither would he now, if means and opportunity were placed within his reach, overlook the insolent-conduct of the Lacedemonians, nor the excesses of the thirty tyrants; rioting-on-the-blood-and-spoils-of-his *country*. Nor was it at all absurd, that the multitude should indulge-in-these-illusive-and-dreamy-ideas; whereas, it so incessantly pressed itself on the minds even of the thirty, that they ought to be solicitous both to enquire and concern themselves about what he was doing and planning. Finally, Critias[2] informed Lysander that it would not be possible for the Lacedemonians to rule over Greece with any security, while the Athenian democracy existed. For although the Athenians might, *for the present*, demean themselves very mildly and peaceably towards the oligarchy, yet that Alcibiades would not, if he lived, permit them to be quiet under the existing organization.

Lysander, however, was not influenced by these *insinuations* until a SCYTALE came from the magistrates at home, ordering him to put Alcibiades out of the way:—whether it was from a dread[3] of the indefatigable activity and daring enterprize of the man, or for the gratification[4] of Agis. When, therefore, Lysander sent word to Pharnabazus, enjoining him to put these orders in execution, the latter assigned the office to his brother Magæus and his uncle Susamithres. Alcibiades happened to be at this time living in a certain village of Phrygia, with[5] his mistress Timandra.

Those sent to *put* him to *death*, did not venture to enter his abode, but surrounding the house, set it on fire. Alcibiades, on perceiving this, *hastily* collecting a quantity of garments and bed-coverings, cast them on the flames; then wrapping his cloak around his left hand, and with his right snatching up a dagger, he rushed out, unhurt by the fire, before the garments and *bed-coverings* had *completely* caught the flame.

His-very-appearance[6] scattered the barbarians in every direction. None daring to wait him or come to close encoun-

1. Among other things, he had rendered Athens very important services at Samos. —See *Thirlwall's Greece*, iv. pp. 31 and 57, *seqq.*
2. The very man who had been most active in procuring the recall of Alcibiades from his second banishment.—See *Plutarch, Alcib.*, 32.
3. Lit. "whether they also being seized with an apprehension of," &c.
4. Lit. "or gratifying." Agis had conceived an implacable hatred against Alcibiades, for which various causes are assigned.—See *Thucyd. in loco; Plutarch, Alcib.* 23; and *Justin.* v. 2.
5. Lit. "having with him," &c.
6. Lit. "having been seen." He had made, it is said, some discoveries as to the designs of the Younger Cyrus against Artaxerxes, and was now on his way to the royal residence to communicate them.—See *Thirlwall's Greece*, iv. p. 197.

ter, but standing at a distance, they shot him with their javelins and arrows. Thus fell Alcibiades.[1] On the departure of the barbarians,[2] Timandra took the dead body, and having covered and wrapped it up with her own robes, gave-it-the-rites-of-burial, with as much pomp and honor as her circumstances allowed.[3]

VIII. PERICLES.

Beginning of the Peloponnesian War.

The Lacedemonians, *in conjunction* with their allies under the command[4] of king Archidamus, invaded Attica with a powerful army; and ravaging the country *with fire and sword*, advanced as far as Acharnæ,[5] and there encamped; *judging*[6] that the Athenians could no longer restrain them-

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1. Lit. "he having thus fallen."
2. Lit. "and the barbarians having departed."
3. There would seem to be some irregularity in placing Alcibiades before Pericles, who was prior in chronological order.

The reader will not be displeased to see the character of this extraordinary personage drawn by the hand of a master in one of the leading periodicals of Europe:—

"Alcibiade fut un de ces types remarquables qui résument leur epoque, et qui sont, pour ainsi dire, les colonnes de l'histoire. Né avec uncaractere admirablement souple et malléable, sans vertus et sans vices qui lui fussent personnels, mais doue de cette puissance d'imitation qui fait qu'on s'approprie, sans efforts et comme par instinct, les penchants, les passions, les idees et le caractere des gens dont on est entouré, Alcibiade nous offre un singulier reflet des mœurs de sa nation et de son siècle. Sceptique, épicurien, sans cesse dominé par les emotions presentes et ta passion du jour: deguisant ses projets les plus serieux sous les apparences les plus frivoles; incapable de dominer la fortune, mais se pliant, avec souplesse merveilleuse, a tous les caprices du sort pour les faire servir a son ambition; puis, au sortir d'une parodie sacrilege, ou il a viole les mysteres de sa religion, saisissant son armure d'une main avinée, montant son vaisseau, et volant a la conquete de la Sicile, le bras ferme et la tete libre: tel est Alcibiade; telle est aussi, l'histoire nous le dit, telle est Athenes sa patrie, dans l'age de decadence qui suit la mort de Pericles. Toutefois, au milieu des ces incoherences et de ces contrastes, pour Athenes comme pour Alcibiade il ya deux particularites, deux mobiles distincts: l'ambition et l'amour de la gloire. Doué des plus heureses dispositions, de toutes les qualites naturelles qui captivent les cœurs, Alcibiade manquait de solides vertus, de ces profondes convictions, caractere distinctif des conquerants, des legislateurs et des grands philosophes de l'antiquité. Pareil a ces miroirs brillants qui reflechissent tour a tour et indifferemment les merveilles ou les horreurs de la nature, il savait revetir tour a tour les caracteres, les qualites, et les defauts des peuples au melieu des quels il se trouvait. C'etait l'homme de tous les climates, de toutes les nations, de toutes les formes; il changeait avec le costume: frugal, laborieux, rigide obser ateur de la loi dans la republique de Sparte; voluptueux, indolent, avide de plaisirs sur le sol de l' Ionie, le voila qui surpasse en luxe et en magnificence le satrape Thissapherne; le lendemain, il etonne les Thraces par son ardeur infatigable dans les courses a cheval et ses interminables libations: on eut dit qu'il possedait au plus haut degrè les qualites les plus opposes: cependant il ne possedait qu' un caractere adroit et souple, habile a prendre toutes les formes, toutes les couleurs, a se plier enfin a toutes les circonstances, a toutes les necessites. La vie dissolue d' Alcibiade est connue de tout le monde; cependant on a pu dire avec verite de lui qu' il se fut montre le plus verteux des hommes s'il n'avait jamais eu l' exemple du vice," &c.—*L'Encyclopedie Catholique, tome* 1., 654.

*** Might it not be conducive to the improvement of pupils conversant with the French language, if the foregoing admirable portrait were given as *an exercise to be translated into English, Latin, or Greek?*

4. Lit. "King Archidamus commanding."
5. One of the wealthiest and most populous of the Attic townships, about seven miles north of Athens.
6. The particle ὡς, followed by the fut. participle, generally marks an intention

selves,[1] but that, through anger and *wounded* pride, they would *come out* and fight them.[2] But to Pericles, it appeared a hazardous thing, to stake the safety of the city on a battle with sixty thousand heavy armed Peloponnesians and Bœotians :[3] for so great was the number of the enemies' army at the first irruption. Those who were eager to fight and displeased at his precautionary-measures, he soothed ;—by observing, that trees when lopped or pruned, speedily grow-again, but that it was not easy to find men again, when once destroyed.[4] He did not convene the people in any public meeting, fearing lest he should be compelled to act contrary to his own sound-discretion ; but as the *skilful* pilot of a vessel, when a storm arises at sea, having carefully arranged every thing, and straining tight his tackle, confidently relies on the exertions of his nautical skill ; disregarding the tears and entreaties of the sick and terrified passengers : so this *able general*, having closed-up the city, and secured all the *weak* places with guards against any possibility of surprise, followed-the-dictates-of his own superior understanding, regardless of *popular* clamors and *senseless* complaints. Although many of his friends with entreaties, many of his enemies with threats and accusations, beset him ; although many sung *satirical* songs, and *uttered* libels to his disgrace, jeering and insulting his generalship, as cowardly, and as one tending to betray the public property to the enemy, *still did he continue firm in his resolves.*

Cleon[5] also began to attack him ; availing himself of the general irritation against Pericles, to arrive at great popularity.

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or motive for doing a thing ; and is usually preceded by some participle understood ; such as νομίζων, &c. See *Math. Gr. Gr.*, § 568.

1. Lit. "not restraining themselves."

2. Lit. "engaging them."

3. Both of whom were famous for the superiority of their heavy armed infantry, (ὁπλῖται.)

4. Compare *Job* xiv. 7—10. "A tree hath hope : if it be cut, it groweth green again, and the boughs thereof sprout. If its roots be old in the earth and its stock be dead in the dust : At the scent of the water it shall spring and bring forth leaves as when it was first planted. But man, when he shall be dead, and stripped, and consumed, I pray you, where is he ?" Moschus has evidently imitated this ; see below, in the last lines of the *Elegy on Bion.—Poetical Extract.*

5. A political adventurer now rising into notice, but who afterwards became one of the most influential, most turbulent, and most unprincipled of the Athenian demagogues.—See *Thirlwall's Greece*, iv. p. 105–6 ; and Dr. Arnold, in his notes on Thucydides, iii, 38, where he compares Cleon—perhaps with no great justice—to a celebrated modern politician, William Cobbett.

"This insolent demagogue," says a celebrated modern historian, "who, for several years together, was considered one of the most prominent characters on the political stage of Athens, was a leather seller [Βυρσοδέψης ;] and had long exerted himself to stir up the multitude against Pericles towards the end of that great man's life. After his death, he continued to employ all his clamor, turbulence, and audacity, to inflame the passions of the populace against Nicias and the moderate party ; whom he pursued with shameless effrontery, and implacable ferocity. Less an orator than

Pericles was unmoved by any of these things, but meekly and silently enduring all this disgrace and virulence, he fitted out a fleet of one hundred sail against the Peloponnesus; although he did not sail with it, but remained at home quietly-and-prudently-managing-affairs, and retaining *the government* of the city in his own hands, until the Peloponnesians should draw off their forces. *By way of* conciliating the multitude, *who were* notwithstanding *all his exertions*, impatient at *the continuance* of the war, he brought them over to his side by distributions of money, and by assigning them portions of the conquered lands. For, after having expelled the people of Ægina, he distributed the whole island by lot among the Athenians. There was some consolation also from the calamities

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a brawler, he ran backwards and forwards, making the most violent gesticulations during his harangues; he was a boaster, a sycophant, and an egotist, and by dint of violence and brawling, easily drowned the voices of the few judicious persons who attempted to make themselves heard, and finally obtained so great an ascendancy over the congenial rabble, that they did homage to the idol they laughed at and despised."

All the ancient writers are unanimous in their accounts of Cleon's baseness and impudence; and in addition to the poetical portrait by Aristophanes,* we have the masterly historical sketch from the pen of Thucydides:—3. 36 sqq.; 4 28; *et infra.*

"This miscreant had the hardihood to propose giving greater stability to the laws by elevating the more ignorant members of the community, who, he asserted, were much the better citizens, over those of well known integrity, intelligence, and judgment; notwithstanding he had, on the preceding day, caused a decree to be passed for putting all the males in the island of Mitylene to death, and reducing the women and children to slavery! He also proposed a decree for the extermination of the refractory Scionæans!" Such were the leaders of the Athenian democracy!—See *Wachsmuth's Hist. Antiq. of Greece*, vol. ii., 231.

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* In the *Equites* of Aristophanes, written with powerful and sarcastic ridicule against the ignorance and incapacity of the Athenian demagogues, place-hunters, and office-seekers, the people of Athens are introduced under the character of an old dotard, by whom his most faithful servants are shamefully persecuted; through the malevolent contrivances of a newly-purchased slave.

Cleon, at that period the unworthy idol of the mob, was the principal object at which the poet aimed his shafts. In the progress of the play, Nicias and Demosthenes are introduced, as some of the persecuted servants, discoursing with Agoracritus, an eminent sausage-maker, a candidate *malgrè lui* for office. In vain does he allege his ignorance and unfitness; they overrule the objection, by insisting that he is thereby the more likely to please the people; to whom, at that time, insufficiency and incapacity were the highest recommendations. The caustic satire and bitter irony of the speakers are inimitable.

ΑΛΛΑΝΤΟΠΩΛΗΣ.
μὰ τοὺς θεοὺς,
εἰ μὴ 'κ πονηρῶν γ'.
ΔΗΜΟΣΘΕΝΗΣ.
ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.
ΑΛΛΑΝΤΟΠΩΛΙΣ.
ἀλλ', ὤγαθ' οὐδὲ μουσικὴν ἐπίσταμαι
πλὴν γραμμάτων, καὶ ταυτα μέντοι κακὰ καλῶς.
ΔΗΜΟΣΘΕΝΗΣ.
τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς.
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθῆ καὶ βδελυρον. ἀλλὰ μὴ παρῇς
ἃ σοι διδάσω· ἐν τοῖς λογίοισιν οἱ θεοί. κ. τ. λ.
Aristoph. Equit. l. 186, *et infra.*

which their enemies were suffering: for the Athenians, sailing to the Peloponnesus, ravaged a great extent of country, and destroyed many villages and small cities. And Pericles himself, making an irruption by land into Megara, laid it entirely waste.

Whence it was very apparent, that the Peloponnesians, although inflicting many calamities on the Athenians, yet suffering many in *retaliation* from them by sea, could not have

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Sausage-seller. I am, as all my fathers were, a blackguard.
Demosthenes. Then thou art blest; Fortune hath stamp'd and mark'd thee
For state affairs.—
Sausage-seller. Nay, I want skill in music,
And am the veriest dabster e'en at letters.
Demosthenes. Better you wanted that small skill you boast of,
'Tis all that makes 'gainst thy sufficiencies.
Music and letters—tut! we want no gifts
Like these in men who rule us.—Morals, quotha!
A dolt,—a knave;—these are the stuff we make
Our statesmen of. *Mitchell's Trans.*

The "Equites" themselves are afterwards introduced, denouncing the unworthy demagogue in very unmeasured terms: but the address of the chorus is, perhaps, unique:—

"Wretch without a parallel!
Son of Thunder, child of hell!
Creature of one mighty sense—
Concentrated impudence!
From earth's centre to the sea,
Nature stinks of that and thee."

Yet mark the inconsistency of these republicans!—they enthusiastically admire the satirical wit of the poet, and admit the full justice of his denunciations against a vile, illiterate knave, who had disgraced his country abroad, and dishonored it at home, yet did they trust him still again until he brought them to the brink of ruin!

In Lucian's *Complete Orator*, one of the most sarcastic productions of ancient literature, a certain orator is introduced instructing his pupil how to gain the applause of the people, in this wise:—1st. after announcing himself as "king of words,"* &c.—he goes on—"Step in with unwashed feet; thou wilt never be the worse for it; nay, shouldst thou not be able to know the parts of speech, or write thy name;—a true orator is above all these things. . . . . Bring with you a great deal of ignorance, with much confidence, and above all, a large quantity of boldness and assurance; as to modesty, blushing, truth, and equity, you may leave them all at home, as totally useless, and contrary to our design: forget not, however, the loudest bawling you can produce; an impudent tone, with gait and gesture exactly like mine.† . . . . . You may game, cheat, lie, * * * at least, tell every body you do, and glory in these things,"‡ &c.—*Francklin's Lucian*, vol. 3, *in loco*.

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* Is not this similar to the blasphemous advertisement of one Nazro, who, for a length of time, was permitted to announce himself through the columns of several papers, to the citizens of New York, in the following shocking terms,—"His Heavenly Majesty, John Coffin Nazro, king of eloquence," &c., &c.!! Yet was this impious advertisement inserted for weeks and months in succession, paraded before a Christian community in many of our daily papers, without comment or without reproof! It is no wonder that infidelity has gathered increasing votaries to celebrate Tom Paine's birth day!!

† This was "an undulating motion" says the satirist, "in his gait, his head bent on one side, and touching his head gently with the tip of his finger, and adjusting his curled hyacinthine locks like Sardanapalus, Cyniras, or Agatho himself."

‡ Are not these faithful delineations of unworthy leaders, in the ancient republics of Greece and Rome, too well adapted to many of more modern growth and higher pretension? Were these two eminent writers, the one from Athens, the other from Samosata, to arise from the dead, would they find their inimitable satires altogether irrelevant to the demagogues, office-seekers, and place hunters of a certain republic not 1000 miles from New York?—We wot not.

protracted the war to a great length, but must have speedily retired *from the contest*, as Pericles, from the beginning had foretold, did not some divine-agency unexpectedly thwart the *wisest* human plans.

IX. PERICLES.

Death of Pericles, (B. C. 429.)

Pericles being now at the point of death, the principal citizens and such of his friends as had survived the plague,[1] sitting around his bed, began to discourse about his extraordinary merit, and the great power he had attained: they also recounted his achievements and the number of his trophies. These were nine in all, which he, while general of the army and for victories obtained, had erected in honor of Athens. These matters they talked-over to one another, as if he were no longer capable of understanding them, but *lay* deprived of all sense. But it happened that he had attended to all that passed, and speaking out, said that he wondered, while they extolled[2] and recounted[3] those actions of his in which fortune had a share, and which had already fallen[4] to the lot of many other generals, they did not mention the most glorious and the greatest of all. "For," added he, "no Athenian, through my means, has ever put[5] on mourning."[6] He was undoubtedly a man worthy of the highest admiration, not only for the uniform forbearance and mildness which he preserved amidst the various perplexities-of-his-administration and the virulent enmities *of opposing factions*, but also for that-greatness-of-soul, which taught him to esteem it as the noblest of his splendid achievements, never in the zenith of his power to have given way to the dictates of envy or of anger; nor ever to have nourished an implacable hatred against any of his enemies.

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1. Which had been ravaging Athens.

2 & 3. The two Greek verbs in the text, although in the pres. tense, are evidently used for the aorist: a usage not uncommon with the classical writers of antiquity.—See *Math. Gr. Gr.* § 504, 1.

4. Or,—"which are-wont-to-happen to other generals," &c.; the perfect having, in this place, the signification of an action, which usually happens, or is frequently repeated.—See *Math. Gr. Gr.*, § 503, 2.

5. Here also, it should be remarked, that the aorist may be considered as put for the perf.—See *Math.* § 498, Obs.

6. In accordance with the explanation given by Plutarch himself, in the next sentence, this has been generally understood to mean, that no Athenian ever had cause to put on mourning for any relative unjustly condemned or accused through means of Pericles. But Thirlwall, (*Hist. of Greece*, iii., p. 168, *note*,) is decidedly of opinion, that the meaning of these last words of the dying Athenian is clearly ascertained by a favorite expression of his (*Plut. ch.* xviii.) "that as far as depended on him, as their general, the Athenians should be immortal." What Thirlwall himself means by this is not so clear.

X. LYSANDER.

End of the Peloponnesian War, and the taking of Athens.

After this,[1] Lysander, sailing to the different cities along the coast, ordered that all the Athenians whom he found therein, should repair to Athens;—for that he would spare none, but put to the sword every one he should find outside the city. By these threats, he effected his purpose, and drove all into the city: with the intention that there might quickly be a grievous famine and scarcity in the town, in order that *thus cooped up*, they might not give him too much trouble, by sustaining a siege with greater facility, if-they-had-provisions-in-abundance. Abolishing the democratic and other forms of government, he substituted a Lacedemonian governor, called Harmostes, in each city, and also ten rulers,[2] selected from the political associations[3] previously-prepared and mustered by him in every city. Effecting these changes indiscriminately, as well in the enemies' cities, as in those of their allies, he sailed along at his leisure: taking measures to engross to himself the hegemony of Greece.

For he did not appoint any as governors on account of their illustrious descent, intrinsic merit, or great wealth; but bestowing the sole-management-of-state-affairs on these political associations or clubs; making them arbiters of reward and punishment; and being himself frequently present at executions, and expelling the enemies of his friends; he exhibited to the Greeks no mild specimen of Lacedemonian sway. Wherefore Theopompus, the comic writer, surely seems to trifle, comparing the Lacedemonians to vintners:—because, permitting the Greeks to taste the *first* draught of freedom sweet, they poured out *the remainder* quite bitter:—whereas the draught was from the beginning bitter and disagreeable.

For, Lysander did not only not leave the people the management of their own affairs, but handed-over the cities to the *arbitrary rule* of the most daring and factious of the oligarchs, without making[4] any long delay in these transactions, and af-

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1. After the battle of Ægos potami, see note 3, p. 192; *supra.*
2. That is, he established in every city an oligarchy made up of his own creatures. By this means, as Plutarch adds in the next sentence, he aimed at securing to himself the hegemony of Greece.
3. Clubs or societies formed by the discontented or oppressed partizans of an oligarchy. Though intended principally for mutual support in elections and prosecutions, these societies were ever on the watch for opportunities to subvert the democracy, and for that purpose coöperated with each other in different states, or formed leagues with governments of a more oligarchical character.—Compare *Herman's Political Antiq. of Greece,* § 70, p. 131.
4. Lit. "having tarried, &c.

ter having-despatched messengers to Lacedemon, to announce that he was sailing thither with two hundred ships, he *immediately* formed-a-junction-with the two kings Agis and Pausanias, off the coast of Attica; confidently expecting that[1] he would very speedily take the city. But after *finding that* the Athenians continued-to-make an obstinate resistance, again assuming the command of the fleet, he crossed over into Asia, and there, in like manner, he dissolved the form-of-government existing in all the cities, and set-up decadarchies in-their-stead:—many being butchered in each city, and many fleeing *their country*. Having-expelled all the Samians, he bestowed their cities on the exiled oligarchs.[2]

Learning at this time those in the city were grievously pressed by famine,[3] he directed-his-course to the Piræus, and took the city, now compelled to submit to the conditions which he dictated.

As soon, therefore, as Lysander had taken away all their ships except twelve, and *had gotten possession of* the fortifications of Athens, (*this occurred* on the 16th day of the month Munychion,—the very day on which they had conquered the barbarian in the sea-fight at Salamis) he forthwith determined to change their form of government also. On their manifesting much discontent and turbulence *at the change proposed*, he, sending a message to the people, declared that he had detected the city violating the terms of the capitulation;—for, that the walls still remained standing, although the period had elapsed in which they were to have been demolished;—that he would therefore devise conditions entirely different from those at first proposed:—just as he should towards any people thus annulling (or evading) the articles-of-their-surrender. Some say, that he did in reality propose, in an assembly of the confederates, a plan about *reducing them to* slavery: when also *it is related* that Erianthus, the Theban, made a proposal to burn the city and turn *the site* and country *adjacent* into a sheep-walk.

After this, at an entertainment given by the general officers, when during the banquet, a Phocian singer chanting the chorus of Electra in Euripides, of which this is the commencement:—

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1. See note 8. Sect. 8—*Pericles.*
2. Mainly brought on and very much increased by the plan adopted by him. See p. 199, *Supra.*
3. This did not happen until *after* the reduction of Athens, and the establishment of the thirty tyrants.

O Electra, daughter of Agamemnon, I am come
To thy rustic hall :*—

it is reported, that all the company were deeply affected,[1] and that it appeared an atrocious deed to ruin and utterly destroy a city so renowned, and which had produced so many illustrious men.[2]

Lysander, however,—the Athenians being now reduced to the last extremity—sending for several musicians from the city, and joining with them all those in his camp, he razed the walls and burned the gallies, to the sound of music; whilst the confederates, crowned with garlands, danced[3] *around;* as if that were the first dawn[4] of their liberty.

He forthwith changed the whole form of the constitution, appointing thirty archons in the city, and ten in the Piræus: and placing a garrison in the Acropolis, he set over[5] it, as governor, Callibias, a Spartan. In some time after, this man raising his staff, was about to strike Autolycus, the wrestler;[6] but the latter, tripping his legs together,[7] threw him down. Lysander

1. Milton alludes to this :—

" The repeated air
Of sad Electra's poet, had the power,
To save the Athenian walls from ruin bare."—*Par. Reg.*

2. Whether this poetical anecdote be true or not, it is certain that nothing saved Athens from utter destruction but reasons of state policy. Sparta was far too prudent to increase to any extent the ascendancy of Thebes, and thus destoy the " balance of power" in Northern Greece, or to deprive herself of the advantages certain to result from Athens, if placed under a government dependent on herself for protection.

3. Lit.—" the confederates being crowned with garlands and dancing, at the same time," &c. 4. Lit.—" first day," &c. 5. Lit.—" having set," &c.

6. He was of good family and condition, and had been distinguished in his youth by a gymnastic victory.

7. A feat well known to wrestlers and " gemmen of the ring ;"—when one of the parties, by suddenly striking his foot, [—that part *prope pedis pollicem,*] obliquely against the side of his adversary's foot, usually below the ancle, raises it forcibly off the ground, and rudely jostles it against the other ;—*τῶν σκελῶν συναράμενος*—and at the same instant lends all his force to throw his [the adversary's] body in the contrary direction, he " floors him,"—*ἀνέτρεψε αὐτόν*,—while you could say " Jack Robinson :" the unfortunate wight's centre of gravity being completely annihilated; his head tumbling one way and his heels another.—*Crede experto.*

If professor Jacobs, of Gotha, or " the first Eliott professor of Greek Literature in Cambridge," [N. E.] Mr. Edward Everett, had enjoyed the good fortune of being initiated in all the arcana of " the fancy," by Dan. Donnelly, the celebrated Irish champion, (see Blackwood's Magazine, vol. vii. p. 186.) in the veritable *modus operandi* of " taking a fall," with the learned professor of Columbia College, who is said to have taken lessons from the renowned gymnasiarch Fuller of New York,—he could never have dreamed that either *ἀράμενος* or *ὑπαράμενος* was the correct lection. The amiable author of " the Adventures of Telemachus," appears to allude to a manœuvre of a similar kind, where he introduces the contest between Telemachus and Hippias: but like many other illustrious ornaments of the Catholic church, the good bishop of Cambray seemed *omne scibile scivisse.* See his works *passim.*

* This was mercy itself towards a fallen foe, as compared to the atrocious sentiments of many fanatical Englishmen towards Ireland. One of this tribe was in the habit of closing all his tirades in the British Parliament against that ill-fated land, by giving it as his solemn conviction, that " the only way to quiet Ireland was to place her for twenty-four hours under water!!!" Yet the merciful Baronet was himself doomed by the inscrutable decrees of an all-just God, to experience the manner of death he had so long invoked on millions of his fellow-creatures: being drowned while returning in his yacht from a sailing party near the isle of Wight!!!

did not sympathize-in-his-resentment against *Autolycus;* but even rebuked him; saying, he knew not how to rule over freeman. But the thirty shortly afterwards, to gratify Callibias, put the unfortunate wrestler[1] to death.[2]

XI. PHOCION.

It was scarcely possible for any Athenian to see Phocion, either laughing or weeping; or bathing in the public bath; or with his hand outside the fold of his cloak, when he happened to have one. If indeed he went into the country or upon an expedition, it was always bare-foot and with-his-upper-garments: unless the cold should be excessive or intolerable; so that then his soldiers would jestingly say, it was the sign of a very severe winter, as Phocion was dressed.[3]

Although[4] naturally of a very kind and humane disposition, he nevertheless seemed from the expression-of-his-countenance to be so unsocial and stern,[5] that a stranger to his manners, would not, unaccompanied, willingly meet him. Wherefore, on the Athenians at one time laughing at Chares' remarking on his terrible eyebrows, Phocion observed,—"My eyebrows have never caused you to grieve, while the laughter of these has often caused the city to weep." The oratory of Phocion contained the most expressive sense with the most concise diction. And it was in this view, that Polyeuctas, the Sphettian, seems to have said, that "Demosthenes was the best orator, but Phocion the most powerful speaker." And Demosthenes *himself, who* heartily despised the other orators, whenever Phocion stood up,[6] was wont to say softly to his friends, "there is the pruner of my words." But this might equally be referred to his great-intrinsic-merit:—since even the word and nod only of a good man possess a persuasive

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1. Lit.—"Autolycus," &c.
2. In Lysander, Müller thinks, was developed a worldly policy, which completed the destruction of the "honest openness and manly simplicity of the Doric character," and which made "the descendants of Hercules lay aside the lion's for the fox's skin." For this disadvantageous change in the Spartan character, Müller, in a true Doric spirit, blames their connection with Athens, particularly in the Peloponnesian war. (See vol. i. p. 234-5.) It would not perhaps be very difficult to show, that many of the worst vices in the Spartan were the result rather of his domestic institutions than of any extraneous influence.
3. Or—"that Phocion fully dressed, was the token of a very severe winter."
4. Lit.—"Being from natural-habit," &c.
5. See a quotation from *Virg.* 3.621, illustrative of the two Greek epithets in the text;—following note 7. p. 184, *Ninth* (or any subsequent) *New York edition of Greek Reader.*
6. Lit.—"On Phocion's standing up," &c,

power, sufficient-to-outweigh a thousand *specious* arguments and *finely turned* periods *from others.*[1]

The allies and insular-auxiliaries of the Athenians, looking upon the expeditions sent from Athens, when headed by any other general,[2] in the light of enemies,[3] used-to-barricade their walls, and block up their harbors, and carry away from the open country, into their cities, all their cattle, and slaves, and wives, and children. But if Phocion had the command, going a great distance to meet him in their own ships, with garlands on their heads, and with every token of joy, they escorted him to their homes. The Athenians, being now so highly exasperated against Philip as to commence open hostilities,[4] selected for the war another general, Phocion[5] being then absent. As soon as he returned from the islands, he had at first *influence enough to* persuade the people to adhere steadily to the conditions of peace offered by Philip ;—now pacifically inclined, and apprehensive of the consequence of so dangerous a war. When one of these, accustomed to make public impeachments, clamored against him, crying out, "Darest thou, Phocion, turn aside from their purpose, the Athenians now having arms in their land ?" "Yes, certainly," said he, "I do ; although well knowing, that in time of war, I should command you, and in time of peace, you will command me." He could not however prevail ; for Demosthenes carried all before him ; exhorting the Athenians to give battle, as far as possible from Attica. "O my-good-friend," subjoined Phocion, "let us not consult where we shall fight, but how shall we obtain the victory : for by this means the war shall be sufficiently remote ; but every misfortune is near enough to the vanquished.."

* * * * * *

Phocion advised Alexander, if he sought tranquillity, to lay aside war ; if glory, to turn his arms from the Greeks, against the barbarians.[6]

And, by using many arguments appropriately, and in-accordance with the inclination and plans of Alexander, he

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1. The sentiments conveyed in the two preceding periods are also repeated, in almost the very same words, in the life of Demosthenes. See *Plutarch, in vita Demosth.*
2. Lit.—"Any other general sailing with them," &c.
3. On account of their exorbitant exactions. The state of public morality at Athens at this time, was, with some few brilliant exceptions, very low. Her generals were far more formidable to her allies than to her enemies.
4. Lit.—"The Athenians being entirely excited into hostilities against Philip," &c.
5. Lit.—"he," &c.
6. Lit. "that changing his hostility from the Greeks, he should transfer it to the barbarians."

changed and soothed *the mind of that monarch* to so great a degree, that he said, the Athenians ought to apply their mind to the affairs *of Greece*, for if anything happened him, they were the *only people* to whom it belonged to take the lead *in that country*. Making Phocion in a special manner his friend and guest, he showed him so much honorable-deference, as very few of those always about-his-person ever attained.

Hence, as Duris asserts, when he became very-celebrated and had conquered Darius, he ceased to writhe τὸ Χαίρειν in any of his letters, except in those he wrote to Phocion: him alone did he always salute with the τὸ Χαίρειν.[1]

What is admitted, with regard to the pecuniary-affairs, is *this*, that *Alexander* sent him one hundred talents as a present. When this large sum was carried[2] to Athens, Phocion asked those who brought it, what could be the reason, whereas there were so many Athenians,[3] that Alexander sent so much money to him alone. On their making answer,—"because he looks-upon you alone as a good and virtuous man:" "Then" rejoined Phocion, "let him permit me always to retain-the-character of, and really be, such." As soon as they had waited-on[4] him to his abode, and saw the rigid-economy practiced in *his homely dwelling*—his wife kneading-bread, and Phocion himself, after drawing water from a well, begin-to wash his feet—they importuned him the more-earnestly, and were greatly concerned *at his straitened circumstances:* saying it was a monstrous thing, that he who was[5] the friend of so powerful a king, should live so miserably. Phocion, at this moment, seeing a poor old man in a dirty thread-bare-cloak passing by, asked them if they thought he was worse off than that person: and on their crying out, God forbid! he rejoined, "nevertheless, that poor man lives on less than I do, and is content."

"In a word," concludes Phocion, "either by not making use *of it*, I shall have so large a sum to no purpose, or by making use *of it*, I shall bring both him and myself under the censure of the city." Thus the money returned from Athens:

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1. He used it also when writing to Antipater, as Plutarch adds in another sentence, omitted in our text.
"Notwithstanding this apparent condescension, Alexander became so inflated with the immense importance of his great victory at Arbela, that on receiving a letter from this same Antipater announcing a victory gained by him over the Lacedemonians, and the destruction of their army, he cried aloud to his courtiers, with a tone of ineffable contempt,—'I hear there has been a battle of mice in Arcadia!!'" —*Pref. to the Green Book*, p. xxxiv.
2. Lit. "these *talents* being carried to Athens," &c.
3. Lit. "there being so many Athenians," &c.
4. Lit. "waiting on," &c.
5. Lit. "being," &c.

showing the Greeks that he who could refuse[1] so large a sum, was richer than he who could bestow it.[2]

XII. PHOCION.

Phocion's Condemnation and Death.

Clitus conducted Phocion, and those that were with him, to Athens; in appearance to be tried, but in reality, *as persons* already prejudged to death.[3] The sight of these *illustrious prisoners*, carried in wagons through the Ceramicus,[4] to the theatre, was truly melancholy. Hither Clitus having led them, shut them up until the archons should-convene the assembly. *This they speedily did;* not excluding slaves, strangers, or those convicted of infamous crimes:[5] but throwing open both the tribunal and the theatre to all, even *to those* of either sex. After the letter was read from the king,[6] who declared[7] that although he was fully persuaded these men were traitors, yet did he grant the privilege of trying them to the Athenians, who were now free and living-under-their-own-laws. Clitus then brought forth the accused. At the sight of Phocion,[8] the most virtuous of the citizens covered their faces, and stooping down, began to weep: one of them even was so courageous as to say that as the king had entrusted[9] so important a trial to the people, it was-fit-and-proper all slaves and strangers should withdraw-from the assembly. The mob not enduring this, but all vociferating, that it was *fit and proper* to stone the oligarchs and the anti-democrats,[10] no one else had the hardihood to speak for Phocion. Even he himself was heard[11] with impatience and-great-difficulty: *when order was in some measure restored*, he said, "do ye intend to take

1. Lit. "not needing," &c. 2. Lit. "bestowing," &c.
3. On the death of Antipater, a struggle for the ascendancy ensued between his son Cassander and his general Polysperchon, regent of the Macedonian empire in Europe, and guardian of the young king Arrhidæus Philip. As Phocion, and others at Athens, who had been friends to Antipater, were suspected of being well-disposed to his son, Polysperchon contrived through the agency of one of his creatures, Agnonides, that Phocion should be impeached for treason. Both parties—the accused and their accusers—carried the matter before the Macedonian king, who had entered Phocis, and was encamped at the village of Pharygæ. The result was that Phocion and his friends were sent back, in charge of Clitus, as prisoners, ignominiously bound on wagons, to Athens, to receive the final judgment of the people.
Here begin the transactions in the text.
4. See page 183, note 1, *supra*.
5. All of whom were, by law, precluded from certain rights or privileges, and particularly from voting or ascending the tribunal (βῆμα) to speak at the assemblies of the people.—See *Hermann's Polit. Antiquities*, § § 114, 115, 124, p. 224—42.
6. Arrhidæus Philip. 7. Lit. "declaring," or "stating," &c.
8. Lit. "Phocion having been seen," &c.
9. Lit. "the king having entrusted," &c.
10. Who should dare to make such a proposal.
11. Lit. "having been heard," &c.

away our lives justly or unjustly?" and on some of them answering,—"that they intended to do it justly," then, rejoined he, "how can you determine that, if you do not grant[1] us a hearing?" But as they paid no attention *to this request*, advancing nearer to the multitude, he said *with a loud voice*, "I confess I have done wrong, and that for my political conduct I deserve death; but, O Athenians, why do you put these to death, who have done no wrong?" Many of *the mob* crying out, "because they are friends of thine," Phocion drew back, and, during the remainder of the proceedings, continued a silent and unmoved *spectator*. Agnonides then read the decree, *which he had* prepared;[2] in pursuance of which, the people were to determine by their votes, whether or not the prisoners appeared to be guilty; and if guilty, that then they were to suffer death.

After the decree was read,[3] some wished to have-a-clause-added, to *this effect*, "that Phocion should be first tortured,[4] and then put to death;" and vehemently-insisted to have the rack and executioners brought in. But Agnonides perceiving both from the looks[5] of Clitus, that he was entirely-averse-to the horrid proposal, and conceiving it himself to be savage and infamous,[6] said, "O Athenians, when we catch the wretch Callimedon,[7] we shall take[8] and torture him, but I do not propose any such measure for Phocion." Then one of the more merciful, responding-to-this-observation-exclaimed,—"in this at least you do well; for if we torture Phocion, what should we do to you?" The decree being decided-on[9] and the vote put,[10] no one sitting down, but all standing, (the-vast-majority even with garlands on their heads,[11]) they voted the accused guilty of death. With Phocion, were Nicocles, Theudippus, Hegemon, and Pythocles. The same sentence of death was decreed against Demetrius Phalereus,[12] Callimedon, Chari-

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1. Lit. "not granting," &c.
2. Lit. "having it;"—or it might be translated—"holding it in his hand," &c.
3. Lit. "having been read," &c.
4. Lit. "having been tortured," &c.
5. Lit. "looking at Clitus," &c.
6. The torture was generally confined to slaves, or to persons of the very worst character.
7. A notorious political orator, and a profligate partizan of Antipater. He had fled from Athens on the accusation of Phocion.
8. Lit. "taking."
9. Whether Phocion and his friends were guilty or not.
10. As to what punishment should be inflicted. Χειροτονίας, is literally, "the show of hands." This also was a gross irregularity, as in all condemnations of an Athenian citizen, the vote should be by ballot (ψῆφος.)
11. As if for some joyful solemnity.
12. The celebrated orator and rhetorician to whom the treatise Περὶ Ἑρμηνείας, "On Elocution," has been frequently ascribed. Critics, however, are agreed that it was the work of a later Demetrius, of Alexandria, under the Roman emperor Marcus Aurelius.

cles, and some others who were absent. When, therefore, dissolving the assembly, the officers were leading the condemned to prison; the others, surrounded by their friends and relations, who tenderly embraced them, proceeded to their destination, overwhelmed-with-grief and lamenting their hard-fate; the spectators beholding the countenance of Phocion, as unchanged as when he used, as general *elect*, to-be-escorted from the assembly, they-were-struck with the highest admiration at his heroic firmness and magnanimity.

Some of his enemies, indeed, walking along with the prisoners, continued reviling him: one even, *more brutal than the rest*, coming up in front, spat in his face. On this *outrage*, it is said that Phocion, turning his eyes to the magistrates, asked, "would no one restrain that indecorous fellow?" Theudippus, on arriving in prison and seeing the hemlock in the act of being ground, gave vent to his complaints, and bitterly lamented his unhappy lot, which doomed him to suffer[1] death in so undeserved a manner with Phocion. "What then," said *the illustrious victim*, "art thou not pleased to die in company with Phocion?" One of his friends asking him if he would send[2] any commands to his son, "yes particularly," replied he, "that I bid him not cherish any resentment against the Athenians."[3]

While all were now drinking the hemlock, the quantity of poison fell short, and the executioner said he would grind no more, unless he got twelve drachms; *as* for so much, is a draught purchased. Some time having elapsed by this delay,[4] Phocion, calling to one of his friends, and *gaily* remarking, "verily it is not permitted to die gratis at Athens," ordered him to give the man his demand.

This took place on the 19th of the month Munychion, [April,] and the horsemen, escorting a solemn procession in honor of Jupiter, passed by. Some of them took off their chaplets, and others looked towards the doors of the prison with tears-of-compassion. And to all not entirely brutalized, or who had not their hearts corrupt, with rage and envy, it appeared to be a most impious thing that the city keeping festival, had not abstained for that day, and thus remained-unpolluted by a public execution.[5] To his enemies, nevertheless, it ap-

1. Lit. "as being about to suffer death," &c.
2. Lit. "send," &c.—the indicative mood for the conjunctive.—See *Math. Gr. Gr.*, § 507, 1.
3. A magnanimous advice, though not followed by his son, as the student will see by the last sentence of this extract.
4. Lit. "and a delay *having taken place*," &c.
5. From a correspondence in the principal circumstances attending the death of Phocion and of Socrates, Byron's fine lines on the death of the philosopher may be well applied to the statesman:—

peared as if they had inadequately contended with each other for *the lives of these innocent men, until they had procured a decree* to cast the body of Phocion beyond the borders of Attica, and that no Athenian should light a fire for his funeral pile. On this account, none of his friends durst touch it *for that purpose.* But one Conopian, who was in the habit of performing such things for hire, carried[1] the dead-body beyond Eleusis, and procuring fire from the territory of Megara, burnt[1] *it.* A woman of Megara, who, with her maids, assisted *at this melancholy office,* raised a cenotaph[2] on the spot, and offered up the usual-libations. Gathering the bones in her lap, and carrying them by night to her abode, she buried them under the hearth, saying ;—" To thee, O friendly hearth, I commit these remains of a good man : do thou restore them to the tombs of his ancestors, when the Athenians will-have-recovered-their-senses."

"How watch'd thy better sons the farewell ray
That closed their murdered sage's latest day!
Not yet—not yet—Sol pauses on the hill—
The precious hour of parting lingers still;
But sad his light to agonizing eyes,
And dark the mountain's once delightful dyes;
Gloom o'er the lovely land he seemed to pour,
That land where Phœbus never frown'd before;
But ere he sunk below Cithæron's head,
The cup of woe was quaff'd—the spirit fled;
The soul of him who scorned to fear or fly,
Who lived and died as none can live or die."—*Corsair*, c. iii.

The fullest sympathy for Phocion's many virtues, his unbending integrity, his blamelessness and simplicity in private life, his violent and undeserved death, should not prevent us from reprobating, most severely, the principles which seem to have directed his political career. His conduct, not only in yielding almost without a struggle to the Macedonian power, but in advocating its interests, under Philip, and Alexander, and Antipater, presents the strongest—and for himself, the most degrading—contrast with the untiring, energetic, and truly Athenian patriotism of his great opponent, Demosthenes. It is true, as has been observed by a modern writer, that Phocion fell upon dark and troubled times, when the best and most sanguine patriot might be inclined to despair. "But," as Thirlwall remarks, "he despaired not merely *of* his country, which any one may innocently do; but also *for* her, which no man has a right to do. He would have forced her to despair of herself." And this was the striking point of difference between himself and Demosthenes. Knowing, as we do, the political perspicacity, and almost superhuman foresight of the orator, and the deplorable condition of Greece at that period,—every state at war with its neighbor, and divided in itself,—it is not difficult for us to imagine moments when the conviction of his country's inevitable and impending degradation forcing itself upon his long and solitary hours of reflection, would wring from him the exclamation of a gallant and kindred spirit :—

Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
Ἔσσεται ἦμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή.—*Il.* vi., 448.

But with the generous impulses of a great mind, and a patriotic heart, rising superior to every difficulty, he derived renewed vigor from the very hopelessness of his country's cause, and put forth all his talents in effort after effort, each one greater and more surprizing than the last, impressing all succeeding ages with the truth of the Macedonian's avowal, that the great struggle was not between Philip and Greece, but between Philip and Demosthenes.

1. Lit. "burnt the dead body, *after* having been carried," &c.
2. A monument was so called when it did not cover or enclose the remains of the deceased person.

After a short time,[1] however, *the desperate state* of their affairs taught[2] them what an *excellent* magistrate, and vigilant guardian of probity and justice, the people had lost.[3] *Then, with unavailing regret*, they erected his statue in brass, and buried his bones at the public expense. Of his accusers, they *first* put to death Agnonides, after passing a decree for that pupose. Epicurus and Demophilus, fleeing from the city, were caught[4] by the son of Phocion, and suffered condign punishment.

XIII. DEMOSTHENES.

Demosthenes, at one time lamenting to Satyrus, the actor, that although he was[5] the most-pains-taking of all the orators, and had nearly ruined his constitution[6] in the pursuit of eloquence, yet could he find no favor with the people ; but, that idle dissipated fellows and illiterate *demagogues* were heard[7] with attention and kept[8] the rostrum, while he was[8] utterly disregarded :—Satyrus is reported to have said, " you speak the truth Demosthenes ; but I shall speedily furnish you with a remedy, if you will repeat by heart for me, some passages from Euripides or Sophocles." When Demosthenes had done so, it is said that Satyrus, taking up the same passage, so moulded and repeated it with appropriate gesture and becoming delivery, that it appeared altogether different to Demosthenes.

It is also said, that he becoming thoroughly persuaded how

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1. Lit. " a short time having elapsed," &c.
2. Lit. " teaching them," &c.
3. Among all the great men of modern times, perhaps the character of *Andrew Marvell* comes nearest to that of *Phocion*. " He was," says Aiken, " one of the last who received a pension from the place he served, [represented in Parliament,] which he fully earned by the diligence, firmness, and inviolable integrity with which he discharged his duty. Of all men in his station, he is the person who would be selected as an example of the genuine independence produced by the philosophical limitation of wants and desires." Near the close of his life, after sternly refusing a bribe of £1000, with offers of future favors, sent by Charles II., he was the next hour obliged to borrow a guinea from a friend to meet his current expenses ! Mason has drawn his picture :—

> " In awful poverty his honest muse
> Walks forth vindictive through a venal land ;
> In vain corruption sheds her golden dews,
> In vain oppression lifts her iron hand :
> He scorns them both, and arm'd with truth alone,
> Bids lust and folly tremble on the throne."
>
> *Ode to Independence.*

4. Lit. " The son of Phocion having caught Epicurus and Demophilus *after* fleeing from the city, avenged the injuries done his father, upon them," &c.
5. Lit. " being," &c.
6. Lit. " and had almost exhausted the full vigor of his body—the bloom of his manhood," &c.
7. See note 2, page 207, in " Phocion's Condemnation."
8. See notes on Sect. XI. *Death of Pericles.*

much beauty and grace were conferred on a speeh from the manner-of-its-delivery, considered the practice *of composition* as little or nothing, to one who neglected the proper pronunciation and delivery of his words. *Acting from this persuasion, it is recorded,* that he built himself a subterraneous study; and that descending thither regularly every day, he formed his action, and exercised and strengthened his voice. Nay, *it is* even *said,* that he would pass two or three months there in succession;—having previously shaved one side of his head, so that it should not be possible for him, through shame, to go out, although ever so desirous.

About the time of the Phocian war[1] then, did he enter on his public career;—adopting this glorious principle of his political ambition,— the defence of the Greeks against Phillip: and contending nobly for this *sacred cause,* he speedily obtained high renown, and was raised to a-conspicuous-elevation by the powers of his eloquence and the undaunted freedom of his language: so that he become an object of admiration to Greece, of conciliation-and-flattery to the great king, and rendered the influence of his oratory a subject of more paramount consideration to Philip than *that* of *all* the other popular leaders *together.* Nay, his very enemies allowed, they had to contend[2] with an illustrious man.

It was evidently the scope of the policy adopted by Demosthenes, even in time of peace, to pass-over[3] none of Philip's[4] actions unstigmatized:[5] but *to avail himself of* every opportunity to stir-up and enflame[6] the Athenians against the man.

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1. Otherwise called the "Sacred War," and the second to which that name was applied. It arose nearly in the following manner, although its main causes are more clearly ascertained than its immediate occasion.

A feeling of animosity had long rankled in the minds of the Thebans against the Phocians. The latter having put under cultivation a part of the sacred territory of Delphi, which, the Amphictyonic council had decreed in the first "Sacred War," should remain forever waste Thebes availed herself of the pretext to instigate the Thessalian members of the council to prosecute the Phocians for the offence. They were condemned to pay a heavy fine, and on their refusal to do so, their territory was declared forfeited to the offended god. Hostilities were of course commenced against them, first by the Locrians, who were obliged to call in the assistance of the Thebans and other Bœotians, and the Thessalians. Rendered desperate, the Phocians greatly aggravated their former sacrilege by seizing the sacred treasures at Delphi, and using them to hire mercenary troops.

The war had gone on with various success, when Philip of Macedon, desirous of acquiring an influence in Greece, allied himself with the confederates against Phocis. Alarmed at this manifestation of Philip's real designs, Demosthenes, in the first of his celebrated Philippics, endeavored to rouse the Athenians to a sense of their danger. This war, it may be well to remark, began about B. C. 357, and was terminated in a little more than ten years by the entire prostration of the sacrilegious republic.

2. Lit. "that their contest is," &c.—the pres. for the aorist. See notes 2 & 3 with references; Sect. XI. *Death of Pericles.*

3. Lit. "suffering," or "permitting none," &c.

4. Lit. "done," or "performed by the Macedonian," &c.

5. Or, "as inculpable," &c.

6. Lit. "rousing and inflaming," &c.

On which account, his influence *among his countrymen* had great weight with Philip: so that when he went as one of ten embassadors into Macedonia, Philip listened to the harangues of all the rest, but entered into an elaborate and studied reply to the speech of Demosthenes *only*. But in other marks-of-honor and acts-of-courtesy, he did not exhibit a similar spirit to Demosthenes but rather paid every courtly attention to Æschines, Philocrates, and their friends.[1] Whence on their extolling Philip, as being very persuasive in oratorial powers, most comely in personal appearance, and, beyond all dispute, a most potent boon companion;[2] Demosthenes was constrained to jeer *the whole affair*, in a disparaging manner:—sarcastically observing, that "the first was the property of a sophist, the second, *that* of a woman, the third, *that* of a sponge, but none encomiastic of a king."

When matters were evidently tending to an open rupture, as Philip could[3] not remain quiet, and the Athenians were roused[4] *to action* by Demosthenes, the orator first directed *the strength* of his countrymen against Eubœa, which had, by means of its petty tyrants, been brought under entire subjection to Philip; and, in pursuance to a decree drawn by himself, for this purpose, the *Athenian troops* crossing-over to *the island*, drove out the Macedonians. He next lent-timely-succor to the Byzantines and Perinthians, against whom a war was waged by the Macedonians.[5]

Afterwards undertaking an embassy to the other nations of Greece, he, by his eloqnent and animated harangues, united them all, a few excepted, in one *powerful* confederacy against Philip; so that, exclusive of the municipal troops of the different cities, an army of fifteen thousand foot and two thousand horse, was soon levied, and the confederates also cheerfully contributed necessaries and pay for the mercenaries. *The expectations of* Greece for the final events, being now raised *to an extraordinary degree*, the Eubœans, the Achæans, the Corinthians, Megareans, the Leucadians and Corcyræans, throughout their states and cities, being united *in the common cause*,[6]—the greatest and most important task

1. All of whom, particularly Æschines, were zealous partizans of Philip.
2. In the language of *les bons vivans*,—"a famous boozer," &c.
3. Lit. "not being able," &c. 4. Lit. "being roused," &c.
5. Although Phocion was general in the two expeditions just mentioned in the text,—to Eubœa and to Byzantium, and Perinthus—yet Plutarch does him no injustice in making Demosthenes the principal cause of their brilliant results, as it was entirely through his means that they were commenced.—See *Thirlwall's Greece*, vi. p. 51.
6. This embassy took place B. C. 342, three years prior to the expedition mentioned above.

was yet reserved for Demosthenes,—to bring over the Thebans to the national-alliance. This people possessed a country bordering on Attica, had a formidable army ready-to-take-the-field,[1] and were, at this time, celebrated throughout Greece for military prowess.[2] But it was no easy *matter* to detach the Thebans from Philip; cajoled as they were by benefits recently conferred in the Phocian war,[3] and the more especially as hostile feuds, in both cities, were being continually fomented against each other, by means of frequent skirmishes, arising from vicinity.[4]

Not long after, Philip suddenly fell upon Elatea[5] and took

1. Such, the Translator conceives, is the true sense of *ἐναγώνιον*, in this passage.
2. They had not lost the high state of discipline introduced into their infantry by the military skill of Epaminondas, who had fallen at the battle of Mantinea, (B. C. 362,) only twenty years previous.
3. See p. 210, note 1, *supra*.
4. Border feuds seem to have, at all times, been characterized by a more unrelenting spirit of hostility than was usually displayed in a general war between powerful nations. Among the many beautiful passages in Scott's "*Lay of the Last Minstrel*," illustrative of the frequency and cruelty of the border feuds, so long existing between the English and Scotch, the following will, in few words, convey an accurate idea of the savage animosity cherished by the lawless foragers: in which even the brute creation sympathized.

"By mutual inroads, mutual blows,
By habit and by nature, foes.
* * * * * * *
Few were the words, and stern, and high,
That marked the foemen's feudal hate;
For questions fierce, and proud reply,
Gave signal soon of dire debate.
Their very coursers seemed to know,
That each was other's mortal foe."

5. Elatea, now *Lefta*, stood at the head of a long slope reaching down to the Cephissus, and was admirably situated for commanding the passes from the Transœtæan provinces into southern Greece. Hence the consternation of the Athenians when Philip seized the place. The description of the terror that pervaded Athens at the news, is deserving all the reader's attention:—

Εσπέρα μὲν γὰρ ἦν· ἧκε δ' ἀγγέλλων τὶς ὡς τοὺς πρυτάνεις, ὡς Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μέν, εὐθὺς ἐξαναστάντες μεταξὺ δειπνοῦντες, τοὺς τ' ἐκ τῶν σκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξεῖργον, καὶ τὰ γέρρα ἐνεπίμπρασαν· οἱ δὲ τοὺς στρατηγοὺς μετεπέμποντο, καὶ τὸν σαλπιγκτὴν ἐκάλουν· καὶ θορύβου πλήρης ἦν ἡ πόλις. τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον· ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορευεσθε· καὶ πρὶν ἐκείνην χρηματίσαι καὶ προβουλεῦσαι, πᾶς ὁ δῆμος ἤνω καθῆτο. καὶ μετα ταῦτα ὡς ἐισῆλθεν ἡ βουλὴ, καὶ ἀπήγγειλαν οἱ πρυτάν εις τα προσηγγελμένα εαυτοῖς, καὶ τὸν ἥκοντα παρήγαγον, κἀκεῖνος εἶπεν· ἠρώτα μὲν ὁ κῆρυξ· τίς ἀγορεύειν βούλεται; παρῆει δ' οὐδείς.—κ. τ. λ.

This admirable passage has been a subject of praise among critics in all succeeding ages. It is even quoted by the judicious Longinus, (§ 10, *juxta finem*,) as an example of the sublime, produced by "culling the chief circumstances, according to their excellence," &c.

"It was now evening: a courier came to the Prytanes announcing that Elatea was taken. Immediately on this *intelligence*, some, starting up from supper, drove the mechanics-and-traders from their shops in the forum, and set fire to their sheds;—others sent for the generals, and called out for the trumpeter;—and the whole city was full of confusion. The next morning at dawn-of-day, the prytanes summoned the senate into the senate house: and you proceeded to the assembly. And before they could propose or decree the measure, the whole people had-taken-their-seats above.* Then, when the senate entered, and the Prytanes reported the intelligence,

* "In the Pnyx," says Schaefer, "the usual place of assembly on the *elevation* near the Acropolis;" but Diodorus Siculus [16, 84,] says that the people assembled in the Theatre of Bacchus: *ὁ δὲ δῆμος ἅπας ἅμ' ἡμέρᾳ συνέδραμεν εἰς το θεατρον.* the other usual place.—See *Leland & Barker's Demosthenes, in loco.*

possession of *all* Phocis. At this, the Athenians being greatly terrified, and no one venturing to mount the rostrum, or having any plan to propose, perplexity and *profound* silence reigned throughout the assembly: until Demosthenes alone coming forward, advised the Athenians to persevere *in their determination of* applying to the Thebans: and, in his accustomed manner, otherwise animating and cheering the spirits of the people with fresh hopes, he, together with others, was despatched as ambassador to Thebes. The more-advantageous-course did not escape the good sense of the Thebans, particularly as the wounds received in the Phocian war being yet unhealed, each had still before his eyes the apprehended

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and introduced the courier, and he confirmed it, the crier asked, 'who wishes to speak?' But no-one come forward," &c.—*Trans. from Demosth. De Corona.*

Interspersed throughout the speeches of Burke, the celebrated Irish orator and statesman—equal in many respects to Demosthenes himself—are numberless passages of surpassing power in delineation of character and vividness of description. The following, from his speech on the Nabob of Arcot, are, it is thought, a fit parallel to the foregoing quotation.

After describing the terrific preparations of the sanguinary Hyder Ali, the orator proceeds:—

"He drew from every quarter whatever a savage ferocity could add to his new rudiments in the arts of destruction; and compounding all the materials of fury, havoc, and desolation, into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which, no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known or heard of, were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, or to respect of rank, or sacredness of function—fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amid the goading spears of drivers, and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities. But escaping from fire, sword, and exile, they rushed into the jaws of famine. . . . . .

For months together, these creatures of sufferance, whose very excess and luxury in their most plenteous days, had fallen short of the allowance of our austerest fasts, silent, patient, resigned, without sedition or disturbance, almost without complaint, perished by an hundred a day, in the streets of Madras; every day, seventy at least, laid their bodies in the streets, or on the glacis of Tanjore, and expired of famine in the granary of India. . . . . .

For eighteen months, without intermission, this destruction raged from the gates of Madras to the gates of Tanjore; and so completely did these masters in their art, Hyder Ali and his more ferocious son, absolve themselves of their impious vow, that when the British armies traversed, as they did, the Carnatic for hundreds of miles in all directions, through the whole course of their march, they did not see one man, not one woman, not one child, not one four-footed beast of any description whatever. One dead uniform silence reigned over the whole region."—*Burke's Works;* vol. 1, p. 399. *New York Edition.*

Have the direful effects of desolating warfare been any where more forcibly portrayed? It may not, however, be generally known, that Burke, who had read history with the eye of a philosopher, was indebted for much of this terrible grandeur of description to the accounts recorded by Irish historians of the horrible devastations committed throughout various and widely extended districts of their unfortunate country, by the English armies, during the dynasties of the Plantagenets, the Tudors, the Stuarts, the Republicans, or Cromwellians.—See *Histories of Ireland*, by *O'Halloran, Leland, Taafe, Moore*, and others, *passim;* also, *Curry's Review of the Civil Wars of Ireland, and Carey's Vindiciæ Hibernicæ*, throughout.

recurrence of similar calamities :[1] but the power of the orator rekindling their courage, and enflaming their ambition, threw a shade over all other feeelings : so that, under the influence of his *wonderful* eloquence, flinging away all fear, sober-reflection and gratitude to their late benefactor, they rushed-with-enthusiastic-ardor into the paths of honor, and of glory.[2]

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1. Lit. "the calamities of war."

2. This is, probably, one of the most splendid triumphs of the power of oratory ever recorded. The best account we have of this memorable event, is that by *Leland*, in his *Philip of Macedon*. The state of things at Thebes, now the great theatre of the approaching struggle, is well described :—"Amyntas and Clearchus appeared at Thebes in quality of his ambassadors, attended by Python, the celebrated orator of Byzantium. The Thessalians deputed Daochus and Thrasycedus, two creatures of Macedon. The Ætolians, the Dolopes, the Ænians, and Phthiotes had also their several representatives at Thebes. The ministers of Macedon and its allies affected the greatest triumph and confidence, professed to consider the Thebans as their most assured friends, and to regard any attempt to alienate them as in the highest degree ridiculous and presumptuous. The ambassadors and friends of Athens were in the same proportion depressed and dispirited ; and the whole city, the scene of this important negotiation, was now busied in caballing and intriguing, in private meetings and secret consultations ; each party laboring to strengthen its interest, to confirm its adherents, and to gain new friends. The popular assembly, on whose determination the final event depended, was now convened, and Philip's representatives had that deference and distinction paid to them, that they were first permitted to address themselves to the people : when Python rose up in the name of this prince and all his allies."

Leland gives an outline of his harrangue, which was indeed a masterly performance, fully confirming all the former reputation of the speaker.

The historian then proceeds :—"The speech was delivered with an extraordinary heat and violence, as if dictated by a sincere and powerful conviction ; and Philip had his friends and partizans in the assembly who tumultuously applauded and echoed his [Python's] sentiments, and called loudly on the Thebans to join with the great and pious prince, the protector of the religion and liberty of Greece, rather than with the Athenians, the disturbers of its peace.

But now Demosthenes arose. As an orator, his reputation obliged him to exert all his abilities against an antagonist who seemed to rival him in force and vehemence. As a statesman, he was solicitous for the success of those measures which he himself had recommended ; and, as a patriot, the danger of his country must have strongly affected him, and called forth all his energy. Unhappily, the oration in which he opposed this turbulent speaker, has not been transmitted to us ; nor have we any considerable accounts of the arguments and topics on which he enlarged. But, from some imperfect hints in his oration on the Crown, it appears that he expatiated, with all his art and eloquence, on the dignity of Athens, the elevated rank it had maintained in Greece, the ardor and attention to the common cause, it had ever displayed . . . . . endeavored, successfully, to divert the attention of his hearers from all former quarrels and animosities, which he artfully palliated, as the generous effects of a passion for glory and superiority in two noble rivals, whose origin, actions, and principles, rendered them equally worthy of those noble prizes, for which they had so gloriously contended. The perfidy, the treachery, the dangerous and insatiable ambition of Philip, he represented in such strong and striking colors, that even the allies and confederates of this prince, were forced to rise and give testimony to the truth and justness of the allegation. All the fair offers of friendship and assistance lavished by that prince on the Thebans, the orator converted into so many arguments to confirm their suspicion of his insincerity, and to inspire them with caution and distrust. By an easy and natural transition, he represented to them their danger as certain and incontestable ; entreated them to unite with their brethren and countrymen, in order to repel the danger which threatened their walls ; to accept of an assistance, which a truly cordial tenderness and affection only could prompt the Athenians to offer ; and exhorted them to embrace the last occasion that might be presented, of acting consistently with their ancient glory, by bravely asserting their own liberty, and that of Greece, against the subtle and inveterate enemy of that renowned nation ;—a nation whose eyes were now fixed on Thebes, imploring the assistance and defence of its generous and gallant offspring : . . . . he concluded by intreating them to remember their duty and their glory ; and to crush the proud bar-

So important and splendid did this achievement[1] of the orator appear, that *it produced the following effects :* viz.—Philip immediately despatched an embassy to Athens, demanding peace ;—Greece was *filled with* anxious expectations, and was-simultaneously-roused *to the highest pitch of excitement* regarding the coming event ;—not only the generals *of the Athenians*, but the governors of the Bœotians, were altogether subservient to the orders of Demosthenes ;—all public assemblies as well those of Thebes as of Athens, were completely under his control ;—he became-an-object-of-the-liveliest affection and his-orders-were-received-with-the-most-implicit-obedience in both nations ;[2]—*and all this*, neither unjustly nor beyond his merit, but what was pre-eminently his due.

Thus far, indeed, Demosthenes sustained the character of a great man. But in the battle,[3] exhibiting nothing brave or courageous, or performing any action, at all corresponding to his spirit-stirring harangues, he deserted his post ; running most shamefully away, and throwing down his arms ;[4] not

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barian, instead of rioting in the miseries and preying on the vitals of their venerable parent."

"The effects of his harrangue," continues Leland, "were such as might be expected, from the most exalted ideas that can be formed of it. The agents and partizans of the Macedonian were confounded, unable to oppose or answer the strength or energy of the great Athenian. The minds of the Thebans were at once ravished and inflamed with the love of glory : every other consideration was hidden from them, as if by enchantment ; all sense of gratitude, all fears of danger, all cold sentiments of policy, were instantly lost in that generous enthusiasm, with which the speaker had fired them. Arms and honor, Athens, Greece, and liberty, were echoed tumultuously throughout the assembly, and a decree immediately passed in compliance with the advice of the Athenian orator. Thus was Philip, one of the greatest masters of intrigue in his, or any other age, foiled and defeated by the abilities of Demosthenes."—*The Life and Reign of Philip, King of Macedon*, 4to., vol. 2, p. 255, *et infra*. Dublin edit.

1. A living poet has given some spirited lines on this achievement of Demosthenes in reconciling and uniting the hostile states :—

"Where rests the sword ?—where sleep the brave ?
Awake ! Cecropia's ally save
From the fury of the blast,
Bursts the storm on Phocis' walls.
Rise ! or Greece forever falls.
Up ! or freedom breathes her last.

The jarring states, obsequious now,
View the patriot's hand on high ;
Thunder gathering on his brow,
Lightning flashing from his eye !"—*Cary*.

2. Plutarch speaks here with the excusable partiality of a Bœotian,—he does not tell the whole truth. The Thebans soon began to waver in their resolution against Philip, and the Macedonian party would probably have succeeded in breaking up the alliance with Athens, had not Demosthenes, forseeing this danger, hastened the decisive blow.—See *Thirlwall's Greece*, vi. p. 67.

3. Of Chæronea. The plain of Chæronea was, at all periods of history, remarkable as a battle field. "Placed, as it is, at the entrance to the extensive and fertile plains of Bœotia, and most conveniently situated for observing all the entrances into them from the side of Phocis, it often became the scene of military operations."—*Leake's Northern Greece*, ii. 192.

4. Or, "not respecting," &c.

scrupling, as Pytheas[1] says, to disgrace the motto on his shield, inscribed in golden letters,

"To Good Fortune."

Philip, then, immediately after the victory, becoming insolent through excessive joy, and marching insultingly, while intoxicated, through the heaps of slain, sung the beginning of the decree *proposed* by Demosthenes;—distinguishing the metre and beating time, with the foot:—

"Demosthenes the Pæanean, the son of Demosthenes, proposed the following decree." Reflecting, however, in the first moments of his returning sobriety, on the magnitude of the contest in which he been just involved,[2] he shuddered at the consummate ability and astonishing powers of the orator, by whom *he was* compelled[3] to fling the hazard of his life and empire on the insignificant portion of a single day.

After this *fatal* calamity[4] had befallen the Greeks, those

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1. On this charge against Demosthenes, Thirlwall (vol. vi. p. 69,) remarks very justly, that "he was reproached with cowardice,—because he escaped in the general flight,—only by those who wished he had been left on the field." On this occasion, it is said, that Demosthenes excused himself by the famous adage—

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται

Probably the original of our English proverb:

"The man who fights and runs away
May live to fight another day."

2. Lit. "involving," or "surrounding him," &c.

3. Lit. "compelled by him," [the orator.]

4. It was not the amount of the losses in killed and wounded and prisoners sustained by the Greeks in this battle, that has given it such importance as to cause it to be considered as the death-blow to their independence. But the event of the day broke up the confederates against Philip, as it proved that their utmost efforts could not raise a force sufficient to meet him, with any chance of success, in the field.—*Thirlwall's Greece*, vi. p. 69.

It was as much from the rashness and incapacity of the Athenian commanders, as from the consummate skill and superior generalship of Philip, that this last struggle for Grecian liberty eventuated so inauspiciously. When the impetuous onset of the Athenians had broken the formidable phalanx of the Macedonians, and drove the fugitives before them to the very centre of the royal army, Lysicles, with all the rashness of elevated ignorance, permitted his hitherto victorious troops to fall into disorder, in wild pursuit of the enemy,—shouting aloud—"Come on, my gallant countrymen, let us pursue the cowards to Macedon!" But Philip, who, with the decision of a veteran, at once availed himself of the fatal error, speedily changed the flight into a victory.

To one reading history, with a mind observant of causes and effects, comparisons and parallels in the various revolutions that have, from the earliest periods, disturbed or alarmed human society, the similarity of many which have occurred in modern, [or comparatively modern] times with others recorded in ancient story, is very striking.

The boastful incident related of Lysicles on so momentous an occasion, at once brought before the view of the Translator, incidents connected with the last great battle, [that of Aughrim, fought July 12, 1691,] by which the fate of *his* country was decided. Here St. Ruth, general for King James, on witnessing the heroic bravery and daring courage of the Irish troops, who with far inferior numbers, very indifferent munitions of war, and in a state of much destitution, repulsed, three times in succession, and with great slaughter, the flower of the English army, judging from every indication all over the field of action, that the day was his own, threw his hat into the air with ecstacy, crying aloud to his staff, "Now we shall drive them back to the gates of Dublin!" But here the comparison must cease; for, unlike the vaporing Athenian, the acknowledged military talents of the Frenchman would have

orators opposed to him in politics, renewing their attacks on Demosthenes, prepared impeachments and indictments against him: the people, nevertheless, not only acquitted him *from all these,* but continued to honor him, and again invited him, as a person sincerely attached *to his country*, to the management of public affairs: so that when the bones *of those who fell* at Chæronea were brought home to be interred,[1] the people commissioned him to pronounce their[2] funeral-eulogium: *thus* bearing *up* against their misfortune, not ignobly nor timidly; but plainly evincing, by the honor and respect so significantly

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undoubtedly verified his threat, did not Providence ordain it otherwise; as an unlucky cannon ball, in a few minutes afterwards, deprived his gallant army of a head; thus quaintly expressed in the old doggerel:—

* * * * "St. Ruth is dead,
And all his guards are from the battle fled;
As he rode down the hill,* he met his fall,
And died a victim to a cannon ball."

In many circumstances, the battle of Chæronea and that of Aughrim have a curious similarity. In both, those who were in the wrong got the better—the English in the one, and the Macedonians in the other; in both, those who fought for their country were unsuccessful—the Irish at Aughrim and the Athenians at Chæronea; in both, the battle was long, bloody, and obstinate, and lost to the cause of liberty only through the fault of the respective generals,—rashness and incapacity on the side of the Athenians,—jealousy† and haughtiness on the side of the Irish; and in both, the victory has ever since entailed on either people the slavery from the stronger arm.

The great lyric poet of the age has alluded to the defeat of the Irish army at Aughrim, in the following noble and pathetic stanzas:—

"Forget not the field where they perish'd,
The truest, the last of the brave,
All gone—and the bright hope we cherish'd
Gone with them, and quench'd in their grave!

Oh! could we from death but recover
Those hearts as they bounded before,
In the face of high heav'n to fight over
That combat for freedom once more:—

Could the chain for an instant be riven
Which Tyranny flung round us then,
Oh! 'tis not in man nor in heaven,
To let Tyranny bind it again!

But 'tis past,—and tho' blazon'd in story
The name of our victor may be,
Accurst is the march of that glory
Which treads o'er the hearts of the free.

Far dearer the grave or the prison,
Illum'd by one patriot name,
Than the trophies of all who have risen
On Liberty's ruins to fame!"—*Moore's Irish Melodies.*

1. Lit. "and were being interred," &c. 2. Lit. "over the men," &c.

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* The hill of Kilcomedan.

† St. Ruth was jealous of the superior merits and great popularity of Sarsfield, his second in command. In a fatal hour, the proud Frenchman determined on keeping the plan of the campaign and battle secret from this able officer; and not content with this, carried his vindictive littleness so far, as to station Sarsfield in such a position on the day of battle, that he could render no effectual aid to his brave companions in arms, in case of either victory or defeat! The consequences were most calamitous.

paid their *friend* and adviser, that they had not repented of his counsels.

Demosthenes ended his life in the manner following:—

When Antipater and Craterus were announced to be approaching Athens,[1] Demosthenes and his friends anticipating their arrival fled from the city: but the people, on the motion of Demades,[2] decreed their death. As they fled[3] in different directions, Antipater sent *armed men* to apprehend them, under the conduct of one Archias, surnamed the "Fugitive [or exile] Hunter." It is said, that he was a Thurian[4] by birth, and formerly a tragedian: it is further related, that Polus, the Æginetan, who excelled all of his time in the tragic art, was his scholar.

This Archias, therefore, understanding that Demosthenes had taken refuge as a suppliant in the temple of Neptune at Calauria,[5] went thither in row-boats, and disembarking with

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1. Immediately on hearing of Alexander's death, Athens threw off the Macedonian yoke, declared herself ready to assert the liberty of Greece, and sent envoys to the principal states, to announce that she was again, as in the days of her ancient glory, about to place herself in the front of the battle against the common enemy. To this stirring appeal, most of the states in Northern Greece and the smaller ones in the Peloponnesus responded nobly—but Sparta, Arcadia and Achaia, with genuine Doric apathy and selfishness, refused to give any assistance.

Having effected a junction with their northern confederates, the Athenians marched against Antipater—one of Alexander's generals, who had remained in Europe,—defeated and shut him up in Lamia in Thessaly; intercepted and slew Leonnatus, who was hastening to his assistance with 23,000 men; and by these victories, the first gained for many years over the Macedonian arms, which were, perhaps, beginning to be thought invincible, inspired exultation and confidence into all Greece. But Craterus, who had been approaching from Asia, to assume with Antipater the government of Alexander's European possessions, had now arrived with the flower of the king's veteran troops, increasing the forces of his colleague to nearly 60,000 men.

After waiting in vain for some reinforcements, the Athenians and their allies—in all only 25,000 men—were obliged to give battle on the plain of Crannon, near Larissa, in Thessaly. Notwithstanding the overwhelming numerical superiority of the enemy—commanded by two of Alexander's best generals, the fortune of the day was some time in suspense, and the Greeks were enabled to retreat to a strong position with the loss of but 500 men. All was not yet lost, but dissensions arose in the camp, the confederates began to waver, and in a short time all—the Athenians last—laid down their arms. In the meantime a fleet of 170 ships had been sent out from Athens, against the Macedonian admiral Cleitus, by whom it was unfortunately defeated, and many galleys destroyed. Thus terminated what may, in truth, be called the final struggle against the Macedonian ascendancy,—a struggle, which though brief, was maintained in a manner highly honorable to Athens, and not unworthy of Greece. To Athens, indeed, no result could have been discreditable; with an entire forgetfulness of self, she had staked her last resources, men, money, and ships, on the venture, and if she failed, it was because there was no hope of success in a contest in which she fell as became the republic, which from Marathon to Crannon, had ever been foremost in the defence of Grecian liberty.

Antipater and Craterus, having now no opposition, marched upon Athens, and demanded that the friends of liberty, and particularly Demosthenes, who had been one of the most active in the late transactions, should be given up to them. Here Plutarch's narrative is resumed.

2. A profligate orator, who had been at all times a violent Macedonian partizan, and of course, a bitter enemy to Demosthenes.

3. Lit. "being scattered, each a different way," &c.

4. Thurium was a Greek colony in Italy, founded on the site of Sybaris.—See p. 130, § 30, *supra*.

5. A small island off the coast of Troezen, behind Ægina, and nearly opposite

some Thracian spearmen, he endeavored-to-persuade Demosthenes to arise *from his seat*, and accompany him to Antipater: *assuring him* that he should suffer no injury. Demosthenes happened to have seen a strange vision in a dream, on the very night *preceding*. For he seemed to be engaged in a contest of tragic skill with Archias, and although gaining-the-applause *of the audience*, and retaining possession of the stage, he was nevertheless worsted through a deficiency in the scenic preparation, and in other matters usually furnished by the choregus.[1] When, therefore, Archias addressed[2] him with many friendly promises, looking up full in his face,—as he still remained sitting—he said, "O Archias, never-heretofore couldst thou convince me, as an actor,[3] neither shalt thou now, as an ambassador."

Archias, in wrath, beginning to threaten, "now," says Demosthenes, "thou utterest the oracular-*emanations* of the Macedonian tripod; a while ago, thou wast only playing thy

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Athens. The ruins of the temple are still to be seen on the highest point of the island, 1000 feet above the level of the sea.

1. The term Χορηγός, although often used for the leader, or precentor of a chorus or choir, is here meant for the person at Athens, who, in virtue of his office as one of the Λειτουργοί, was obliged, at his own expense, to furnish players, dancers, and musicians, at the celebration of public festivals.—See *Robinson's Arch. Græca;* book 1, ch. 10, p. 45, under Λειτουργοί; and the "*Theatre of the Greeks,*" *in loco.*

Whenever the choregus was not sufficiently profuse in his expenditure on the dresses, &c. of the chorus, to suit the refined and even luxurious taste of an Athenian audience, he incurred their displeasure. This is what is alluded to in the text.

A living poet,—the translator of the Agamemnon of Æschylus,—Mr. Fox, has put into the mouth of Demosthenes a fine paraphrase of this incident mentioned by Plutarch. After relating his ominous dream, he forebodes his death:

"There must be more in this than was apparent;—
Danger impends. But radiant Hyperion
Ushers the cheerful day, perhaps to me
For the last time. A light of gold and purple
From the far east streams on the Parthenon,
Crowning its marble roof with a proud halo.
Beneath the eye of wakening Phœbus glows
Remote Citheron. I perceive the breeze
Full often welcomed as the morning dawn'd,
I caught as now the first glad solar ray;
Imbibing health and joyance at the view
Of mountain, ocean, temple, grove and stream,
Crowned with the shadowy glories of the past,
In one unrivalled landscape spread before me."

After some touching allusions to the beautiful climate of Attica, and to the scenes of his former triumphs, he recurs to his melancholy presentiment:

"But I no more
May breathe my country's air—nor may I pace,
With Plato's spirit, ancient Academe,—
Nor climb again to lov'd Athena's shrine.
I feel, I feel that ebbing back from life,
The waters of eternity, approach,
To bear me with them on their refluent tide."—
Death of Demosthenes and other Poems, pp. 28—31.

2. Lit. "Archias having said many kind words," &c.: the part. pass. is here manifestly used for the active.—See *Matth. Gr. Gr.* § 496, obs. 6. As in various instances, might the pass. part. in this place, have a middle signification?—See *Butt. Gr. Gr.* § 136, obs. 2; and *Anthon's Gr. Gr.* p. 126, obs. 3.

3. Taunting him with his failure on the stage.

part. Wait, however, for a little, until I shall have written something to those at home." With these words, he retired into the inner-parts of the temple,[1] and taking some paper,[2] as if about to write, he put the pen[3] into his mouth, and continued biting it for a considerable time, as he used to do when thoughtful[4] about his composition:[4] then covering his head, he placed it in a recumbent position.

The spearmen standing round the gates, ridiculed his procrastinating timidity and called him effeminate and unmanly. Archias going-in told him to arise, and repeating his words, again pledged himself for a *certain* reconciliation with Antipater. But Demosthenes, feeling that the poison had already penetrated[5] and was now *rapidly* prostrating *all his faculties*, uncovered his head, and looking up at Archias, said, "why dost thou not now quickly perform the part of Creon in the tragedy,[6] and cast out this body unburied? But, O friendly

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1. Where the altar stood. From this, it would appear that Demosthenes had not, as was usual with suppliants, taken refuge in the sanctuary at once, but had seated himself in the vestibule of the temple.

2. Lit. "a book," or roll of papyrus. 3. Lit. "a reed."

4. Lit. "when in deep thought, and at composition:" the inf. with the neut. article, used for the dative case.—See *Matth. Gr. Gr.* § 540.

5. As the part. of the pres. and imperf. is common to both, without any distinction of termination, the sense alone determining to which it belongs, κρατοῦντος must be regarded as the imperf. But, waiving the well founded assertion of the *Port Royal Gr. Gr.*, that the part., as well as the infin., may designate all the differences of time, the meaning of the context sufficiently proves κρατοῦντος to be here used in a past time, whether definite or indefinite; bearing this in mind, the philological student cannot fail to perceive the singular propriety of the order of time preserved by the author:—1st. the pluper. ἐμπεφυκότος,—"*that* the poison had already penetrated;"—an action past, but still continued by its consequent circumstances during another past action;—2d. the imperf. κρατοῦντος,—"was now rapidly prostrating,"—an action relating the circumstances accompanying or attending the pluperfect.

6. Alluding to Sophocles' tragedy of Antigone, where Creon orders the dead body of Polynices to be left unburied.

We must not think too harshly of Demosthenes, that he chose rather to end his life by his own hand, than to adopt the more heroic, and in every way better, course, of enduring the insults and the torture that awaited him. We must not judge his conduct by a high moral principle, which had, perhaps, never been presented to him; while, according to the most elevated philosophy of the day, it might have seemed to him that the gods had permitted him to withdraw from an existence where he could no longer be of service to his country. The ancients saw the finger of an avenging Heaven in the fate of the vile instruments of his destruction. Archias died in extreme misery under the weight of universal contempt; Demades was put to death with studied cruelty, by Antipater, for treachery. It was later before Athens was permitted to do justice to the services of her greatest citizen. By a decree, the honors of the prytaneum of the foremost seat at the public spectacles, were granted to his descendants forever, and a brazen statue was erected in the Agora to himself. A monument was set up in the sanctuary at Calauria, where he died; and on this island, and in many parts, he continued long to receive marks of public reverence, approaching to the worship of a hero. Compare *Pausanias* ii, 35, and *Thirlwall's Greece*, vii. pp. 198, and 237–38.

It will scarcely be trespassing too far, either on the limits of this book or the patience of the reader, to quote a few passages from the lamentation of the chorus over Demosthenes, in Mr. Fox's fine dramatic poem:

"Behold him thus,
Pale, silent, motionless! Those eyes no more
Shall beam with passion as his language warms!
Those hands no more be raised, his words to aid,
With eloquent gesture! Nor that lofty brow
Flame with fierce indignation, as he pours

Neptune, while yet alive, I shall depart from thy temple; as not even thy temple is left unpolluted by Antipater and the Macedonians. Having uttered[1] these words, and requested[1]

A stream of thought to wrap the hearer's sense
In eloquent admiration.
* * * * * * * *
Where shall his spirit be?
In fields of asphodel or verdant bowers
Of soft elysium, where the good repose,
Remote from care and woe, enjoying still
The glory here obtained, and ever crowned
With amaranth.—*Death of Demosthenes*, p. 54.

See also an interesting ART. (IX.) in *Dublin Review*, (No. XIV.) on this subject.

Among the recorded dying scenes of the illustrious dead, there is not perhaps one more sensibly affecting than that of the great Athenian orator. Whether it is from ardent admiration of his commanding talents, his lofty genius, indomitable energy, unshaken devotion to the real interests of his country, and his entire disinterestedness, or from pardonable indignation at the deplorable triumph of brute force and unrelenting despotism over defenceless virtue and unbending patriotism—the Translator cannot say; but he has never perused this melancholy catastrophe, as described in the simple but homely language of Plutarch, without an involuntary heaving of the breast,—a choking at the throat, over the untimely end of Demosthenes.

Time, however, the great touchstone of men and things, has done ample justice, not less to the honor of the patriot, than to the everlasting disgrace of his persecutors.

One of the noblest tributes ever paid to incorruptible patriotism and genuine eloquence, is to be found in that production generally attributed to Lucian—"The Encomium on Demosthenes." No one who deplores or deprecates the triumph of mere military genius over pure love of country and splendid talents, should neglect perusing this little treatise;—which is to be found in the 4th vol. of Lucian's works.

Yorke, the Lord Chancellor of England, some years ago, drew up a masterly "VINDICATION OF DEMOSTHENES *from the charge of Bribery*;" which had been so often and so flippantly made by some who ought to have known better. This article, says Dr. Parr, "from the elegance of its style, the clearness of its arrangement, and the force of the reasoning, bears strong indications of an intellect largely indebted to the bounty of nature, and disciplined by long exercise in the investigation of evidence."

On this subject, the curious student should read the article "Remains of Lord Viscount Royston," in the *Gent. Mag.* for Decem., 1838; where may also be found, a glowing eulogium on the advantages of classical pursuits, from the pen of that mighty Garagantua of Grammarians—that *princeps philologorum*—Dr. Parr.

In the last No. (XVII.) of the *New York Review*, the leading article—ostensibly on the egregious failure of Lord Brougham "On the Crown," but in reality on the merits of Demosthenes, both as an orator and as a man,—reflects much credit on the conductors of that respectable periodical. The writer, who is said to be one of the most accomplished scholars of the South, does great, but by no means ample justice, to a theme so inspiring and expansive: less, however, from want of adequate abilities, than of suitable materials and works of reference.

We cannot close this note more appropriately than by reminding our juvenile essayists of the sage advice given by the sensible Roman lyrist:—

"*Sumite materiam vestris, qui scribitis, æquam*
Viribus: et versate diu, quid ferre recusent,
Quid valent humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.—Hor. Art. Poet., 38—41.

1. Notwithstanding that, in the opinion of the ablest grammarians of the present day, there is, in reality, no difference in meaning between the 1st and 2d aorists, would not a person be sometimes inclined to suppose, from the different significations of the two aorists, not only in the above passage, but throughout the pages of the most classical writers among the ancients, that the subtile genius of the unfathomable Greek did not originate these two tenses for so indiscriminate a usage? Might not a conjecture be hazarded, that, in some instances, at least, a difference,—how nice and delicate soever it may be,—does actually exist: *ex. gr.* the above member;—*εἰπὼν*, [2d aorist, *χρόνος ἀόριστος, indefinitum tempus*, time absolutely past,]—"having first said these words;"—*καὶ κελεύσας*, [1st aorist, *χρόνος παρεληλυθώς, tempus exactum, quasi leviter præteritum*, just now passed,]—"he then tells them to support him," &c.

the soldiers to support him, now tottering and staggering, while in the act of going forth and passing by the altar, he fell to the ground, and with a piteous-groan gave up the ghost!

LETTERS.

I. *Crates to Hipparchia, his Wife.*

Return quickly. As yet thou mayest overtake Diogenes alive:—*but there needs haste*, for he is, at present, near the end of his life; (yesterday indeed he almost expired.) *Return*, that thou mayst give him the last embrace;[1] and that thou mayst perceive how much philosophy can effect, even under the most awful *circumstances*.

II. *Crates to certain Young Men.*

Accustom yourselves to eat plain-cakes, and to drink water, but not to taste either fish or wine. For these, like the drugs of Circè, brutalize the old and enervate the young.

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1. The friends and relations coming close to the bed always took the last farewell, and endeavored to catch the words of the dying person; which they never repeated without reverence. Endeavoring, also, to receive into their mouths his last breath, they imagined his soul expired with it and entered their bodies.

In the affecting lament of Andromache on the death of Hector, she alludes to this practice:—

> Οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
> Οὐδέ τί μοι εἶπες πυκινόν ἔπος, ὅντε κεν αἰεὶ
> Μεμνήμην νύκτας τε καὶ ἤματα δακρυχέουσα.—*Il.* xxiv, 743.

> "Thou didst not press my hand to thine in death,
> Thou didst not say farewell with falt'ring breath,
> Words that thy wife would day and night recall,
> And soothe the bitter tears they cause to fall."—*Sotheby.*

Eumelus, the son of Alcestis, bewailing his mother's untimely fate, says:—

> Ἐγώ σ' ἐγώ, μάτερ,
> * * καλοῦμαι ὁ
> σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.—*Eurip. Al.*

> "Oh Mother, listen to my prayer,
> Nor let these vows be lost in air;
> Thy tender son, 'tis I that speak,
> Imprinting kisses on thy cheek."—*Woodhull.*

See also Anna's sorrowful expostulation with Dido, where she exclaims—

> * * * * *Et extremus si quis super halitus errat*
> *Ore legam.* * * * * * * * * * * *Vir.* IV. 684.

> "If yet she breathe, my lips to hers apply,
> And catch th' ethereal spirit ere it fly."—*Symmons.*

III. *Crates to Origen.*

The country does not make *us* virtuous, nor *does* the city *make* us vicious; but familiarity with the good or the bad.[1] Wherefore, if thou wishest that thy children should become good, and not bad, send them, not into the country, but to the *school* of the philosopher, in order that we also going thither may learn what is good. For virtue is a thing to-be-acquired-by-labor-and-exercise, and does not, like vice, come spontaneously into the soul.

IV. *Amnion to Philomoschus.*

The hail falling violently has destroyed our crops, and there is no remedy against famine. Furthermore, it is not possible, on account of a scarcity of money, to purchase imported corn *sufficient for our wants.* But thou hast, as I hear, some remains of last year's abundance. Send me, therefore, twenty bushels,[2] that I, my wife, and children, may preserve *ourselves from perishing.* On the fertile-gathering of the *harvest fruits,* we shall repay thee this measure, and *even* more, if there be an abundant crop.

Do not then neglect your good neighbors perishing in this pinching season-of-distress.

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1. Agreeably to the words of the great apostle of the Gentiles,—*Evil communications corrupt good manners.*—1 Cor. xv., 13.* To omit other forcible examples from the Sacred Scriptures, of the powerful influence of good or bad company, a few striking examples may suffice: the first no less than that of the fall of the prince of the apostles himself. As long as Peter remained with his divine Master and fellow apostles, he was so fervent as to offer to die with Christ; *Though I should die with thee, I will not deny thee.*—Mat. xx., 69. But in a few hours afterwards, going into the company of those who were enemies of Christ and his doctrines, when accused by a servant-maid of being a follower of *Jesus the Galilean, he denied before them all, saying, I know not what thou sayest.*—*Ibid.* Then by continuing in the company in which he had at first the misfortune of denying his master, he was tempted to persist in his denial a second, and even a third time; beginning to *curse and swear that he knew not the man.*—*Ibid.*—Thus passing from simple denial to execration and perjury!

But at this critical moment, his merciful Redeemer, knowing the weakness of our nature, *took compassion on him;*—*And the Lord,* says the evangelist, turning, looked on Peter; *And going forth, he wept bitterly.*—Matt. xx. 75.

The holy penitent is said to have bewailed this melancholy instance of human frailty with so much heartfelt sorrow during his life, that he never heard the cock crow without bursting into tears.—*Theod. Hist.*

"Saul being among the prophets," says Father Diego, "became a prophet and did prophecy, and among fools he became a fool . . . . . St. Thomas, because he did separate himself from the rest of the disciples, did not see Christ when he rose again; but when he joined himself in company with them again, our Redeemer appeared unto him, and so of an unbelieving disciple was made a faithful and true disciple. It is a dangerous thing to forsake the company of them that fear God."—F. Diego, *On the Contempt of the World: in loco.*

2. The *μέδιμνος* of the Greeks was equal to very nearly a bushel and a half of our measure.

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* Borrowed by the Apostle from the Greek poet Menander.

V. *Iophon to Eraston.*[1]

May that mischievous and most ill-omened cock[2] be crushed to pieces and perish miserably! *he*, that *by his* crowing awoke me *while* contemplating a delightful vision.

For I seemed, my dear neighbor, to have become some illustrious and wealthy man;—then, that there were following me a crowd of domestics, whom I thought fit to have as managers-of-my-household-affairs and stewards. I imagined that both my hands were covered with *finger* rings, and that I carried-about *many* precious stones-of-great-value; and my fingers were soft and retained-no-traces of the mattock.[3] And flatterers also appeared to stand around me. At this time, too, the Athenian people going to the theatre, cried-out-with-tumultuous-applause, that they would vote me in as general. But in the midst of giving-the-votes,[4] this cursed cock crowed and the vision disappeared.

On awaking, nevertheless, I was excessively delighted; but on calling to mind *that this occurred* during the leaf-scattering months *of Autumn*, I knew the dreams were utterly false.[5]

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1. "We are referred," says Moore, in his notes on the X. Ode of Anacreon, (p. 49, Dublin edition,) "by Degen, to that stupid book, the Epistles of Alciphron," &c.

It is with much diffidence the Translator venturés to question the accuracy of an opinion so unceremoniously delivered, and by a critic of a taste so refined; but not to obtrude his individual dissent on the matter, he takes the opportunity of quoting the opinion of an able writer in that great national work now being issued from the Parisian press—*L'Encyclopedie Catholique; Tome premier*, p. 656. "Les lettres qu' Alciphron a écrites sous des noms des personnages supposes, sont divisées en trois classes: Courtisans, Parasites, Mœurs de la Grèce. C'est un tableau curieux, piquant et animè, ou l'on trouve d'interessants details sur la vie intime de Grecs de cette epoque, sur leurs usages, sur la caractère de leurs relations personelles; l'esprit quelque peu frondeur et satirique dans lequel elles sont ecrites n'est pas sans attrait; le style en est vif, elegant, et naturel, et on, les lit avec plaisir," &c.

How far this is from the stupidity attributed, must be left to the writer of the *Fudge Family* himself. The whole article, although concise, is worthy of the student's attention.

2. *Lucian's* humorous dialogue of the "Cock and the Cobbler," is an excellent comment on this epistle. It is more than probable, that the letter writer was indebted for the idea to the witty satirist. Why the writer sdould speak of the cock as an inauspicious bird is not apparent, unless an account of his pleasing dream being thus interrupted. The crowing of the cock was always regarded as an auspicious omen, while that of a hen was considered the forerunner of some dire calamity. —*Robin. Antiq. Greece, in loco.*

3. The ancient *δικέλλα* was a simple handle, two feet and a half in length, with two large wooden teeth driven through one end, nearly at right angles to the handle. It was used for breaking up the larger clods of earth. Constant labor with it made the hands very callous; as in Theocritus:

Ὥσεἴ τις δικέλλᾳ τετυλωμένος ἔνδοθε χεῖρας.—Id. xvi. 32.

"*Like some ditcher who has rendered the palms of his hands callous by the mattock.*"

(See Porti Lex. Doric. *μακέλλα*, where a wood cut is given.)

4. On *χειροτονίας*, see note 10, on p. 206, *supra.*

5. Although Jupiter was allowed to be the source whence dreams as well as other divinations proceeded,—*γάρ τ'ὄνειρ ἐκ Διός ἐστιν*,—yet other subordinate deities were thought to be the efficient agents. The Earth, Hecate, the Moon, and particularly the god of sleep, supposed to dwell among the Cimmerii, on the road to Hades, were supposed to be the cause of dreams. The delusive dreams issued forth through a gate of ivory, and true ones through a gate of horn: as the poet sings—

VI. *Ampelion to Evergus.*

The winter is severe this year, and there is no going out. For the snow has covered all places, and not only are the hills white, but also the hollow parts of the earth: there is a lack of employment, and yet it is a disgrace to sit idle. Creeping then from my cabin, I had scarcely opened the door, and behold I perceive a whole flock of birds, carried along by the snow-storm—both blackbirds and thrushes.

Immediately, then, I snatch some bird-lime from the dish, and I smear the branches of the wild-pear-trees, and forthwith an immense number of sparrows alighted thereon, and they were all held-suspended from the twigs—a pleasant sight—stuck-fast by the wings, and caught by the head and feet. Of these, I have sent you twenty-five, fat and well conditioned, as thy share. For a good thing ought to be common among good men. But let our evil-minded neighbors grudge their worst.

VII. *Philocomos to Thestyllus.*

Having never gone-down to the city, and not having-any-idea what that called a city is, I am-anxious to behold this unusual sight—*so many* men dwelling within one enclosure,—

Τῶν οἳ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
Οἳ δ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
Οἳ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
Οἳ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.
Hom. Odyss. XIX. *v.* 562.

"Two are the gates of sleep; this framed of horn,
The other portal ivory plates adorn:
The dreams that thro' the ivory portal weave
Their trackless way, but issue to deceive:
But they that thro' the polish'd horn arise,
Foreshow the future deed, and warn the wise."—*Sotheby.*

"*Sunt geminæ somni portæ: quorum altera fertur*
Cornea; qua veris facilis datur exitus umbris;
Altera candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia Manes."—*Vir. Æn.* VI. *v.* 894.

"Two are the gates of sleep; of horn 'tis said,
One, through which pass true spectres of the dead;
And one of ivory, highly wrought and bright;
Whence issue unessential dreams to light."—*Symmons.*

Horace, [iii Car. 27, 41,] as well as other classical writers, alludes to the same legend.

Notwithstanding all the learning wasted by the critics, from Servius to the present day, to inculpate or extricate Virgil from the manifest absurdity of his imitation, it is evident the passage is one of those destined for revision by the poet, had his life been spared. Warburton's crooked ingenuity, in wresting even this slip of the poet to the aid of his fanciful theories, evinces as much want of judgment as of taste.—See *Divine Legation, in loco.*

The poets also assert, that it was only in the early part of the morning, dreams were worthy of regard: as before that time, they were thought to proceed rather from the effects of supper or something similar, than from supernatural causes.

The student should consult *Robinson's Antiq. of Greece, in loco.*

and to learn in how many particulars a city differs from the country.

If, therefore, thou hast any pretext for a journey to the city, come and take me with thee now at least: for I surely think it is time to learn something more of it; as now my beard (or upper-lip) is beginning to sprout forth in thick-hair.

Who then truly is more competent to initiate-me into the-mysteries of the place than thyself, who art so thoroughly conversant with most-particulars within the gates?

VIII. *Gamocharon to Phagodates.*

You saw what that cursed barber did to me;—*that fellow* who lives near the road; I speak of that prating, loquacious *rascal*, the son of Abrotesius;—*the knave that* sells looking glasses, and rears tame pigeons;—*the fellow, I say*, who beats the musical cymbal with little knives. For when I went desiring to have my beard shaven, he kindly received me, and seating me on an elevated chair, putting a new towel of fine linen around me, he softly and gently drew his razor over my jaws-and-chin, shaving off the thick crop of hairs. But even in this was he deceitful and sinister. For, unknown to me, he did it only in part, (and not over the entire jaws,) so as to leave my jaws (or cheeks) in many places hairy, and in many places smooth.[1] And I, unaware-of his wicked craft, went, as usual, uninvited to the house of Pasio.

The guests, as soon as they saw me, almost died with excessive laughter. Whilst ignorant of the cause of their laughter, one of them advancing into the midst of the company taking hold of the remaining beard[2] began-to-pluck me. Being

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1. Perhaps the luckless wight had fallen under the hands of a tonsorian operative akin to him so humorously described in *Martial*:—

> *Eutrapelus tonsor dum circuit ora Luperci,*
> *Expungit* que genas; altera barba subit.—Lib. 7, 83.*
> "So slowly, TRIM, dost thou thy razor draw,
> Another crop, meanwhile, o'erblooms the shaven jaw."

2. On the unsightly appendages of curled locks, frizzed moustaches, and glossy beards, now becoming so general among the young men of the United States, and which are, beyond all question, the most unerring signs of a growing degeneracy, the

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* In most of the copies extant, this is read *expingit*; which is manifestly incorrect; whereas the epigrammatist makes the point of his jest turn on the sprouting of a new beard, before the slowly moving shaver had done *expunging* the old one. Leverett's "Abridgment of Facciolati and Forcellini," has *expingit*; while Ainsworth, with greater fidelity, retains *expungit*. See both dictionaries, and also *Stephani Thesaurus, in locis*. For the correct lection, the Translator is indebted to a beautiful little Paris edition of *Martial ex typis Barbou*; kindly presented him several years ago, by the *Very Reverend John Power*, D. D. *Vicar General of New York*; whose extensive acquaintance with the illustrious writers of Greece and Rome, is only equalled by his generosity of mind, and amiability of disposition.

therefore deeply-incensed, taking a large carving knife, I cut them out by the roots, *with no little pain to myself;* but I, having provided a large club, am ready to break the reprobate's skull.

For, the jokes-and-pleasantries, which they who give us good dinners, do-in-sport, these, *a fellow* who never gave one, impudently dares.

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reader will find his curiosity amply gratified by consulting an elaborate article in *L' Encyclopedie Catholique; Tome* 2, p. 220.

After speaking of the silly, but ineffectual efforts to revive the beard-wearing fashion introduced in Paris, after the Restoration, in 1814, the writer proceeds:—" Lors qu'un gout singulier de renaissance saissant quelques jeunes tetes, les moustaches et la barbe, sous toutes les formes, ont tenté d' envahir tous les mentors de la generation actuelle ; mais hatons-nous de dire que l' invasion a du s'arreter la ou commence la bonne compagnie, et que la barbe, hormis chez les sapeurs, et la moustache, hormis chez les mi'itaires, sont de si mauvais ton que, ju qu' aux etrangers qui sont tant soit peu inities aux anciens procedes d' urbanite française, personne ne se meprend guère sur l' opinion qu'il faut prendre de ceux qui, le plus souvent la pipe ou le cigarre a la bouche, viennent les etaler dans les lieux publics, comme si tout le merite d'un homme consistait dans la moustache et la barbe," &c.

Is not that a capital hit at our furze-be-whiskered ringlet-shaking dandies? "As if a man's only merit consisted in his beard and moustaches!!!" The whole article, replete with curious research and interesting matter, will amply repay the student's perusal.

This vile custom was expressly reprobated in the Sacred Scriptures. St. Paul, [I Cor. xi.] when describing the manner of appearing at church, or at prayer, most becoming to either sex, says:

13. " You yourselves judge: doth it become a woman, to pray unto God, uncovered?

14. Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him.

15. But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering."

Again, the same holy Apostle, as well as St. Peter, [I. iii. 3,] would seem to disapprove the wearing even of female ornaments at church:—" I will, therefore, that men pray in every place, lifting up pure hands, without anger and contention..... In like manner, women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire," &c., &c. 1 Tim. ii. 8 and 9.

The Fathers and Councils are unanimous in denunciation of any tendency towards this disgusting effeminacy in ecclesiastics, or persons dedicated to God.—See *Collection [des Conciles] des Peres Labbe et Cossart:* Paris, 1672; and also *Dictionaire des Conciles, &c., par L'Abbe Filsjean;* Paris, 1829.

POETICAL EXTRACTS.

I. *The Meeting of Hector and Andromache.*

Thus then having spoken, Hector of the-nodding-plume[1] departed;
And shortly afterwards, arrived at his well-constructed[2] mansions,

1. *Kennedy* translates this, "helmet waving;" *Chapman*, "fierie crested Hector;" *Cowper*, "fierce in arms;" *Pope*, "nods his plumy crest;" *Sotheby*, "by his high plumed helmet known afar," &c. The Translator is sorry to find his learned countryman less successful in this instance, than in many other of his extremely useful and learned remarks on the Meonian Bard. The rest of the translators, paraphrastic as some of them are, have all conveyed more of the expressive and picturesque original, than the accomplished "Trinitarian;" because the Greek epithet undoubtedly means "plume waving;" "crest shaking;" "active in battle;" "warlike;" &c. or as Byron beautifully describes the "waving snow white plume" of the brave but unfortunate Murat:—

* * "As the moon sways o'er the tide,
It roll'd in air the warriors guide;
Through the smoke-created night,
Of the black and sulphurous fight,
The soldier raised his seeking eye
To catch that crest's ascendancy,—
And as it onward rolling rose," &c.

See that indignant burst of poetic power,—"We do not curse thee, Waterloo!" p. 535, of Byron's works, [Paris edit.]

But perhaps the learned professor on the banks of the *Liffey* imagined, that in the hottest of the fight, the gallant Hector was wont to cheer on his troops in a manner similar to that of the fiery *Sir Thomas Picton*, who, throughout the sanguinary battles of the Peninsular war, was always conspicuously seen charging at the head of his brigade, composed of some of the bravest and most impetuous troops of the army: chiefly volunteers from the Irish militia regiments. On these eventful occasions, whenever the fate of the day was to be decided, Sir Thomas, taking off his helmet, would wave it energetically over his head, and looking back on his daring followers, cry aloud, "Come on, ye Irish rascals; charge home, ye Irish rebels!"* Woe to the ranks that attempted to stand the shock.—(See also that highly interesting novel, *Charles O'Malley*, throughout.)

In one of Maturin's plays, there is a graphic picture of a battle, in which the waving motion of the Moorish turbans forms a prominent part of the scenery.

* * * * * * * * "Osma, thy field
When the pale moon broke on the battle's verge,
Seemed as an ocean, where the Moorish turbans,
Tossed like the white sea foam."—*Manuel.*

The expressiveness of these lines is unsurpassed by few writers, ancient or modern. The Translator feels a pride in saying, that Maturin is another of the glorious galaxy of poets, orators, heroes, scholars, and statesmen, that have reflected honor not only on their fatherland, but on humanity itself. Yet, alas! Irishmen have almost ever been aliens in their native land; poor Maturin was neglected by a country who knew not how to appreciate his talents, his genius, or his worth. He sunk into an early grave—

Sit tibi terra levis!

On the ancient helmet, consult *Wilkinson's Egyptians*, vol. 1, p. 331.

2. *Or*, "well located;" which is perhaps still more expressive of the original.

* This appellation, although used jestingly by the British general, was almost literally true; as a great majority of these fine and dashing fellows was composed of Irishmen implicated in the perennial insurrectionary disturbances of their native isle; and who had enlisted in the army to avoid transportation, or perhaps something worse. This was one of the modes adopted by the *paternal* government of England, to recruit the armies opposed to Napoleon!

Nor did he find the white-armed Andromache in the palace:
For she, with her *infant* son and gracefully-robed maid, *had gone*,
And had taken-her-station[1] on the tower, mourning and lamenting. 5
When Hector found not his blameless spouse within,
He, returning to the threshold, stood, and thus to his menials spoke:
"Come, ye damsels, tell me true,
Whither has gone the white-armed Andromache from the palace?
Whether is it to the *abode of* her gracefully-robed sisters-in-law (by the brother's or the husband's side)? 10
Or has she gone to *the temple* of Minerva, where indeed the other
Trojan dames are-endeavoring-to-appease the fair-haired dread goddess?"
Him then, on-the-other-hand, the sedulous housekeeper answered;
"O Hector, since thou particularly orderest me to speak the truth,
Neither is she, by-any-means, gone *to the abode* of her gracefully-robed sisters-in-law, (by the brother's or the husband's side,) 15
Nor *yet* is she gone to Minerva's *fane*, where indeed the other
Trojan dames are-endeavoring-to-appease the fair-haired dread goddess;
But to the great tower of Ilium is she gone;[2] because she had heard,[2]
That the Trojans were-hard-pressed, and that the power of the Greeks prevailed;
And certainly at the wall, she has now arrived;[3] hastening 20
Like one distracted. And with her, the nurse carried the boy."
Thus *spoke* the sedulous housekeeper. From the mansion hastened[4] Hector,
Again by the same way, through the well-paved streets,
Crossing the spacious city, when he arrived at the Scæan gates[5]—

1. Lit. "was *now* standing."
2. Lit. "did she go, as soon as, or when she heard." See note 5, p. 220, *supra*. showing the relative connection of the imperf. and aorist.
3. *Kennedy* says, "she is now on her way," which is more correct.
4. "*Sort brusquement*," is the translation of Mad. Dacier, and far more expressive than our English word "rushed," which is certainly not the meaning in this passage.
5. The Scæan gate was on the north west side of the city looking down to the sea, and opening on the plain (τὸ πεδίον,) where the battles were fought. (See *Rennell's Topography of Troy*, pp. 41—3 and 112, *seqq.*, with the accurate maps appended.) Hector's mansion must have been in the southern or south-eastern quarter of the

For, by this way, he was about to issue into the plain— 25
There his richly-dowered spouse came running to meet him,[1]
Andromache, the daughter of the magnanimous Æetion,
Æetion,[2] who dwelt beneath the woody Placus,—
In Hypoplacian Thebé,[3]—over the Cilicians ruling.
His daughter however was had-in-marriage[4] by the brazen-helmed Hector. 30
She thereupon *to her lord* came up: and with her moved the maid,
Carrying on her breast the tender boy, *still* an infant quite;
Hector's darling-child, *fair* as a bright star:
Him indeed Hector used-to-call Scamandrius, but others
Astyanax: because Hector alone defended Troy.[5] 35
Then smiled the hero, gazing in silence at his boy,

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city; at all events, farther from the Scæan gate than either Priam's royal palace, (*Il.* vi. 242,) or the mansion of Paris, (vi. 313.) The habitations of Priam and his sons were all situated close to each other, and on the highest ground of Troy.—Compare *Il.* vi. 244, 317.

1. Clarke remarks how much more the effect of this interview is heightened by Hector's meeting Andromache and his infant son so unexpectedly, than if he had found her at home. The scholiast remarks that, ἄλοχος πολύδωρος may mean either "a wife who had received rich presents" from her husband on her marriage,—or, "who had brought a valuable dowry" to her husband. The first signification is the true one, as being in accordance with the custom of that early age.—See Extr. iii., line 97, *infra*.

2. See *Clarke's Homer*, Z. 396, for an instructive note on this word; and *Valpy's Homer, in loco;* also *Matth. Gr. Gr.* § 433.

3. Thebé—sometimes incorrectly spelled Thebes—was a city in Mysia, near Adramyttium, and at the foot of Mount Plakos. Some doubt has been thrown on the existence of any such mountain, though Col. Leake has laid it down a little to the N. E. of Adramyti, on his excellent map of Asia Minor.

4. For a very satisfactory note on the usage of the phrase ἔχετο, among both Jews and Greeks, consult *Trollope's Homer, in loco.*

5. From this, and similar passages not only in the Father of Poetry, but in other Greek writers, it would appear, that even among the pure and classic authors of antiquity, the custom of punning or playing upon words or names, was not uncommon.—See also *Prom. Vinct.* 85; *Septem. con. Theb.* 835, with the notes of *Valckenaer* on *Phœn.* 27, and of *Elmsley on Bacch.*, 508; not forgetting a few in *Bland's Anthology;* particularly two from Empedocles, p. 95.

The best of our English tragedians have not disdained a similar practice. In the tragedy of "King John and Matilda," is a very remarkable instance:

> "And thou, Fitzwater, reflect upon thy name*
> And turn the son of tears."

"A striking example," says *Lamb*, "of the compatibility of the *serious pun* with the expression of the profoundest sorrow." Grief, as well as joy, finds ease in thus playing with a word. Old *John of Gaunt* in Shakespeare, thus descants on his *name:* "Gaunt, and gaunt indeed!"

The poet *Wither* thus in a mournful review of the declining estate of his family, says with deepest nature:—

> "The very name of *Wither* shows decay."

Massinger also, in his "Picture," a tragi-comedy, causes Matthias, a Bohemian knight to use a similar pun, when consoling his wife Sophia:

> * * * * "Be now as thy name
> Truly interpreted† hath ever spoke
> Wise and discreet." * * *

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* Fitzwater, a son of water.
† Sophia, wisdom.

But Andromache stood nigh all bathed in tears,
And, as-was-natural, clung to his hand, spoke this word, and addressed him :
" Ah-too-daring husband, thy intrepidity will destroy thee, nor compassionatest thou
Either thy *infant* boy, or me ill-starred ; who shortly will
Become thy widow. For soon the Greeks will slay thee,
All directing their force *against thee alone.* But to me, it would be better
If deprived of thee, to sink within the grave : for now no other
Comfort to me remains, since thou-thyself[1] thus rushest to thy own destruction,[2]
But woes *innumerable.* Father have I none, nor venerated mother.
For indeed the illustrious Achilles slew my father,
And sacked the well-inhabited[3] city of the Cilicians—
The lofty-gated Thebé.[4] Æetion he slew,
Nor did he despoil him of his arms : for this, at least, he scrupled in soul :
But, as-was-meet,[5] he burned him, together with his curiously-wrought armor,[6]
And over him raised a mound : and round about it the Mountain Nymphs,
Daughters of Ægis-bearing Jove, caused lofty elms[7] to grow.
I had also seven brothers in the royal-mansions,
Who all in one day descended to the *palace of* Orcus.
For the swift-footed[8] illustrious Achilles slew them all,
Among the shammel-houghed[9] oxen and white-fleeced sheep,

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1. " Thou thyself,"—σύγε—*i. e.* " from thy own innate bravery ;" " of thy own accord ;" " without any imperative necessity ;"—such, the Translator conceives, is the signification of γὲ in this passage : one of these numberless and almost indefinable, yet indispensable little particles, without an accurate acquaintance with which, much of the beauty of this incomparable language is lost.

2. *Or*, as it may be translated, " after thou wilt have met thy doom,"—taking ἐπεὶ ἂν in their usual subjunctive power and future sense. For an appropriate example from Demosthenes, see *Valpy's Homer*, notes, p. 466.

3. Or, perhaps, as before, *l.* 2, " well situated," or, " well located."

4. In conformity with the plan usually pursued by the early Greeks when besieging a fortified town, and in order to supply the army with provisions, Achilles and the other Greek leaders, ravaged the coasts of Mysia during the nine first years of the Trojan war, and took several cities, among which was Thebé.—See *Thucydides*, i. chap. 11.

5. *Or*, " in conformity with this scruple."

6. Andromache mentions this with filial pride, as a singular mark of respect paid to her father's remains, in an age when it was invariably the custom to despoil of its arms, and frequently to treat with indignities, the body of the fallen foe.

7. The ancients were accustomed to plant the elm and the alder round the sepulchres of their dead.

8. Lit. " the untiringly swift footed ;" because ποδωκής (fr. πούς and ὠκύς,) is " swift footed,"—but ποδάρκης (fr. πούς and ἀρκέω,) is not only " swift footed," but " able to continue for a long time running swiftly."

9. " Shammel-houghed,"—a term well known to cattle-dealers, is perhaps the only compound in English, expressive of the curving, semi-circular, shuffling motion

My mother, who ruled-over the woody Hypoplacia,
After he had led her hither, with other valuable booty,
Her, he[1] sent-back-free on receiving ransoms of immense-value,
Her, *alas!* in my father's palace, the arrow-shooting Diana smote. 60
Truly *then*, O Hector, art thou my father and venerated mother,
And brother, *too;* thou my blooming *tender* spouse.[2]

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of oxen. For the unauthorized use of this epithet, the Translator has only to plead necessity,—*quod necessitas cogit, defendit.*

1. Lit. "her, I say, he released." Perhaps in the entire compass of literature there cannot be found little words, apparently so insignificant,—the repetition of which clothes whole sentences with so much indescribable elegance, force and expressiveness,—as those diminutive portions of the magnificent Greek language denominated particles: such as γὲ, ἄρα, δὲ, καὶ, γὰρ, δή, and their numerous kindred. One of the greatest difficulties in attaining a knowledge of the Greek classics, particularly of Homer, is the manner in which boys are too often allowed to "slur over" these little parts of speech, in translating and parsing their lessons. It is, nevertheless, a fact well known to all good Grecians, that without a thorough knowledge of the particles, much of the strength and beauty of the language, is wholly lost. The ablest critics are all unanimous on this point.

Bentley (*Hor. Ode* I. 9, 15,) and Clarke (*Il.* iii. 409,) have remarked how emphatic, and at the same time how elegant, this particle γὲ appears when compounded with ὁ [ὅγε.] In the Latin, also, the repetition of the pronouns will frequently produce a corresponding delicacy of meaning unknown in modern tongues:—such as Vir. (*Æn.* v. 447.)

"*Nunc dextra ingeminans ictus, nunc ille sinistra.*"

Hor. (1 *Ode*, 9, 15.)

* * * *Nec dulces amores*
Sperne puer, neque tu choreas.

Ovid, (*Fast.* ii. 271.)

Et seu vomeribus, seu tu pulsabere rastris.

Consult Hoogeveen trans. by Seager.

2. "These beautiful lines," says the judicious and accurate Trollope, "have been repeatedly imitated, but never equalled, either in tenderness or feeling." After quoting those well known exquisite lines from Propert. El. I. 23, he refers to the pathetic address of Tecmessa to Ajax (Soph.) beginning at v. 485, and ending with 524. The whole of this masterly passage is an evident imitation of Homer; where the tragic writer has, in the language of Longinus, speaking of Plato, "lashed himself into a generous rivalry" with the father of poetry. The copy is not unworthy of the original. It has been well translated by Francklin, in the *Greek Tragic Theatre:* vol. ii. p. 24. Father Brumoy in his elaborate notes on this play, says, "Ce ne sont pas de ces sentimens delicats et recherches qu'on a mis depuis a la mode sur le theatre; ce sont les expressions vives de l' amitie conjugal."

The eloquent St. John Chrysostom, who was one of the most successful imitators and rivals of the celebrated writers of Greece and Italy, in one of his sermons to the people of Antioch, concludes a most affecting peroration, in nearly the same words:—"Nothing is dearer to me than you; not even life or light. I desire a thousand times over to lose my sight, if by this means, I could convert your souls to God. . . . . For what hope or what comfort can I have left, if you advance not in virtue? And if you do, what can afflict me? . . . . . Make my joy complete. Your progress is my only desire. You are to me all, father, and mother, and brothers, and children."—*Homil.* 44, *in Acta:* p. 335.

In another powerful and pathetic appeal, he introduces our Divine Redeemer as addressing the congregated multitude in the following manner:—

Ἐγὼ πατὴρ, ἐγὼ ἀδελφὸς, ἐγὼ νυμφίος, ἐγὼ οἰκία, ἐγὼ τροφεὺς, πᾶν ὅπερ ἂν θέλῃς ἐγὼ· μηδενὸς ἐν χρείᾳ καταστῇς. Ἐγὼ καὶ δουλεύσω· ἦλθον γὰρ διακονῆσαι, οὐ διακονηθῆναι. Ἐγὼ καὶ φίλος, καὶ μέλος, καὶ κεφαλὴ, καὶ ἀδελφὸς, καὶ ἀδελφὴ, καὶ μήτηρ, πάντα ἐγώ· μόνον οἰκειώς ἔχε πρὸς ἐμέ. Ἐγὼ πένης διὰ σὲ, καὶ ἀλήτης διὰ σὲ, ἐπὶ σταυροῦ ἐπὶ τάφου διὰ σὲ, ἔνω ὑπὲρ σοῦ ἐντυγχάνω τῷ Πατρὶ, κάτω ὑπὲρ σοῦ πρεσβευτὴς παραγέγονα παρὰ τοῦ Πατρός. Παντα μοι σὺ, καὶ ἀδελφὸς, καὶ συγκληρονόμος, καὶ φίλος, καὶ μέλος. Τί πλέον θέλεις; τί τὸν οὕτω φιλοῦντα ἀποστρέφῃ; τί τῷ κόσμῳ κάμνεις;—*κ. τ. λ.*

See *S. Joannis Chrysostomi opera omnia. Tom. VII.* 832. *Edit. Parisiae altera*, 1837.

But come now, pity *my fears;* and here remain at this tower,
Do not make thy boy an orphan, and thy wife a widow.
Station the troops at the fig-tree-wild,[1] where particularly 65
Is the city accessible and the wall scaleable:
For thrice in this-very-*place*, their bravest warriors came and essayed *the wall*,
The two Ajaces,[2] the renowned Idomeneus,
The two Atreidæ, and Tydeus' valiant son, with chosen troops:
Whether some one well skilled in-oracles conveyed-them-the-intelligence, 70
Or whether their own mind urged and prompted them, *spontaneous*,"[3]
Her in-reply, thus answered mighty Hector of-the-nodding-plume,
"Surely, *oh dearest* wife,[4] to me, also, these very things are a *subject of anxious* care: yet I greatly
Dread *the reproaches* of the Trojans, and Trojan-dames, with-trains-long-sweeping.[5]

This fine passage has been given entire in the original, as another useful exercise by which pupils and students may try their powers at "turning out of one language into another."

1. The Erineus—Rennell thinks—was a rising ground or swell, which adjoined to the city wall; and rendered the access to it less difficult. Some beech (fig) trees growing on it, appear to have given it the name.—*Topog. of Troy*, p. 112, note.

2. On this idiom of the Greek, by which the chief designated, with a very few, if any of his immediate friends and followers, is meant,—see *Matth. Gr. Gr.* § 271, ob. 1, and *Damm's Lex. Hom. c. Duncan*, ἀμφι.

3. The preceding lines fr. l. 61, are well translated by Sotheby:—

> "Yet thou, my Hector! thou art all, alone,
> Sire, mother, brethren, husband, all in one.
> In pity guard this tow'r, here shield thy life,
> Leave not an orphan child, a widow'd wife.
> There, by the fig-tree plant thy war array,
> Where, easiest of ascent, to Troy the way.
> Thrice have the boldest chiefs that spot assail'd,
> And thrice the efforts of the boldest fail'd;
> Th' Atrida, either Ajax, Tydeus' son,
> And Crete's fierce king there led their warriors on,
> Whether by seer forewarn'd, or martial art
> There markt out Ilion's vulnerable part."

4. That the word γύναι, as addressed by Hector to Andromache, does not convey any thing of harshness or reproof, is sufficiently evident not only from the tender and affectionate character of his expostulation with her, and from various other passages of Homer, (*Od.* iv. 148; vi. 168; xi. 247, &c.) but from the Greek writers in general; particularly the tragedians, whose style should be ever equal to the subject, chaste, noble, and elevated. (Compare *Æschy. Persæ.* 615—90; *Agam.* 1269;—*Sophoc. Oed. Rex*, 642—78, 934, &c.; *Trachin.* 366, where it is evidently synonimous with δέσποινα in 370. *Eurip. Elect.* 988.; *Alc.* 338—86; *Iph. T.* 496—8, and 542—6, &c.; *Iph. A.* 843—47. Damm remarks that it had nearly the same respectful signification in Greek as *Madame* in French. See also many passages of the Sacred Scriptures, particularly that one where our Saviour at the marriage feast of Cana, replies to his blessed mother, *Τί ἐμοὶ καὶ σοὶ, γύναι*; (*John* ii. 4.) Although Beza, Hammond and others, with Wolfe and Kæcher of late days, look upon γύναι, as implying some censure, they are refuted by numberless passages, not only from profane but from sacred literature. See the satisfactory note of Kuinoël (*Novi Test. Lib. Historici*, vol. ii. p. 319, *Lond. edit.*) on this subject.

5. This line is quoted more than once by Cicero in his epistles, (as *ad Attic.* ii. 5,) and it was the reply made by Julian, the Apostate, to those of his friends who strove

If, indeed, like a coward, I should keep aloof from the battle. 75
Neither, *however*, does my own inclination prompt me, since I have learned to be brave
At-all-times, and *ever* in the van to fight among the Trojans;
Desirous-to-maintain my sire's great glory, and mine own,—
Valor exerted to no purpose! For[1] well I know this in my heart and soul,
That the day will come, when sacred Ilium must-fall, 80
And Priam, and the people of Priam, well-skilled-in-the-ashen-spear.
But for *these* my countrymen, the after woe afflicts me not so much,
No not for Hecuba herself, nor for *my sire*, royal Priam,
Nor for my brethren, who many and brave
Are destined-to-fall in the dust, beneath the foe-men, 85
As for thee, *Andromache*;—when some of the brazen-armed Greeks,
Will lead thee away all-bathed-in-tears; having deprived thee of freedom,[2]
And when at Argos,[3] thou must for another weave the web,
And draw water from the fountains of Messeis, or Hypereia,
Much against thy will, but unavoidable necessity will compel thee, 90
And when some one will say, beholding you shedding tears,
"There is the wife of Hector, who used-to-distinguish-himself in-battle,
Beyond all the steed-famed Trojans, when they warred around Ilium."

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to dissuade him from the Persian expedition, in which he afterwards lost his life.—See *Valpy's Homer, in loco*. It is another evidence of the high station and moral influence of the sex at that early period.

On ἐλκεσίπεπλους, compare Milton's

"All in a robe of darkest grain
Flowing with majestic train."—*Il Penseroso.*

"This epithet," Bitaubé thinks, "suggests the idea of *highborn, noble* dames, whose censures would, of course, be the more dreaded by Hector."

1. See Clarke's judicious note on the force of γὰρ here.

2. As actually befell Andromache upon the capture of Troy. Virgil (*Æn.* iii. 325,) tells us that in the distribution of the captives she fell to the lot of Pyrrhus, the son of Achilles, who carried her home with him to Epirus. For another and more strange account of the fate of Andromache and Astyanax, see Boiardo, *Orlando Inamorato*; b. 2, ch. 1.

3. If any particular place is here intended, it must be Argos, in Thessaly, since two fountains *Messeis* and *Hypereia*, adjacent to the ruins of some Thessalian town, are mentioned by Strabo; (ix. p. 302, 46,) but we should probably understand Greece in general. (*Trollope, in loco.*) There is no necessity for extending the application of Ἄργος, as it is evident all through this passage, that Homer puts into the mouths of the speakers as forebodings what he himself knew to have happened. (*See the preceding note.*)

Thus then will some one say: but to thee, on-the-other-hand,
will fresh grief arise,
Through an unavailing desire of a husband, able to ward off
thy day of slavery. 95
But may the heaped-up earth cover my lifeless corse,
Before I at least hear thy outcry or learn-of thy abduction."
Thus having spoken, the illustrious Hector reached for his
boy;
But he back on the bosom *of* the fair-zoned[1] nurse,
Shrunk screaming; terrified at the appearance of his dear
father, 100

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1. Tytler, in his judicious "*Essay on the Principles of Translation,*" defends Pope's omission of this epithet, in opposition to the classical author of "*Fitzosborne's Letters,*" who remarks, that "Homer, like a painter true to nature, although wishing of course that Hector and Andromache should be the principal characters in the foreground, did not intend to leave the nurse unnoticed." Tytler then goes on to say, that if so, Homer has in this case shown less good taste than Pope! "who has left out the compliment to the nurse's waist altogether." Now every scholar who has read Homer—*Homerically*—well knows that the omission of a single epithet will often destroy the beauty of some of the most exquisite passages in the Greek writers. But to any critic who could be guilty of so "supercilious a piece of criticism"—as Mitscherlich says of a similar effort by a countryman of Tytler's—or who could assert that Homer's epithets are "often nothing more than mere expletives," and who could calmly translate this very epithet, "whose waist was elegantly girt," the inimitable delicacies of the copious and prolific Greek must have been tasteless and unintelligible. What, for instance, would Mr. Tytler's beau ideal of a translator do with the innumerable and indispensable particles not only of the ever-varying and picturesque Homer, but of all the other poets, orators, historians, and philosophers of Greece and Rome? Omit, or "turn them out of the original," *ad libitum?* Although to many critics of Tytler's idiosyncrasy, the particles may appear very insignificant, yet in the mind of every good Grecian, it is as familiar as his household gods, to look upon them as contributing in no small degree to the energy, beauty, and effectiveness of the most versatile and most intellectual of languages. To render every one into an English translation, would indeed appear both futile and impossible; as it is in many cases unattainable by any single word, or by any combination of words in English, to translate them faithfully and spiritedly, or to give any thing more than an indistinct representation, a kind of shadowy expression, of their meaning: sometimes translatable only by a gesture, sometimes by an inflexion of the voice. As one instance out of many familiar to every Greek scholar,—where several particles are crowded into one short space, may be quoted l. 245, in the Philoctetes of Sophocles, where Neoptolemus, being questioned by Philoctetes, as to whence he had come, answers—

ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ.

"From Ilium, certainly assuredly, now, at least, am I sailing."

"Nothing," says the erudite and elegant Downes, T. C. D. "can more clearly express the embarrassment and hesitation of Neoptolemus," completely disgusted as he was with the inglorious and unsoldier-like office of kidnapping Philoctetes. (See also, a humorous note on the difficulty of translating particles, in *Coleridge's Greek Class. Poets*, p. 122.)

Any intelligent school boy, or college graduate, could inform Tytler, *et id genus omne*, that the epithet εὔζωνος, does not in this place refer so exclusively to any particular part of the body, but to the entire grace and beauty of the person: just as λευκωλένος, as applied to Juno, Helen, or Andromache, is not confined so entirely to the fairness or rotundity of the arm, as to the graceful assemblage of charms united in the entire person. Herodotus (Clio, 72,) speaking of the distance between the Caspian and the Euxine seas, says, "a distance which could not be traversed by a strong or active man (εὐζωνῷ ἀνδρὶ) in less than five days." The epithet here means literally, "well-girt," but it is referred to the whole body or corporeal powers, and signifies a "strong" or "active" man, a good traveller. So also in the journey to Brundusium, so graphically described by Horace:

Hoc iter ignavi divisimus, altius ac nos
Præcinctis unum.

Scared-at both the brass and the crest, horse-haired,
Perceiving it nodding dreadfully from the helmet's top.
His dear father and venerated mother smiled.
From his head, forthwith, the illustrious Hector his helm took,
And placed it on the ground;—far-beaming; 105
But after he had kissed his dear boy and dandled *him* in his arms,
He spoke, *thus* praying to Jove and the other immortals.[1]
"O Jove and ye other gods, grant that he, this very boy also, my son, may
Become, as I, distinguished among the Trojans;
Thus too *for* might renowned and great that he too may nobly rule over Ilium. 110
And may some one hereafter say,—'how much he transcends his sire!'
Beholding him returning from the war;—and may he bear home the bloody spoils,
After having slain the foeman; and may his mother rejoice in soul."
Thus having-said, in the arms *of* his spouse beloved, he placed
His son: she in-her-wonted-manner received him in her fragrant bosom, 115
Smiling through her tears.[2] Her husband into-pity-melted, perceiving *her distress*,
With his hand kind-soothed her,[3] spoke this word and addressed her.

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1. Elton has translated the next four lines with spirit:—

"Instant the noble Hector from his head
Lifted the casque and placed it on the ground,
Far beaming where it stood; then kissed his boy,
And dandled in his arms, imploring thus
Jove and the other deities of heaven."

Compare the prayer in the Ajax of Sophocles, evidently an imitation of that in our text:—

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.—l. 550.

And that by Virgil, *Æneid* xii. 435.

"*Disce puer virtutem ex me verumque laborem*
Fortunam ex aliis."

2. This beautiful passage has not escaped the critics, it has been distorted into every meaning their perverted ingenuity could invent. The natural and obvious signification is the best. The tears shed by Andromache (l. 37,) on account of her melancholy forebodings, had not yet ceased to flow, when the alarm of the child and the tender affection brought forth a smile. Nearly parallel to the Greek is Moore's inimitable address to his ill-starred country:—

"Erin! the tear and the smile in thine eye," &c.

3. Would not "tenderly-patted-her-cheek," fully express the meaning? Damm translates this "gently stroked her cheek." Among the poetical versions, Pope ren-

"Incomparable spouse! grieve not so much for me in soul,
For no one shall despatch me to Hades before my fatal-day,[1]
As I am persuaded that no man can shun the doom appointed, 120
Either coward or brave, when once he hath been born.
But to thy mansion going, tend thy wonted tasks,—
The web and distaff, and thy maidens order,
Well their work to ply. War shall be the care,
And mine the chief, of every man, who drew-his-breath in Troy." 125
Thus, indeed, having spoken, the illustrious Hector his helm resumed,
Horse-haired. But his dear consort to her home is gone;[2]
While-ever-and-anon-she-turned-and-looked[3] shedding the tender tears:
She shortly after arrived at the well situated mansions,
Of the man-slaying Hector; and within she found her numerous 130
Maids; and among them all, the lament loud she raised,
And in his house they mourned the living Hector, as now *dead.*[4]

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ders it—"And dried the falling drops;" Cowper, "Her dewy cheek stroked softly;" Sotheby, "He kissed away her tears;" Elton, "With his hand he smoothed her cheek."

1. The fatalism of the Greeks was very different from the dogma which, instilled into the minds of ferocious and sensual barbarians, rouses them into a temporary frenzy, from which they subside into a complete apathy. The belief of the Greeks served neither as a substitute for courage, nor as a pretext for indolence. It inspired them with resignation to evils when arrived, but did not stifle their energies, so long as any prospect remained of escaping by prudence and activity, nor did it divert them from imploring the aid of the gods.—See *Thirlwall's Greece*, i. p. 195, and note 1, p. 115, *supra*.

2. The student will remark the force of the pluperfect here. He would do well to consult Clarke's copious remarks on the tenses, Il. i. 37.

3. There is no single word in English, nor perhaps in any other language, equivalent to ἐντροπαλιζομένη, literally "turning round from time to time to take a longing look." Pope translates it diffusely "Unwilling parts but oft reverts her eye;" Cowper vigorously "Oft turning as she went;" Sotheby, "And slow and sadly past, Oft turned, and turning, wept;" Elton, "And turned back her eyes."

None of them have succeeded near so well as Gray in the last line of his exquisite stanza:

"For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned;
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?"

The slowly moving cadence and artful alliteration of the fourth verse are inimitable; indeed it is every way equal, as far as a judicious combination of words can render it, to its divine prototype. Another nearly parallel passage may be found in the beginning of Goldsmith's sweetest poem:

"Remote, unfriended, melancholy, slow,
Or by the lazy Scheldt, or wandering Po:—
Where'er I roam, whatever realms I see
My heart untravelled fondly turns to thee;
Still to my brother turns with ceaseless pain,
And drags at each remove a length'ning chain."—*The Traveller.*

4. "Than this sentence," says Clarke, "nothing has ever been more exquisitely devised or more finely expressed to excite a melancholy feeling."

On the interview of Hector and Andromache, La Motte remarks, that this touching

For no more did they think, that returning from the war
He would come; escaping the power and hands of the Acheans.

II. *Jupiter commands the Gods to remain neutral.*

(Iliad, VIII. 1—29.)

The saffron-mantled[1] Aurora had diffused her light over all the earth,[2]
When the thunder-delighting Jove summoned a council of the Gods
On the topmost height of many-peaked Olympus,[3]

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scene would have come in with infinitely greater effect just before the fatal combat of Hector with Achilles.

1. Clarke quotes as a parallel passage the "*croceum linquens Aurora cubile*" of Virgil (*Æn. IV.* 585.) and remarks that the poverty of the Latin is manifested in the striking inferiority of Virgil's epithet, when compared to the κροκόπεπλος of the Greek Poet. On κροκόπεπλος, Damm remarks that it is confined by Homer to the first break of day, when the clouds are suffused with a yellowish tinge; while ῥοδοδάκτυλος always describes the appearance of the sky when the morn is farther advanced and the sun is just about to appear on the horizon.

2. The critics have remarked the diversified and yet singularly beautiful manner in which Homer introduces the break of day. A few examples are given:

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς.—*Il.* i. 477.

The rosy morn had purpled o'er the sky.—*Pope.*

Ἠὼς μὲν κροκόπεπλος ἀπ' ὠκεανοῖο ῥοάων
Ὤρνυθ' ἵν' ἀθανάτοισι φέρος φέροι, ἠδὲ βροτοῖσιν.—xix. 1.

"Soon as Aurora heaved her orient head
Above the waves, that blushed with early red,
With new-born day to gladden mortal sight
And gild the courts of heaven with sacred light."—*Pope.*

Ἦμος δ' Ἑωσφόρος εἶσι, φόως ἐρέων ἐπὶ γαῖαν,
Ὅν τε μέτα κροκόπεπλος ὑπείρ ἅλα κίδναται ἠώς.—xxiii. 227.

'Twas when emerging through the shades of night,
The morning-planet told the approach of light,
And, fast behind Aurora's warmer ray,
O'er the broad ocean poured the golden day.—*Pope.*

Αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἠριγένειαν
Ὦρσεν ἵν' ἀνθρώποισι φόως φέρῃ.—*Od.* xxiii. 347.

"The goddess roused from ocean's peaceful bed
The gold-throned morn her light o'er earth to shed."—*Sotheby.*

Of the line in our text Pope's version is harmonious, though diffuse:

"Aurora now, fair daughter of the dawn,
Sprinkled with rosy light the dewy lawn.

Cowper's is, as usual, much closer:

"The saffron, vested morn was now diffused
O'er all the earth.

Tennant, in his "Anster Fair," has evidently parodied Homer:

"The saffron-elbowed morning up the slope
Of Heaven canaries in her jewelled shoes,
And throws o'er Kelly-law's sheep-nibbled top
Her golden apron dripping kindly dews."

But old Thomas Hobbes, while laboring very seriously "to turne Homer out of Greeke into Englishe," has effected a parody more ludicrous than any professed burlesque.—(*See Hobbes' Trans. of Homer's Iliad, in loco.*)

3. A very celebrated mountain on the coast of Thessaly near the borders of Macedonia. It is the highest peak, not only of the extensive range to which it has given its name, but probably in all Greece. It was considered by the ancients as the residence of the gods, an honor which it may have owed not less to its great height, which

And *thus* addressed them, while the gods respectful heard;
"Hear me, all ye gods and goddesses, 5
Until I declare the things, my mind within my breast doth prompt.
Let no one, then, among the deities of either sex,
Attempt to thwart my determination; but do ye all unanimously
Assent, that, as speedily as possible, I may-conduct these events to their issue.
Whatsoever one of the gods, then, apart from *the rest*, shall I perceive[1] wishing, 10
Or going, to bring-assistance either to the Trojans or Danai,
Smitten, in-a-manner-ignominious, he shall return to Olympus;
Or seizing, I shall hurl him down to gloomy Tartarus,
Where, very far remote, deepest under the earth, is the yawning abyss,
Where are the iron gates and brazen floor;[2] 15
As far beneath Hades, as is the heaven from earth.[3]
He shall then know how much I am superior to all the gods.
But come, if ye wish, make-the-experiment, that ye[4] all may know.

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allowed it to be seen from an incredible distance, than to its magnificent and inaccessible summit, for ever covered with ice and snow, and which no mortal foot has ever scaled. It is broken into many rugged and irregular peaks, whence the epithet πολυδείρας in our text. It is very well described in the following vigorous lines:

"And there I saw, piercing the deep blue sky
And radiant with his diadem of snow,
Crowned Olympus; and the hills below
Looked like inferior spirits tending round
His pure supremacy."—*Barry Cornwall.*

1. The student is requested to correct the translation of this passage given in the notes to the Ninth (or any subsequent) Edition of the Greek Reader. The rendering of ἀπάνευθε in particular, though plausible, was too hastily adopted.

2. We see here the early Homeric arrangement of the infernal regions. In the interior of the earth was hollowed out a vast receptacle called Hades, the land of dreams, inhabited by the shades of the departed. Far beneath Hades, as the earth is from heaven, and separated from it by immense and eternal iron gates, was Tartarus, the abode of the wicked, the dungeon into which Jove thrust his implacable foes.

3. Compare Virgil:—

"*Tum Tartarus ipse*
Bis patet in præceps tantum, tendit que sub umbras
Quantus ad æthereum cæli suspectus Olympum."—*Æn. VI.* 577.

And Milton:—

"As far removed from God and light of heaven
As from the centre thrice to th' utmost pole."—*Par. L. i.* 73.

Tasso describes God as looking

"From his unimaginable throne
Fix't in the Empyrean—the pure sky,
Above the highest of the stars more high
Than they from Lucifer's abysmal hall."—*Wiffen's Tasso, C. I.* 7.

"It may not be unpleasing," says Pope "just to observe the gradation in these three great poets, as if they had vied with each other, in extending this idea of the depth of hell. Homer says as far, Virgil twice as far, Milton thrice."

4. On the usage of ἵνα with the indicative, see *Kennedy's Homer*, and reference to Heyne.

Having let down from heaven, a golden chain,[1]
Do ye all both gods and goddesses suspend yourselves *therefrom,* 20
Yet ye could not draw down from heaven to earth,
Jove the counsellor supreme;—no not with your utmost efforts.
But when I, in my turn, would choose to draw,
With the earth itself, could I draw it *up,* and with the sea,
And afterwards the chain around the peak of Olympus,[2] 25
Could I bind, *with ease:* and, what is still more,[3] all these things should remain suspended-in-mid-heaven,
So far am I superior to all the gods, so far to men."
Thus spoke *he:* but they, as-duty-taught,[4] all remained in silence, mute
At his speech, in-wonder-lost; for very menacingly did he harangue.

III. *The triumph of Achilles over the dead body of Hector, and the Lament of Andromache.*

(Iliad, XXII. 376—515.)

Him, after the swift-footed[5] illustrious Achilles had of his arms despoiled,
Standing in the midst of the Acheans, these winged words he spoke:

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1. "Many critics have explained this "Golden Chain" in a metaphorical sense. Plato thought the poet meant by this figure to represent the sun,-" whose animating influence as he travels through the ecliptic, connects the whole universe together." Many other explanations, equally far-fetched, and much more absurd than this of Plato, have been given by Macrobius and others; but it is probable that the legend of which the poet has availed himself, was but a part of the early mythology, or current only among the people. As a proof of this, "many of the Islanders of the Greek Archipelago and all the Turks still firmly believe that the earth as well as the fixed stars are suspended from the seven heavens, by massy and everlasting chains."—*Good's Lucretius.* The "chain" also enters into the Hindoo mythology, and Pope conjectures that it was borrowed from the early Egyptians, who meant by the golden chain the influence of the sun over the planets revolving round him.—(*See his notes.*)

Frederick Schlegel gives us a parallel passage from the Bhagavatgita, where Vishnu illustrates his power by a similar image:—"*I* am the cause of existence, as well as destruction, to all: than me nothing higher is found, and nothing without me. O friend! this all hangs united on me like pearls that are strung on a fillet." *Ueber die Sprache, und Weisheit der Indier,* p. 303. *See also Iliad i.* 399 *and the Scholiasts.* Milton has adhered to the literal sense, where he represents Satan as looking towards the eternal throne, and beholding

"Fast by, hanging on a golden chain
This pendent world."—*Par. Lost. ii.* 1051.

2. Here, it is evident, the poet understands Olympus as entirely detached from the earth. It would seem, indeed, that the terrestrial summit is not always carefully distinguished from the aerial regions above.

The idea of a seat of the gods—perhaps derived from a more ancient tradition, in which it was not attached to any particular site—seems to be indistinctly blended in Homer's mind with that of the real mountain.—*See Thirlwall's Greece, I. p.* 218.

3. Such, the translator conceives, is the force of *αὖτε* in this passage; as in *Iliad XIII.* 197, 259, 628. Damm translates it "hereupon then" (*hierauf alsdann*).

4. The student cannot fail to remark the force of *ἄρα.*

5. See note 231, p. 8, *supra.*

" O My friends! leaders and counsellors of the Argives!
Since this-renowned-hero, the gods have granted us to overcome,
Him, who inflicted as many woes *upon us*, as not all the others together. 5
Come now, if ye wish, let us, armed as we are, around the city, try
That we may learn the intention of the Trojans, which they, *at present*, may have,
Whether they will desert the lofty city, on this hero's fall,
Or whether they are-determined to remain, although Hector is no more.
But why does my soul this counsel move ?[1] 10
Whereas there lies near the ships, a corse unwept, unburied,[2]
Patroclus *dear* :—him surely I shall not forget, as long as I, at least,
Among the living stay, and whilst my limbs have motion:
Although others of the dead are forgotten in Hades,[3]
Yet will I even there of my dear friend be-mindful. 15
But come now, singing a pæan, O youths of the Achæans!
To the hollow ships, let us return; and this hero let us also bring.
We have carried-away great glory :[4]—we have slain Hector the illustrious,

1. The student cannot fail to remark the beauty of this abrupt apostrophe, so natural in itself and so characteristic of Achilles. " His first thought after the death of Hector naturally turns to the demolition of Troy. But as this was not in the Fates, the poet judiciously finds an expedient to turn him from the enterprize, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend."—*Trollope.*

2. " Unwept, unhonored, and unsung."—*Scott.*

Or, as Byron says in his magnificent address to the ocean, which concludes the Fourth Canto of Childe Harold—describing the impotent littleness of man swallowed up in " ocean's dark-blue stream :"—

" When, for a moment like a drop of rain,
He sinks into the depths with bubbling groan,
Without a grave, unknelled, uncoffined, and unknown."

3. For the different opinions maintained by the ancients on this place, consult *Dymock's Bibliotheca Classica*, TARTARUS, *or Anthon's Class. Dictionary*, HADES. Anthon will be found—*ut semper*—copious and elaborate, but one of his authorities, Benjamin Constant, should, from his well-known scepticism on religious subjects, be regarded with distrust.

4. Eustathius thinks, that these two lines form the chorus or burden of a song of triumph, in which the troops bear a part with Achilles, as he returns from his glorious combat.—(*Pope, in loco.*)

Madame Dacier compares I Kings, xviii. 7, where the women of Israel go out to meet David returning from his victory over Goliath, and sing a song, the chorus of which is, " Saul slew his thousands and David his ten-thousands."

There is also a striking similarity to the sublime canticle of Moses, or rather the song of Miriam, (Exodus, xv.) so happily versified by Moore in his splendid lines beginning—

" Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed,—his people are free," &c.

one of the finest sacred songs in our language, Byron's noble verses on the " Destruction of Sennacherib" not excepted.

To whom, the Trojans throughout the city, as to a god, used-offer-vows."
Thus he spoke, and for Hector the illustrious, was he meditating deeds unseemly ; 20
Of both his feet behind, he bored the tendons through
Unto the ancle from the heel, and ox-hide thongs he bound thereon,
And from his chariot made them fast : and his head he left to be trailed along.
Mounting his car, and therein placing the splendid armor,
His steeds he scourged to onward-course ; and they, not unwilling, flew.[1] 25
From the *corse*, while being-dragged along, was dust excited, and all around, his locks
Dark-colored were-with-the-earth-commingled, and, in the dust, his head entire
Was placed—*that head*, before so comely ;—for now did Jove, by the foeman,
Allow him to be treated with ignominy so vile, in his paternal land.[2]
In-this-manner, was the *hero's* head entire with dust defiled. But his mother now 30
Tore her hair, and from her cast the splendid veil
Away, and loud shrieks she uttered, on beholding her son ;
And piteously lamented his *aged* sire ; and all around, the people,
With wail and lament loud, were overwhelmed throughout the city.[3]
To that most like it was, had all 35
Stately Ilium, from its highest top, in fire, lay smouldering.

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1. Or, as the old English ballads have it, " With right good will." Clarke quotes a remark from the Scholiast, that it was a national custom among the Thessalians to drag around the graves of their slain friends the dead bodies of those by whose hand they had fallen. It is unnecessary to remind the student, that Achilles was a Thessalian chieftain.

2. If the treatment of Hector appears harsh to us, we should take into consideration the warlike usages of the age, when the body of the victim was entirely at the disposal of the conqueror, by whom it was, at the least, left unburied and exposed to the birds and beasts of prey. Hector himself had intended to treat the body of Patroclus—against whom he had no particular cause for revenge—with great indignity. (*See Il.* xviii. 176.) The student must have noticed that Homer speaks with implied censure of this action of his hero.

3. Tasso has given us an imitation—or rather a paraphrase—of these lines in the following passage from his *Gierusalemme Liberata* :—

> " Till ascertained and soon divulged, through all
> The astonished city the loud rumor flies,
> Mingled with tears and shrieks and woman's cries;
> As though the town itself, the sacred town
> Were now by storm become the victor's prize ;
> And in the rage of flying flames went down
> Their temples, spires, abodes, and towers of old renown."—*Wiffen.*

The people, indeed, could scarcely restrain the aged *monarch*,
with-grief-distracted,
Vehemently desiring to go forth, from the Dardan gates;
All he implored, rolling himself in the dust,
Name by name, calling each and every one. 40
"Hold off, my friends, and permit me alone, though grieved
in soul,
Going forth from the city, to reach the ships of the Achæans,
That I may supplicate this man, pernicious, perpetrator-of-
violent-deeds,
If, perhaps, he will revere my advanced-state-of-life, and
compassionate
My old age: for, even now, he also has a father such as *I*, 45
Peleus, who begot and brought him up to be a destructive-
calamity
To the Trojans: and upon me, beyond all others, hath he in-
flicted woes:
Whereas he hath slain so many of my blooming sons.
But not for all do I lament so much, although grieved *in soul*,
As for one—poignant grief for whom, will speedily bring me
to Hades.[1] 50
My darling Hector!—Oh! that he had died in my arms!
Then might we have our fill of mourning and lamenting,
Both his mother, who brought him forth, ill-starred, *as she
was*, and I myself."
Thus spoke he bewailing, and the citizens responsive-groaned,
But among the Trojan-dames Hecuba commenced the lament,
loud-and-wild: 55
"*Oh my* son! why now do I live, wretched, after having suf-
fered direful things,
Whereas thou dost no longer exist? who to me, both night
and day,
Wast a boast throughout the city, and a boon to all,
Both Trojans and Trojan-dames, within our community; who,
as a god,
Used-to-reverence thee: *and* deservedly; for to them thou
wast undoubtedly a great glory 60
While living: but now death and fate have come upon thee."[2]

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1. Compare the touching exclamation of Jacob on the supposed danger to his favorite child Benjamin; "My son shall not go down with you; his brother is dead, and he is left alone;—if any mischief befall him, you will bring down my gray hairs with sorrow unto hell."—*Gen.* xlii. 38.

2. The lamentations of the aged monarch and his queen, both in this book and the next, are some of the most pathetic representations of parental affliction ever drawn by uninspired man. The chief epic poets of all ages have copied their master. The lamentation of the mother of Euryalus in Virgil (Æn. IX. 475.) is undoubtedly one of the closest imitations of the Ionian bard—*proximus, sed longo intervallo.*—Tasso

Thus she spoke weeping:—but the wife of Hector had not as yet heard *the event;*
As unto her no trusty messenger coming,
Announced, that her spouse had remained outside the gates;
But she a web was-weaving, in a recess of her lofty mansion, 65
A garment-of-a-double-texture,[1] purple-color; into which she had inwrought ornaments of-various-sorts:[2]
And orders she gave to her fair-haired maids within the house,
On the fire to place a tripod of ample-size, that there might be
For Hector, returning from the battle, a warm bath:
Ignorant *of his untimely fate;* nor did she know, that him, far from the baths, 70
The keen-eyed Minerva had subdued, under the hands of Achilles.
But *suddenly* from the tower she heard the outcry and lament.
Her limbs trembled, and to the ground, from her *hand*, fell the shuttle;[3]
Then quickly to her fair-haired maids she spoke—
"Come, two of you follow me, that I may see what has occurred. 75
My revered mother-in-law's voice have I heard; and within

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and Dante have both parallel passages of great pathos, but, in the opinion of many critics, they are inferior to that by Glover, in his once celebrated but now almost forgotten poem, "Leonidas:"—See his poetical works, *in loco.*

1. Damm translates this, *of double texture*, (*von doppeln einschlage,*) or *of mingled texture*, that is, of silk and worsted. It must include also the signification of *increased size*, as in Il. iii. 126, ἡ δὲ μέγαν ἱστὸν ὕφαινε, Δίπλακα πορφυρέην, where it is evident that the size of the web was unusual. See also *Theocritus Id.* xxv. 254.

2. The original meaning of θρόνον is *an herb* [*medicinal*] *springing out of the earth*, whence the transition was easy to *embroidered ornaments distinguished by their color and rising above the ground of the stuff.* (Compare *Dammii Lex. Hom. c. Duncan; Theocritus Idyl.* 2. l. 59 *not. Kiessling; and Porti Lex. Doric.*) Damm quotes this passage and translates it, "and was scattering thereon flowers of variegated embroidery."

3. The student of taste cannot fail to observe how the poet's exquisite art—or rather his fidelity to nature—has not omitted a single circumstance that could add to the pathos of this inimitable scene. The tender and devoted wife, intent upon her household occupations, and utterly unconscious of her irretrievable loss—for in the general confusion no "trusty messenger" had brought her the dreadful tidings—had just ordered her servants to make the necessary preparations against the return of "her Hector;"—she had, perhaps, dismissed from her mind her former melancholy presentiments,—when she hears the outcries and lamentations of the city—her heart sinks and all her dark forebodings return upon her at once. Nothing is wanting to make the picture complete.

By the choice and arrangement of the words in this line, composed with so much exquisite art, the reader is almost brought to imagine he beholds the trembling limbs and falling shuttle of the unhappy princess.

It is spiritedly rendered by Sotheby:—

"Her limbs all trembled and her shuttle fell."

Pope more diffusely:—

"And all her members shake with sudden fear:
Forth from her ivory hand, the shuttle fell."

Cowper:—

"Her limbs shook under her, her shuttle fell."

My breast palpitates my heart up to my mouth, and my limbs beneath
Are stiffened; near is some calamity to the children of Priam;
Oh, far from my ear be the tale! but most grievously
Do I dread, lest my *too*-daring Hector, the illustrious Achilles 80
Having cut off from the city, while alone, hath driven into the plain,
And hath caused to cease from the bravery so destructive,
Which ever possessed him: since never, at any time, in the crowd of combatants would he remain,
But far before them, would he rush; in bravery yielding to none."
Thus having spoken, from the palace she hurried, like one distracted, 85
With beating heart, and with her, went the maids;
After she had arrived at the tower and the assembled-*anxious*-throng,
On the wall she stood, eagerly looking *around*;[1] him she recognized,
Before the city dragged; him the swift horses,

Milton, who has never failed to avail himself of the chief beauties of the classics,* has judiciously imitated this passage; and when describing the shock given the feelings of Adam, on learning the transgression of Eve in eating the forbidden fruit, selects those words whose harmony and collocation make, in the highest degree, an echo to the sense:—

"From his slack hand the garland wreath'd
Down dropt." * * * * * *—*Par. Lost.*

Although numberless passages of great beauty and expressiveness could be selected from the pages of Milton, Pope, Dryden, Goldsmith, and other eminent English poets, still every reader of taste and impartiality must award the superiority to their great masters, the ancients.

The sudden snapping in pieces of the faithless sword, described in Iliad iii. l. 363, is inimitable in any other language. Virgil's happy imitations of the "Father of Poetry," are too well known to every reader of classical taste, to require transcription. The student might, however, read with attention, the remarks and examples given by Clarke in notes on the verse, *ut supra.*

1. Mad. Dacier translates this—"*jetant de tous côtés ses regards timides,*"—"casting all round, her fearful glances."

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* In tracing the scarcely suspected obligations under which many eminent modern poets have been laid, not only by the ancient classic authors, but even by the now neglected writers of the middle ages, the student will find a masterly proof of Milton's undoubted obligations, as well for the ideas, as for the words of his *Paradise Lost*, to *Saint Avitus*, one of the Fathers of the French church, and who flourished towards the close of the 5th century. This truly pious, eminently learned, and ingenious man, was born of an illustrious family in Auvergne, about the middle of the 5th century, and was raised to the bishopric of Vienne in 490, which he filled with wonderful profit to his numerous flock for 35 years. The see of Vienne was, in some measure, hereditary in his family—he being the fourth generation of bishops of his noble house who worthily wore its mitre. He took a leading part in all the affairs of the western church, presided in many councils, and was one of the principal antagonists of the Arians, who, about this period, infested the west of Europe. For the curious particulars of this learned prelate's prior claims to the origination of *Paradise Lost*, the reader should peruse M. Guizot's *Cours d' Hist. Mod.* tome 2; and also, that very useful volume, Collombet's *Histoire Civ. et Relig. des Lettres Latines, au IVe. et au Ve. Siecle*, p. 162, *et infra.*

Were dragging with-ignominy-unheeded,[1] to the hollow ships of the Achæans. 90
A dark night enveloped her eyes;
Backwards she fell, and yielded up her spirit;[2]
Far from her head, in-disorder-fell her ornaments *so* brilliant[3]—
Her head-band, hair-net, and well plaited fillet
And veil-resplendent, which unto her the golden[4] Venus gave, 95
On the very day that Hector of-the-nodding-plume led her away
From the house of Æetion, after he had given her bridal-gifts unnumbered:[5]
Round-about her, her sisters-in-law (both by-the-brother's and the-husband's-side) were congregated,
Who between them raised-and-supported her, with-grief-overwhelmed, even-unto-death;[6]

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1. The literal meaning of *ἀκηδέστως*, is "*unfeelingly, ruthlessly, recklessly*;" but as the adjective *ἀκηδέστος*, though having nearly the same meaning of "*unpitied, unlamented*," is, by a natural transition, made to mean "*unburied, deprived of funeral obsequies*," the adverb is generally, and perhaps more properly rendered, as in our text. The primitive and simple signification is, nevertheless, a very striking and very poetical one.

2. That is, "swooned away." In the Scholia attributed to Didymus, it is remarked, with how much propriety the poet makes Hecuba act differently from Andromache, on the death of Hector. Hecuba, having witnessed the combat between Hector and Achilles, was prepared for the catastrophe, and meets it with more fortitude; but Andromache, to whom it was sudden and unexpected, is completely overwhelmed by the shock.—(See *Hom. Il. cum Schol. Didymi*, Ox. 1817.)

3. The *ἄμπυξ*, says Eustathius, was used "*to tie back the hair that grew on the forepart of the head.*" Damm translates it, "*frontlet* (*stirn-band.*) It was made of some costly material ornamented with gold and precious stones, and was, probably, a sort of small and low coronet or diadem, such as women of rank are represented as wearing on many of the ancient gems, medals, &c.;—*κεκρύφαλον* was a covering of net work for the whole head; *ἀναδέσμη* was a fillet which passed from the forehead and temples above the ears, and was fastened at the back of the head. It was used, as some think, to keep on the *κεκρύφαλον*, or *netted-cap*, but it may have served to suspend the veil or *κρήδεμνον*, which, as we see, fell off as soon as the *ἀναδέσμη* was detached.

4. Francklin, in a note on Lucian's "Charidemus," or the "Praise of Beauty," says that Venus received this epithet from the color of her hair. But Lucian's own opinion is, that "Venus rejoiced above all in the title of *golden*, because it was emblematic of beauty."—(*Charid.*) Damm gives us the choice of *three* reasons for this epithet; viz. —The golden ornaments of the goddess' person; the excellence and brilliancy of her beauty, as expressed by those qualities of the metal; or the facility with which the fair sex yield to the influence of gold, witness Danae, and Atalanta, and many others.—The first of these reasons is rather unpoetical; the third is not only far-fetched, but very ungallant; the second is the true one, and *χρυσεη* as applied to Venus is merely synonimous with *beautiful, brilliant.* Compare the line in Shakespeare's song:—

"Golden lads and lasses must
All follow thee and turn to dust."

It would appear that yellow was the favorite and fashionable color for ladies' tresses, among both Greeks and Romans. Horace mentions *flava Chloe;* whence poor Kit Smart used often call his favorite lady, "the lass with the classical hair."

5. It was the custom, in the early ages, among the Greeks,—as among other nations of antiquity, particularly the Jews,—for the bridegroom to make presents to his bride. (Compare *Il.* ix. 146; xvi. 178, 190; *Od.* i. 277; ii. 53: and Genesis xxix. 6; xxxiv. 12.) See *Robinson's Archæol. Græca*, b. v. ch. 9: and *Coleridge's Introduction to the Gr. Class. Poets*, p. 71.

6. From the phrase *ἀτυζομένην ἀπολέσθαι*, the Scholiast thinks that Andromache is represented as about to throw herself, in the first transports of her grief, from the wall.—(*Cowper.*) This is manifestly incorrect, for Andromache had not yet revived

But after she had-recovered-breath, and that life was again restored to her understanding, 100
In-fitful-sobs lamenting, among the Trojan-dames, she *thus* spoke;
" O, Hector! *now indeed am* I wretched! truly to a similar *hard* fate were we born
Both; thou in Troy, in the palace of Priam,
And I at Thebé, under the woody Placus,
In the mansion of Æetion, who brought me up from tender age— 105
A luckless *parent*, an unhappy *child!* Oh! that he had never begot me!
But now to the realms of Hades, beneath the gloomy caverns of the earth,[1]
Art thou gone, and me, in cheerless sorrow dost thou leave,
A widow in thy palace; but thy son *is* yet an infant quite,
Whom we begot, thou and I unfortunate: no more to him wilt thou, 110
O, Hector! be a helpful-boon, since thou art dead; nor he to thee,
For even although he should escape the tear-fraught war of the Achæans,
Always to him, at least, would toil and sorrows afterwards
Remain, for others will partition out his lands.
The day that makes a boy an orphan, leaves him friendless;[2] 115
He is ever dejected, and his cheeks are always moist with tears;
In-want, the boy goes to his father's *former* friends,
One plucking by the cloak, another by the robe, *he holds.*
Some one of the *more* compassionate a little cup vouchsafes,
His lips indeed he moistens, but the palate he does not wet.[3] 120

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from her swoon. Heyne's explanation, "*distracted, overwhelmed in spirit, so as to appear lifeless,*" is more simple and more correct.

1. Bitaubé remarks the parallel between this and a passage in Bossuet's Funeral Sermon on the death of the Duchess d' Orleans:—"Elle va descendre a ces sombres lieux, à ces demeurs souterraines, pour y dormir dans la poussière avec les grands de la terre." It is well known that this great man when preparing for his funeral orations, was accustomed to read over several select passages in Homer, and among them this lament of the relatives of Hector.—(See *Bitaubé's Translation of Homer*, l. c.)

2. This expressive and pathetic line—which, with the seven succeeding, were, with striking want of taste, rejected by the critics even before the time of Eustathius,—has not been rendered at all by Sotheby, only partially by Cowper, but spiritedly by Pope:—

> "The day that to the shades the father sends
> Robs from the orphan all his father's friends."

3. Meaning that these faithless friends do not satisfy the child's thirst, but only make a pretence by moistening his lips. On the use of the aorist for the present, see note 5, p. 16, *supra.*

Him, also, a boy-both-whose-parents-are living, from the banquet forcibly drives,
With hands smiting, and with scoffs deriding him;
'Go to the mischief! thus beaten; thy father, at least, does not sup with us!'
Then, in-tears, the boy, *disconsolate* returns to his widowed mother;—
My poor Astyanax![1] who heretofore indeed, on the knees of his father, 125
Used-to-eat marrow only and the rich fat of sheep:[2]
But when sleep would come upon him, and he would cease from his childish sports,
He used-to-sleep on *soft* couches in the arms of his nurse;
On downy bed, having his *little* heart satiated with delights;
But now he suffers much, bereaved of his dear father; 130
Oh Astyanax! whom the Trojans thus call by name,[3]
As *his father* alone for them used to defend their gates and lengthened walls;[4]
But now, thee *O! Hector*, near the hollow[5] ships, apart from thy parents,

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1. Andromache here applies her observations more immediately to herself.—(*Trollope.*) The ellipsis is well supplied by Mad. Dacier:—"*Quel changement! mon cher Astyanax, qui etoit,*" *&c.* "What a change for my dear Astyanax!" &c.

2. This expression, Trollope remarks, is perfectly oriental. In the Scriptures, *marrow and fatness* are continually used to denote what is delicate and luxurious. Compare among others, *Job* xxi. 24—xxxvi. 16; *Jeremiah* xxxi. 14.

3. With the usual ingenuity of grief, she recalls every circumstance that can heighten the calamity. She dwells with a feeling of melancholy pleasure, on the child's name,—Astyanax.

4. According to the author of the *Ilias Parva*, or Little Iliad, poor Astyanax met with a more melancholy fate than his mother apprehended. The passage will be interesting, as it will show, also, how Hector's worst forebodings (page 234, l. 86,) were fulfilled.

> Αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
> Ἕκτορέην ἄλοχον κάταγεν κοίλας ἐπὶ νῆας·
> παῖδα δ' ἑλὼν ἐκ κόλπου ἐϋπλοκάμοιο τιθήνης
> ῥίψε, ποδὸς τεταγών, ἀπὸ πύργου· τὸν δὲ πεσόντα
> ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.
> ἐκ δ' ἔλετ' Ἀνδρομάχην, ἠΰζωνον παράκοιτιν
> Ἕκτορος· ἣ τέ οἱ αὐτῷ ἀριστῆες παναχαιῶν
> δῶκαν ἔχειν, ἐπίηρον ἀμειβόμενοι γέρας ἀνδρί.

Thus translated by H. N. Coleridge: (*Greek Class. Poets*, p. 236.)

> "But great Achilles' glorious son led down
> The wife of Hector to the hollow ships:
> And from the bosom of the fair-haired nurse
> Seized by the foot her child, and from the tower
> Hurled headlong to dark death and final fate.
> He out of all chose Hector's bright-zoned spouse,
> Andromache, whom the assembled chiefs
> Gave to the hero, valour's meet reward."

For a different, and very extravagant account of the subsequent history of Astyanax, see the Orlando Inamorato of Boiardo, B. ii. c. 2. The Italian poet makes Andromache substitute another child for her own, while by this contrivance Astyanax escapes, is conveyed to Sicily, where he is brought up, and becomes a king.

5. *Or*, "crooked-beaked."

The tortuously-variegated[1] worms *will* devour, after the dogs will have glutted themselves
On thy naked *body ;* but thy *destined* garments in the palace lie, 135
Both finely-wrought and beautiful, elaborated by women's hands :
All these, nevertheless, shall I consume in the destructive fire ;
To thee, at least, they are no advantage, since in them thou dost not lie,[2]
But in presence of the Trojans and the Trojan-dames, let them be *burned* to thy honor."
Thus she lamented in her grief; and with her, the women responsive-wept.[3] 140

IV. *Priam supplicates Achilles for the dead body of Hector.*[4]

(Iliad, XXIV. 471—675.)

But the old man proceeded directly to the abode,
Where, as-he-was-told, Achilles, beloved of Jove, was seated ; and the *hero* himself
He found : and his friends were sitting at-a-distance : but on him two alone—
The hero Automedon and Alcimus a branch of Mars,—
Were-sedulously-employed, in-attendance-waiting ; for he had just ceased from the feast, 5

1. It is scarcely possible to give any other than a paraphrastic turn to the epithet *διάλος* in this passage ; whereas it signifies not only vermicular motion, but the variegation of color usually imparted thereby. Consult *Damm's Lexicon, in loco.*

2. Since the body of Hector had fallen into the hands of Achilles, and was not likely to obtain funeral rites in Troy, Andromache declares her intention of burning the garments, in which his corse would have been wrapped, as a public honor to his memory.—*Trollope.*

3. Byron, in his Age of Bronze, compares Napoleon's queen, Maria Louisa, and her infant son—since dead—to Andromache and Astyanax :—

"The imperial daughter, the imperial bride,
The imperial victim—sacrifice to pride ;
The mother of the hero's hope, the boy,
The young Astyanax of modern Troy ;
The still pale shadow of the loftiest queen
That earth has yet to see, or e'er hath seen ;
She flits amid the phantoms of the hour,
The theme of pity, and the wreck of power."

The parallel—as Byron himself indignantly remarks—holds no farther.

4. Voltaire has attempted this fine passage—and, as Longinus says of Plato, lashing himself into emulative enthusiasm, endeavors to rival the Mæonian bard, but whether from the poverty of the French language, or the immense inferiority of the emulator, the philosopher of Ferney has failed most wofully. Let the candid reader compare with the pathetic lines of the original, those verses of Voltaire, beginning with—

"*L'horizon se couvre des ombres de la nuit,*"

and ending with—

"*Vous perdez votre fils et je perds un ami.*"—Henriade.

It may be found in the note on this line in Bitaubé's translation of Homer.

Eating and drinking; and the table was still standing before him.[1]
Unobserved of those entered Priam, large-of-stature, and then standing near,
With his hands he clasped the knees of Achilles,[2] and kissed those hands,
Terrible, homicidal; which had slaughtered so many of his sons.
Just as when a dreadful calamity comes upon some-one, who, in his native-land, 10
Having killed a man, withdraws to some other country,
And entering the house of some wealthy personage,[3] amazement seizes-on the beholders:
Thus was Achilles amazed on beholding the god-like Priam;
And amazed were the rest, and *wondering* looked they at each-other,
To him then Priam *thus* supplicating, spoke this *moving* address:[4] 15

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1. From this expression of Homer, Athenæus (*I. c.* 10,) concludes somewhat hastily, either that it was not the custom in those early ages to remove the tables after meals, or that the sentence itself should be pointed—

Ἔσθων καὶ πίνων ἔτι, καὶ παρέκειτο τράπεζα.

"*Still eating and drinking,*" *&c.*

He does not see how otherwise Achilles can be justified from the charge of indecorum, in having the table before him during the whole conference, as if at a banquet, while at the same time, he was mourning for Patroclus. But besides that his emendation is entirely inconsistent with *νέον δ' ἀπέληγεν ἐδωδῆς*, in the line preceding, his inference, as Casaubon remarks, does not follow; for it is evident that Homer meant that Achilles had ceased from "eating and drinking" so short a time before the entrance of Priam, that the table had not yet been removed.

Athenæus was a very worthy forerunner of the tribe of critics by profession; some of whom seem to have inherited all his self-complacent folly without any of his really extensive learning.

2. The usual attitude of suppliants. Sometimes they touched with one hand the chin of the person supplicated, and his knees with the other.—(*See Iliad I.* 407, 504.)

3. It was the custom among the ancients, for a person who had committed an accidental homicide, to take refuge in some foreign city, till the consequences of private revenge were averted by a fine (*ποινή*,) paid to the relatives of the deceased. The first step necessary to be taken by the fugitive, after his arrival, was to place himself under the protection of some powerful or wealthy citizen, from whom he might receive the rites of purification, and whose hospitality and patronage he might enjoy. (Compare *the Scholiast in Clarke, Trollope, in loco*, and on *B.* ix. 628.)

4. This address has called forth the praises of every commentator. "What," asks Quinctilian, "can compare with that supplication of Priam to Achilles? *Epilogis quidem quis unquam poterit illis Priami rogantis Achillem precibus æquari?*"—X. c. 1. Heraclides Ponticus (quoted by Clarke, *in loco*,) remarks the consummate art with which Priam, instead of offering at once the presents he had brought to Achilles, (*Il.* xxiv. l. 229,) begins by reminding him of his father Peleus, the recollection of whom might soften the fierce inexorable resolves (*τοῦς ἄρσενας θυμοῦς*) of the young conqueror.

Achilles is overcome at once: it is no longer Priam, but Peleus, that he sees before him. He scarcely hears the rest of Priam's address, his thoughts are far away in his native Thessaly, at his father's mountain home; the best feelings of his nature are busy at his heart—he bursts into tears. "The whole scene," says Coleridge, "is at once the most profoundly skilful, and yet the simplest, and most affecting passage in the Iliad."—(*Study of the Gr. Class. Poets*, p. 96.) See also, *Dionys. Halic. de Arte*, c. 9, and compare Virgil's *Æneid*, xii. 932.

" Oh, Achilles! like-unto-the-gods, call-to-mind thy *venerated* father,
Who is of-as-advanced-an-age as I, *now* on the wretched-wasting threshold of old age;
And him, perhaps, those people who dwell-round-about
Do-sore-oppress;[1] neither is there one to avert the calamity and pest;
But surely he, however, understanding that thou art still alive, 20
Rejoices in soul, and each *revolving* day indulges-hope,
To see his darling son from Troy returning.
But I am most wretched, whereas I begot sons for-bravery-the-most-renowned,
In-widely-extended Troas; of whom not one is now, I ween, surviving.[2]
Fifty I had, when the sons of the Achæans arrived.* 25
The limbs of most, the impetuous Mars hath relaxed;
But one alone I had, who was-wont to defend both city and citizens:
Him *while* bravely-fighting for his country, thou didst lately slay,
My beloved Hector! on whose account, I now come to the ships of the Achæans,
To-redeem *him* from you, and I bring ransoms of inestimable value. 30
Moreover, do thou revere the gods, O, Achilles! and compassionate myself;
Calling-to-mind thy sire; but I am much more wretched.
For I have undergone such degradation as never any other earth-born *mortal*,—

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1. At all periods in the history of Greece, but particularly in the early times, every petty chieftain or insignificant state was at war with every other chieftain or state in the vicinity.

2. By this, Priam does not mean that all his sons were dead, but that of all his *bravest* sons not one was now left. The survivors—Helenus, Paris, Polites, Deïphobus, &c., he considers as of no account, and in this 24th book, l. 255, he calls them—

Ψεῦσταί τ', ὀρχησταί τε, χυροιτυπίῃσιν ἄριστοι
Ἀρνῶν ἠδ' ἐριφῶν ἐπιδήμιοι ἁρπακτῆρες.

" Devoid of truth,
Dancers, exact step-measurers, a band
Of public robbers, thieves of sheep and lambs."—*Cowper.*

A modern living poet has some expressive lines on this interview:—

" Then came a bearded king,———
Father of many sons, all fair and brave,
And daughters; one a prophetess: this was
The Trojan Priam, at whose city gates
The Grecians watched for ten long bloody years,
And entered at the last old Ilium."—*Barry Cornwall.*

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* Here the translation of the two next lines, is, for obvious reasons, omitted—which may occasion some discrepancy in the enumeration of the subsequent verses.

To apply unto my mouth, the hand of the man who-slew-my-children.[1]
Thus he spoke; and in the *hero's breast*, he excited a longing-desire of regret for his aged-sire. 35
And then, taking him by the hand, he gently pushed away the old man,
And both calling to mind,—one, the man-slaying Hector,
Wept excessively, *as* before the feet of Achilles he *lay* grovelling;
But Achilles lamented, *one time* his sire, and at another
Patroclus; and their mournful groans were excited throughout the mansion.[2] 40
But after the illustrious Achilles had sufficiently indulged his grief,
He hastily arose from his seat, and with his hand raised the aged *suppliant;*
Pitying his snowy locks and hoary beard,
And addressing him, spoke these winged words:
"Ah unhappy! thou hast indeed suffered many woes in thy soul; 45
How couldst thou venture alone to approach the ships of the Achæans?—
Into the presence of that man—of me—who, both many and brave
Sons *of thine*, have slain? Surely thou must have an iron heart.
But come now and sit on this regal-seat; and our sorrows, notwithstanding,
Let us cause to rest within our breast, although grieved *in* soul, 50
For there is no avail in chilling grief,—
Because thus have the gods by-lot-apportioned unto wretched mortals,
Ever to live in sorrow:[3] but they themselves are free-from-care.[4]

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1. This refers so evidently to line 8, above, that it is rather surprising that even the critics should have had any dispute upon the meaning.

2. Here Pope has added two lines, not in the original, and which certainly border rather too closely upon burlesque —

"One universal solemn shower began,
They bore as heroes, but they felt as man."

3. Compare Job v. 7, "Man is born to labor;"—vii. 1, "The life of man on earth is a warfare, and his days are the days of a hireling;"—and xiv. 1, "Man born of a woman, living for a short time, is filled with many miseries."—*Il.* xvii. 446; *Odyssey* xx. 251.

4. Clarke quotes Lucretius, vi. 57.

"*Omnis enim per se Divum natura necesse est*
Immortali ævo summa cum pace fruatur,
Semota nostris rebus sejunctaque longe."

Since two vessels[1] are placed on the threshold of Jove,
Full of the gifts, which he bestows ; *one* of evil, and another of good.[2] 55
He, to whom, on mingling *of both*, the thunder-delighting Jove imparts *them*,
Sometimes indeed will happen-with misfortune, and again *enjoy* prosperity ;
Another, to whom he gives from the vessel of evil, he renders unfortunate,
And him some dire calamity chases over the world wide ;
And in-his-course-he-wanders, neither honored by gods nor *respected* by men. 60
Thus certainly on Peleus the gods bestowed splendid gifts,
Even from his birth: for, beyond all men, was he distinguished with
Worldly-felicity, and with riches, and, *what was still more*, was king of the Myrmidons ;
And to him, *although* a mortal, they gave a celestial consort.
Yet even upon him, has god inflicted calamity ; inasmuch as neither unto him, 65
Is there born a generation of children to rule in his palace ;
One son only, has he begotten ; and that one destined-to-a-premature-fate ;[3] neither do I now,—which is certainly my duty,[4]—

But—as Trollope very justly remarks—the doctrines of Homer and Lucretius are by no means similar ; since the Greek poet does not deny the divine interference in human affairs ; but merely declares that the Gods are free from human cares and infirmities.

1. Plutarch (de Consol. *ad* Apoll.) compares these vessels to the box of Pandora in Hesiod, (*Weeks and Days*, l. 94.) Trollope thinks this passage entirely symbolical, while the mode of expression is evidently oriental. The word *cup*—he observes—is frequently used in Scripture to denote the blessings or afflictions which are the lot of man in this life. See his notes, *in loco*, and his numerous Scriptural references. The Scriptural character of this figure was first noticed by Pope, to whom Trollope is indebted for most of his best remarks.

2. In Pope's note on this passage, so characteristic of the oldest and purest form of pagan theology, he says—"Plato accuses the poet of impiety unjustly ; as it is no more than an oriental mode of speaking," and adduces a similar one from the Psalms. But the Christian bard might have defended his illustrious predecessor more effectually, by showing, that in this, as well as in other passages, Homer has only imitated the language of the Sacred Scriptures, portraying the inscrutable ways of Providence in the administration of human affairs ; sometimes prospering the bad and afflicting the good, for the greater glory of the one, and the more terrible punishment of the other, in another world.

Many passages strikingly apposite, may be seen in *Job ;* particularly l. 21,—"The Lord gave, and the Lord hath taken away :....blessed be the name of the Lord;" in *Ecclus.* xv. 17,—"He hath set fire and water before thee : stretch forth thy hand to which thou wilt. 18. Before man is life and death, good and evil, that which he shall choose, shall be given him" ; also, *Jeremiah, passim.*

3. According to the more common account, given by the Scholiast on Lycophron, (v. 269,) Achilles was shot in the heel with an arrow, by Paris, and was buried on the promontory of Sigæum. Byron alludes to this :—

"The winds are high and Helle's tide
Rolls darkly heaving to the main,
And night's descending shadows hide
That field with blood bedew'd, in vain,

Cherish him in his old-age ; since very far from my native land,
I sit *here* in Troas ; inflicting-woes both on thee and on thy children.
And thee, O ! old man, we understood to have been heretofore blessed with worldly-felicity, 70
Of-as-many-mortals-as Lesbos, the seat of Macar includes above it,
And Phrygia[1] below, and boundless[2] Hellespont,—
Of *all* these, they say, that thou O ! old man, wast eminently distinguished for wealth and children.
But since upon thee, this very calamity the celestials have brought,
That thou shouldst have wars and slaughter around thy capital incessantly ; 75
Nevertheless, bear-it-patiently, and do not excessively grieve in soul,
Since thou wilt not profit aught, *thus* saddened for thy son.
Neither wilt though be able to raise him to life, before thou thyself wilt have sustained even another calamity."[3]

The desert of old Priam's pride.
The night hath closed on Helle's stream.
Nor yet hath risen on Ida's hill
The moon that shone on that high theme ;
No warrior chides her peaceful beam,
But conscious shepherds bless it still.
Their flocks are grazing on the mound
Of him who felt the Dardan's arrow."—*Bride of Abydos*, ii.

4. Such is the force of γέ here :—beautifully expressive of what the brave warrior knew he owed his aged sire.

1. This cannot be the district referred to by Priam (*Il. B.* iii. 184—7,) and of which he speaks as lying along the river Sangar : for, in this case, the boundaries assigned by Achilles, would include a great many tribes mentioned expressly by Homer as *allies*, not *subjects*, of the Trojan king. Still less can it have been the Phrygia of the text which occupied the centre of Asia Minor, far removed to the south-east of Priam's kingdom.

The latest and least objectionable opinion is, that the Phrygia in the text was the district settled by Midas, about 100 years before the Trojan war, and which lay on the shores of the Hellespont and round Mt. Ida. But, according to this supposition, there must have been in Asia Minor two separate districts which went by the name of Phrygia,—the eastern and more remote one on the Sangar, well known and settled before the Trojan war (*Il.* ii. 862 ; iii. 184 ;) and the other on the Hellespont ; for it would be idle to suppose that, in defining the boundaries of a kingdom, Achilles would have given an old or obsolete name instead of a later and different appellation. If, then, there were two such provinces, is it not probable that one of them would have some distinctive mark ? After all, it is possible that Achilles did not intend to define the limits of Priam's kingdom, but merely spoke in general terms of the whole country adjacent, and to which a reference would not be at all irrelevant, as it was occupied by allies and friends of Priam, and therefore, well known to him. The Phrygia in the text would then be, of course, that on the Sangar.

2. A great deal of discussion has taken place as to the propriety of such an epithet, as applied to a body of water not more than a mile across in its widest part. The only plausible explanation that can be given, is that the Hellespont included not only the strait, but the whole Propontis, now the Sea of Marmora. (See *Classical Dictionary*; HELLESPONT.)

3. Compare David's words on hearing the death of his infant child. 2 *Kings* (*Samuel*) xii. 23—" Now that he is dead, why should I fast ? Shall I be able to bring him

But him, next the aged god-like Priam addressed-in-reply:
"Do not by any means, cause me to sit onthy throne, whilst Hector yet 80
Lies at thy tents, unhonored-and-unburied: but do thou, as soon as possible
Restore-him-ransomed, that, with my eyes, I may behold him; and do thou receive those gifts redemptionary,
Many-in-number, which, unto thee, we bring; do thou enjoy those presents and mayst thou arrive
Covered with glory in thy native soil, after thou wilt have first granted *my request.*"
Him then sternly eyeing, the swift footed Achilles answered:[1] 85
"Provoke me not, just now, O! old man; whereas I myself entertain-a-design
Of restoring thy Hector in-ransom: for heaven-sent, a message to me, came,—
My mother, who brought me forth, the daughter of the marine sage,
And truly I feel thy-influence O! Priam, within my soul; neither dost-thou escape-my-observation,
That some god conducted thee to the ships of the Achæans; 90
For *otherwise* no mortal man, no not even a warrior in the flower of his age, would dare approach
Our army: whereas he could not elude-the-vigilance-of the guards, nor the bars
Of our gates, could-he easily move-aside;
Therefore do not, for the present, disturb my passion in grief,
Lest even thee, O! aged-monarch, I do not spare within my tent, 95
Although being a suppliant, and I may transgress the high-behest of Jove."
Thus he spoke; then the old man was-struck-with-fear and obeyed his word,

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back any more? I shall go to him rather, for he will not return to me;" and *Eccles.* xxxviii. 21, 22,—"Give not up thy heart to sadness, For there is no returning, and thou shalt do him no good, and shalt hurt thyself.

1. Considerable surprize has been expressed by some of the commentators at this sudden burst of irritability in Achilles. The most probable cause of his excitement, seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality with an apparent distrust of his generous intention to give up the body.—(*Trollope, in loco.*) Considering not only the character of Achilles—of all men the least capable of deceit himself, and the most inimical to any thing like it in others,—but the recent loss of his dearest friend, just before (l. 40,) recalled afresh to his mind, it would, indeed, be surprizing if Homer—with his profound knowledge of the heart, and his entire consistency in all his characters—had made Achilles act otherwise than he has in our text. Achilles, therefore, tells Priam that he intends to give up the body of Hector, reproaches him for concealing the means by which he had reached the tent, (l. 89,) and cautions him against irritating him any farther in the midst of grief (l. 94,) which he himself had been the cause of awakening anew.

Forth from the house the son of Peleus, as a lion rushed,
Not unaccompanied; together with him went his two attendants,
The hero Automedon and Alcimus, whom then particularly 100
Of his friends, Achilles honored next, at least, after Patroclus slain;
They immediately loosed the horses and mules from under the yoke,
And introduced the shrill-voiced herald of the aged monarch,
And placed him on a seat, and from the well polished wagon,[1]
They took the immensely-valuable ransoms of Hector's body, 105
But two cloaks they left, and a well woven tunic,
In order that *Achilles* having wrapped-therein the corse, might give it to be carried home.
Then *the hero* having called his maids, ordered them to wash and anoint the body round;[2]
First taking it apart, that Priam might not *yet* behold his son,[3]
Lest that within his afflicted heart, he might not restrain his wrath, 110
On beholding his *heroic* son, and that *thereupon*, Achilles' mind might be disturbed;
And he should slay him, and thus transgress the high-behest of Jove.
After the maids had therefore—according to orders—washed and anointed the *corse* with oil,
Around him, they threw a beautiful cloak and a tunic,[4]
Then Achilles himself having lifted him up, placed him on the couch, 115
And his friends *assisting*, raised him into the well polished wagon,

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1. This was a vehicle drawn by mules, (l. 104,) and was used only for conveying goods and merchandize, &c., as in the present instance. In after times, it was also appropiated to carrying women. It had, generally, four wheels, (*Il.* xxiv. 324,) while the chariot (δίφρος,) used by men, had only two and was always drawn by horses.

2. The ancients washed the bodies of their dead, anointed them with fragrant oils, and covered them with a linen tunic.—See *Iliad* xix. 350,—where Achilles has these rites bestowed on the body of Patroclus; and *Virg. Æn.* vi. 218, where they are done for the body of Misenus.

3. There is a degree of kind consideration in this act, which appears, at first sight, strangely inconsistent with the apprehension expressed in l. 112. It is all, however, highly characteristic of the generous and open-hearted, but passionate and headstrong young chieftian. It would seem, also, that Achilles was conscious of his inability to restrain his anger when once thoroughly roused. Plutarch praises him for his conduct in this respect, and remarks, "that to find a person so irascible and of so violent a temper, not only aware of his infirmity, but taking every opportunity to guard against provocation, is not less a proof of singular prudence than deserving of our warmest approbation."—(*De audiendis poetis.*) 4. See line 106, above.

Thereupon the hero then wailed-aloud, and called on his dear friend by name.
"Do not, O! Patroclus, be displeased, if thou shouldst-come-to-understand,
Although being now in Hades, that I have set-free-in-ransom, Hector the illustrious
For his dear father, since unto me he gave a recompense not at all unworthy; 120
But with thee, moreover, will I share even of these *ransoms*, as many as may seem fit."[1]
Thus then did the illustrious Achilles speak and again went to the tent,
And took his seat on the variously-ornamented couch, whence he had arisen,
Placed at the opposite wall; and then to Priam spoke this word:
"Now is thy son assuredly ransomed for thee, O! old man, as thou wishest, 125
And on the couch he lies: but together with the morning dawn,
Thou thyself shalt see him, bringing *away the corse;* but now let us think of evening-repast,
For even the fair haired Niobe was-induced-to-think-of food,[2]
Although her twelve children lay-slaughtered in the palace;
Six daughters and six sons, *all* in bloom-of-youth, 130
The latter, Apollo slew with his silver bow,
Indignant with Niobe; and the former, the arrow-shooting[3] Diana.
The-reason-was,[4] because she had boastfully-compared herself to the fair-cheeked Latona,
For she asserted, that Latona had-brought forth only two, whereas she brought many forth,
But these two, in obedience-to-their-mother, although being only two, slew all the others. 135
And in consequence *of the divine wrath*, they lay in their gore for nine days; neither was there any

1. He meant to do so by consecrating a portion of the gifts on his tomb.
2. To comfort Priam, Achilles tells him a well-known story, very proper to produce this effect. Niobe had lost all her children; Priam had some still remaining:—Niobe's had been nine days extended on the earth, drowned in their blood, in the sight of their people, without any one presenting himself to inter them; Hector has likewise been twelve days, but in the midst of his enemies, therefore, it is no wonder that no one has paid him the last duties:—the gods at last interred Niobe's children; and the gods, likewise, are concerned to procure honorable burial for Hector.—(*Pope, from Eustathius.*) On the fable, see note 4, p. 82, *supra*.
3. The meaning generally given to ἰοχέαιρα, is "arrow-delighting," as if compounded of ἰός and χέω; but the correct signification is "arrow-pouring," or "arrow-shooting," from ἰός and χέω.—See *Damm*.
4. The student will observe the force of ἄρα.

To bury them ; as the son-of-Saturn had turned the people into stones :[1]
But, however, on the tenth day, the Celestial deities buried them,
And she, as-I-before-mentioned,[2] was-not-neglectful of food, after she had-been-exhausted lamenting,
But now somewhere among the rocks, on the lonely mountains, 140
In Sipylus,[3] where they say are the abodes of those divinities,
The Nymphs, who are-wont-to-lead-up the choral-dance around Achilous,—
There, being *transformed into* a stone,[4] she broods-over the woes *inflicted* by the gods.[5]
But come now, O ! illustrious old man, let us also be mindful
Of food ; especially as hereafter thou mayst amply bewail thy son, 145
Having brought him to Troy :—for to thee he shall be a copious-source-for-thy-tears."[6]
Thus spoke the swift-footed Achilles, and quickly uprising, a white-*fleeced* sheep,

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1. This may be taken either literally or metaphorically. The former is the more obvious and the more usual sense.

2. Such appears to be the force of ἀρά in this place. It connects this line with l. 130, above.

3. A mountain of Lydia, in Asia Minor, and a few miles north-east of Smyrna. Chrishull, an English traveller, relates, that "he saw here a certain cliff, representing an exact niche and statue, with the due shape and proportion of a human body. —*Arundell's Asia Minor*. This may have given some color, if it did not give rise to the story of Niobe having been placed on Sipylus.

4. Thus alluded to by Sophocles :

> Ἥκουσα δὴ λυγροτάταν ὀλέσθαι
> ταν Φρυγίαν ξένην
> Ταντάλου Σιπύλῳ πρὸς ἄκρῳ·—κ. τ. λ.—*Antig.*, 823.

> "Thus Tantalus' unhappy daughter fell,
> The Phrygian Niobe ; high on the top
> Of towering Sipylus ; the rock enfolds her," &c.—*Francklin.*

Or, as expressed by Statius :—

> "*Quo Niobe consumta pharetris*
> *Squalida bissenass Sipylon deduxerat urnas.*"—Theb. Lib. vi. 124.

Anacreon begins one of his Odes with the calamity of this princess :—

> Ἡ Ταντάλου πότ' ἔστη
> Λίθος Φρυγῶν ἐν ὄχθαις·

> "A weeping rock sad Niob' stood,
> And swell'd with tears the Phrygian flood."—*Roche.*

5. Thus translated by Sotheby :—

> "She feeds on woe and weeps her children gone."

6. Cowper remarks that "they are but unskilful comforters who attempt to relieve the sorrows of the afflicted by persuading them that they are mistaken in their estimate of the disaster. The best soother is he who admits the occasion in its full force, and sympathizes with the mourner. Homer's knowledge of the human heart, is no where more evident than in his making Achilles, every where else the inspirer of terror, win our esteem and love by this stroke of judicious tenderness."

He slaughtered;[1] then his attendants flayed *it* and began suitably to prepare it, with all propriety;
They next expertly cut-it-into-small-pieces, and transpierced it with spits,
And skilfully they roasted it, and *lastly* they draw-off all the pieces. 150
Automedom then, as-his-office-was, having taken bread distributed it along the table,
On beautiful servers; but the flesh, Achilles divided.
And they all forthwith began-to-stretch their hands for the food lying ready before them.
But after they had removed the desire of meat and drink,
Then the Dardan Priam began-to-look-with-wonder, at Achilles, 155
Amazed at his great-stature and *formidable* appearance; for opposite he sat, like the gods themselves.
In turn, Achilles began-to-look-with-awe on the Dardan Priam,
Gazing on his venerable countenance and hearing his *solemn* voice,
But after they were sufficiently satisfied, looking at each other,
The illustrious aged Priam first addressed him: 160
"Dismiss me now as soon as possible, O! Jove descended, in order that directly
On going to rest, we may be refreshed with sweet sleep;[2]
For, by no means, have my eyes, beneath my eyelids, closed in sleep,
From the *hour* my son lost his life under thy hands;
But incessantly do-I-pour-forth-groans, and brood over woes innumerable; 165
Grovelling in the filth within the enclosures[3] of my court;
But now truly I have tasted even of food, and the sparkling-deep-red wine,[4]
Have I sent-down my throat: before this, at least, I had not tasted aught."

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1. Such an act was not at all undignified in the heroic ages; even in him, though "Goddess-born:"—so sentimentally alluded to by *Byron*, in these fine lines:—

"Beautiful shadow
Of Thetis' boy,
Who sleep'st in the meadow
Whose grass grows o'er Troy."

2. Lit. "we may refresh ourselves." The student will remark the force of the middle voice.

3. The original meaning of *χόρτος*, is "grass, herbage;" but as the ancients were accustomed to surround the court-yards of their dwellings with herbage and shrubbery, it was gradually used to signify not merely a quickset, but any sort of artificial enclosure.

4. On *αἴθοπα οἶνον*, see *Aulus Gellius*.

Thus he spoke, and Achilles gave orders to his friends and female-attendants,
To lay beds in the porch, and bed clothes rich 170
And of-a-purple-color to throw thereon, and above *them* to strew coverlets;
And next to place cloaks of thick-woolen-nap, to be drawn-as-a-cover over all.[1]
They went from the mansion, holding torches in their hands,
And quickly, as-ordered, they spread-and-made two beds, with-hasty-bustle,
Then, in-jesting-tone,[2] the swift-footed Achilles addressed him; 175
"*In the* outer *apartment*, now take thy rest, O! venerable old man, lest
Hither might come some counsellor of the Achæans, who are-in-constant-habit,
Of sitting and devising counsels, with me, in as far as it is lawful;[3]
If any of these shouldst thee behold during the swift black night,

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1. We have, in these two lines, a very good description of the mode of "making-up" heroic beds. First, the attendants set out the *δέμνιον*, a wooden frame, like our bedstead, and having the bottom perforated; on this were laid the *τάκητες*, very heavy and dense rugs, with a thick fleece, a substitute for the modern *mattresses*; over these were thrown the *ῥήγεα*, fine and soft, beautifully wrought, and dyed various colors (*καλὰ, πορφύρεα*:) on these Priam lay, wrapping himself in the *χλαῖναι πολλαί*, cloaks or coverlets, with a thick woolen nap. This account—which has been compiled from many commentators, principally from Damm (*Lex. Hom. c. Duncan,*)—differs somewhat from the *modus operandi* given by *Heyne—Terpstra, Antiq. Hom.*, as quoted by Dr. Anthon, and indeed, from the *verbal* arrangement of the text. The latter objection Damm removes by remarking that the figure of speech called *ὑστερολογία*, or Hysteron-Proteron—of which this is an instance—is not at all uncommon with Homer, and that *ἐφυπερθε*, does not mean "upon," but "besides;" and adduces so many examples in support of his opinion, that it is difficult to deny its correctness.

2. On *ἐπικερτομέων*, Eustathius remarks, "This word is used not in its common acceptation of *speaking harshly*, or *insultingly*, but *speaking jestingly*, in order to inspire the old man with groundless apprehension, (*εἰσηγήσειν φόβον ψευδοῦς*) so that he might not be concerned at being lodged in the outermost part of the tent. By this means, Achilles brings it about that Priam is able to go off in the morning without observation." This is probably as good an explanation as can be given on this point. The character of Achilles would lead us to suppose that while his honorable anxiety to redeem his promise to Priam would urge him to get rid of him unknown to Agamemnon and the other leaders—who would gladly put an end to the war, or at least extort an enormous ransom, by the seizure of the old king,—his pride would never permit him to confess either his apprehensions of such an event, or his inability to prevent it, unless in a half-serious, half-sportive tone (*ἐπικερτομέων.*) He does so, as we have seen, and in such a manner as to prevent Priam from being hurt at the apparent slight put upon him, in lodging him in the portico (*ὑπ' αἰθούσῃ,*) of the tent, —in reality, the most convenient for his purpose,—and to excite such fears as would impel him to do just what Achilles wished—go off in the night unobserved. Thus Homer, with admirable skill, makes Achilles save his own dignity, and Priam's feelings, and not only connive at, but prompt the latter's escape, without seeming to do so in any respect.

3. Pope, from Eustathius, remarks that the poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet the Grecian commanders invariably (*αἰεὶ*) consult him upon their plans, as is proper (*ἡ θεμις ἐστί.*) Eustathius might have added, that this last phrase is quite in character, for the proud and rather boastful Achilles.

Forthwith would he tell Agamemnon, the shepherd of the people, 180
And there might be a protracted-delay of the corse's ransom;
But come tell me this-in-particular, and truly tell,
For-how-many-days dost thou purpose to celebrate the obsequies of the illustrious Hector,
In order that, both I myself shall remain here and restrain the troops?"
Him then the god-like aged Priam afterwards answered thus; 185
"If indeed thou wishest me to fully-perform[1] the funeral rites for the illustrious Hector,
Acting thus *kindly* to me, O! Achilles, thou wilt render a boon-inestimable,
For thou knowest, that within the city we are cooped, and from afar the wood
Is to be carried from mount *Ida*, and greatly do the Trojans fear *to go forth:*
For nine days,[2] should we lament him in the palace, 190
On the tenth we should inter him, when the people must enjoy-the-funeral-feast,[3]
On the eleventh should we raise a tomb to his honor,
And on the twelfth shall we fight, if so the necessity *be*."
Him again answered the swift-footed illustrious Achilles,
"These things also shall be *done* for thee, O! aged Priam, as thou requirest, 195
For I shall delay the war so long a time as thou dost urge."
Thus then having spoken, the wrist of the old man's right hand[4]
He grasped, lest, *without this pledge*, he should be apprehensive in soul.

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1. On the τελέσαι τάφον of the original, Trollope refers to τάφον τελεῖς in *Sophocles*, (*Œdip. Tyr.* 1448,) and observes that, "the verb is properly applied to the performance of the last rites to the dead." The signification of τελεῖν here, "is to yield or perform something in discharge of an obligation," and is analogous to that of the primary word τέλος, "an accomplishment in reference to a word or promise."—(Compare *Wachsmuth's Hist. Antiq. of the Greeks*, i. p. 465—8, *App.*) Hence the propriety of its use with τάφον, which is used for κηδείαι, as the Scholiast observes.

2. Although the time of interment was not fixed, it was very generally the ninth day after death.

3. It was an invariable custom among the Greeks, after concluding the funeral obsequies, to partake of a feast prepared by the nearest relatives of the deceased. At these entertainments, the conversation generally turned upon the virtues and merits of the departed person. The same custom existed among the Jews.—(Compare *Jerem.* xvi. 17; *Ezeck.* xxiv. 17; *Osee.* ix. 4, as referred to by Trollope, and *Tobias* iv. 18. See also *Iliad* xviii. 491, and xxii. 29.) The practice is continued in Ireland, and among the Christians of the east to this day.

4. Grasping the wrist was a pledge of much greater solemnity than simply touching the palm, or "shaking hands." The same, or a similar gesture, is said to be in use as a sign of recognition and of friendship, among the various secret societies with which the Christian world is still infested.

They then as-directed, in the vestibule of the mansion, lay
down to take their rest,
That is to say,—The Herald and Priam, having in their
minds, thoughts multifarious; 200
But Achilles slept in a recess of his well-constructed tent.[1]

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1. It is much to be regretted that the compiler of the Greek Reader thought proper to omit the conclusion of the Iliad. The general burst of grief from the Trojans, the frantic woe of poor Cassandra, the violent and passionate exclamations of Hecuba, the more feminine, but more affecting lamentation of Andromache, the appropriate expression of Helen's sorrow—this last, in the opinion of a very competent judge, H. N. Coleridge—one of the sweetest passages of the poem, altogether form a scene never equalled, as it probably never will be surpassed.

ODES OF ANACREON.

1. *On his Lyre.*[1]

I-wish to-tell-of Atreus' sons,
And I-wish to sing-of Cadmus ;[2]
But the harp[3] on-*its*-chords,
Sounds love alone.
I lately-changed the strings, 5
And the harp altogether ;[4]
And began-to-sing the labors
Of Hercules : but the lyre
Responded[5] loves.
For the remaining *time*, for us, farewell,[6] 10
Ye heroes : for[7] the lyre
Sings loves alone.

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1. This ode, which has been generally regarded as an introduction to the effusions of the graceful lyrist, has been imitated by poets numberless in all ages. The principal worthy of notice are *Bion* in Greek, (4 *Idy.* ;) *Horace*, *Ovid*, and *Propertius*, among the Latins.

2. By Atridæ, is meant the Trojan, and by Cadmus, the Theban war.—See *Fawkes, in loco.*

3. The distinction between βάρβιτος and λύρα is, that the former meant a larger instrument—*lyra major, septichordis, eburnea, cujus cornua sunt facta ex ebore ideoque sonogravi : λύρα—lyra minor, et proinde sono acuto.*

4. De Pauw and others insist the poet took a different lyre, but *Younge, Gail, &c.* assert, he merely used strings of different sorts and sizes for different subjects.

5. The word ἀντεφώνει, is singularly expressive of the poet's meaning. Imagining him to be singing and playing at the same time, we are hereby given to understand, by this verb, that the wayward instrument not only sent forth a wrong sound, but would produce no other sound than that of love. The French *contrechanter*, "to countersound," expresses almost the same meaning.

6. Or more accurately,—"Ye heroes ! for the future bid us farewell."

7. Of the various translators, *Addison, Fawkes, Moore, Younge, Bourne, and Roche*, the last only has preserved the force of γὰρ : *Bourne's* conclusion is otherwise very happy :—

"Farewell ! heroes, chiefs, and kings,
Nought but love will suit my strings."

Eilhardus Lubinus—who flourished nearly three centuries ago—has a very spirited Latin translation of this ode, which, it may be worth the student's attention to compare with the original. From the extreme scarceness of this ingenious editor's productions, its value will be the more readily appreciated by the curious in such matters.

"DE LYRA.

Volo sonare Atridas,
Volo sonare Cadmum ;
Sed Barbitus mihi unum
Neruis refert amorem.
Immuto fila nuper,
Testudinemque totam ;
Et Herculis Labores
Jam canto : sed lyra ista
Contra sonat mi amores :
Heroes ergo posthac
Nobis valete : solos
Lyra haec refert amores."

II. *The Rose*[1]

The Rose, the *Rose* of the Loves
Let us mingle[1] *with* Bacchus :
The Rose, the beautiful-leaved *Rose*,
To-*our*-temples having-fitted,[2]
Let-us-drink, gaily[3] laughing. 5
O Rose ! exquisite flower,
Rose, *thou* darling[4] of the spring,

☞ Those desirous of beholding the most effectual mode of "using up" a noble author, *secundum artem*, may be amused by turning to Byron's works, p. 24, [Paris edit.] and reading the slashing critique of the *Edinburgh Review*, on the youthful bard's early effusions, among which was a translation of this ode also : given in same vol. p. 10. On comparing the translation with the original, the reader will readily agree, that the reviewers were not hypercritical in *this*, at least ; although, as they were subsequently compelled to acknowledge, they had then most wofully underrated his Lordship's extraordinary powers.—See *English Bards and Scotch Reviewers.*

1. The learned are not agreed in the propriety of this title ; exclusive of *Brunck* and *Brossius*, who reject the ode altogether, or in part, *Pauw*, *Gail*, and *Mœbius*, imagine the title should be Εἰς συμπόσιον, "The Banquet." Horace's imitations of this spirited ode, are familiar to every classical scholar :—particularly that highly finished little piece—

"*Persicos, odi, puer, apparatus.*"—Lib. i. 38, 1.

The ancients at their entertainments were usually crowned with chaplets of myrtle, parsley, or flowers, by the fragance of which, as well as by the perfumes sprinkled on their persons and on the floor of the banquetting room, the power of the jolly god was thought to be much mitigated. *Festus* says, that in addition to these preventives, "singing birds were sometimes tied to their chaplets or garlands, by whose music the guests were regaled, and by whose fluttering and pecking they were kept from sleep !" On this custom of wearing garlands on festive occasions, compare various passages of the Scripture, but particularly, *Jeremiah's Lamentations*, v. 15, 16, "The joy of our heart is ceased ; Our dance is turned into mourning ; and the crown is fallen from our head." It still exists in Arabia and Persia.—See *Carlyle's Spec. of Arabian Poetry.*

2. Barnes censures Baxter for making the alteration ἀναμίξωμεν, "too boldly." Baxter retorts, that such an accusation comes with a bad grace from Barnes, the boldest of critics—*Criticorum omnium audacissimus.*

3. Αβρὰ γελῶντες, the critics have found another bone of contention. Madame Dacier, in a note, translates them "*buvons en riant delicatement.*" The word "gaily" seems to approximate the original more closely than any that has fallen under the Translator's observation.

4. Waiving the fierce warfare of learned belligerents on the collocation of the 6th verse, a few words on the not less furious contest on the precise meaning of μέλημα, will be more interesting to the tyro.

Supported by the authority of *Pindar*—*Barnes*, together with *Fawkes*, *Moore*, *Roche*, and *Bourne*, will have it signify "a child," "a daughter" of spring ; while *Baxter*, followed by *Born*, *Degen*, *Fischer*, armed to the teeth with parallels from *Virgil*, *Horace*, and *Tibullus*, strenuously assert it means "*amor, deliciæ,*" *&c.* "the delight," "the glory," &c. Being prized by the Greeks beyond all other flowers, Madame Dacier says the word is very delicate and refined ; the poet thereby intimating that the production and embellishment of the rose formed almost the sole business of spring. The Spanish commentator, adopting the idea of *Fischer*, gives it with sufficient accuracy—*De primavera esmero.*

Byron has some fine lines on the rose, which may help to illustrate this disputed point :

"The rose o'er crag or vale,
Sultana of the nightingale,
Blooms blushing to her lover's tale ;
His queen's the garden's queen, the rose
Unbent by wind, unchilled by snows,
Far from the winters of the west,
By every clime and season blest,
Returns the sweets by nature given
In softest incense back to heaven"

The Roses *are* delightful even to *the* gods,[1]
—Roses, *with which* the son of Venus,
Crowns *his own* beautiful tresses, 10
Dancing[2]-among the Graces.
Crown me then, O Bacchus,—
And playing-on-the-lyre near thy fanes,
I, thickly-covered with rosy wreaths,
Will dance with a full[3]-bosomed maid.[4] 15

III. *To a Dove.*[5]

Beauteous Dove,
Whence, whence art-thou-flying?
Whence *from such* a profusion of ointment,
Whilst careering on the gale,

---

1. Bacchus, Venus, Cupid, and the Muses.
2. *Horace* has finely imitated this in his celebrated—

> "*Junctæque Nymphis Gratiæ decentes*
> *Alterno terram quatiunt pede.*"—Lib. i. 4.

But in no language, perhaps, are the mazy motions of the graceful dance, so expressively described as in *Gray's Progress of Poesy*:—

> "With antic sports and blue-ey'd pleasures,
> Frisking light in frolic measures;
> Now pursuing—now retreating,
> Now in circling troops they meet:
> To brisk notes in cadence beating,
> Glance their many twinkling feet."

Can any thing exceed the picturesque fidelity of the two last lines? See also, *Darwin's* "Ode to May," in his *Botanic Garden.*

3. Lit. "deep bosomed;" tantamount to the βαθυζώνου of Æschylus. The remarks of some of the critics on the meaning of this epithet, are rather amusing. With one, the idea is "gross and suited to the paradise of the Osmanlies;" to another, it suggests "a most disagreeable image;" while a third confines it to "women of masculine habits!!" These gentlemen must have strangely misunderstood the graceful and elegant Bard of Teos,—whom even the stern *Plato* himself, calls "the wise Anacreon,"—if they fancy any such grossness in his simple and playful muse; for, in the language of one of his latest translators, "however much his sentiments may be at variance with our altered ideas and circumstances, still there will be found in this poet, far less to offend the reader of taste and delicacy than in almost any other author on the same subjects." For the opinion of the good bishop *Eustathius* on this, see his note on Homer, xviii. 339. But that the idea has been transferred to our own language without any fastidious or mawkish affectation of indelicacy, it is only necessary to quote a well-known line from the chaste productions of one of the most moral writers of the language—Moore,—not Erin's Bard,—

> "Your snowy bosom's swelling pride."—*Moore's Fables.*

4. The three concluding verses of the original are well done by Conde:—

> "*Y con la hermosa mia*
> *La de graciosa seño,*
> *Con enredados lazos*
> *Bellas danzas haremos.*"

Compare, also, the description of the divine spouse in the *Cantiele of Canticles, passim.*

5. All the critics are unanimous in bestowing the highest praise on this charming piece. *Faber* says, "it is not the production of a mortal, but of the Graces and Muses conjointly." The objection of *Pauw*, that it was not written by *Anacreon*, because it is laudatory of himself, has been satisfactorily refuted by more candid critics, who

Dost-thou-waft and distil[1] *these odours?* 5
Who art thou?—and what is thy business?[2]
Anacreon has dispatched me
To a youth—to Bathyllus—
Him—who now *over* all
Is the ruler and the tyrant. 10
Me, Venus gave-in-barter,
Receiving *instead*, a little song:[3]
And I for Anacreon,
Sedulously-minister such *offices*.
And now *as thou*-seest,[4] his 15
Letters am-I conveying,
And he says, that he shortly
Will-set me free;
But I, even if he should-dismiss me
As a slave shall remain with him; 20
For why is it necessary, that I should fly,
Over both mountains and fields,
And perch upon trees,
Eating every-thing wild?
Now indeed I eat bread, 25
Snatching it from the hands
Of Anacreon himself:
And he gives me to drink
The wine, which he *himself* first pledges;[5]
Then having drunk, I am-wont-to-dance, 30
And overshadow[6] my master,

---

show by the example of Virgil, Horace, Ovid, Milton, and others, that it was no more than a poetic license usual with writers of all ages.

The practice of employing carrier pigeons was common among the ancients, and is still practised by the eastern nations. They were often used to convey intelligence to places besieged.—See *Moore's Anacreon, in loco.*

1. The precise meaning of ψεκάζεις, is, perhaps, unattainable in any single English word. As it comes from ψεκάς, or ψακάς, [fr. ψάω.] "dew, a dew drop," the nearest meaning is, "thou distillest, thou bedewest." Whence, also, the servants, who waited on the haughty dames of ancient times, to besprinkle their hair with dyed perfumes, were called ψεκάδες: from this, the appropriateness of the poet's language is apparent: because "the Greeks were wont to perfume their favorite birds, as we do our lap dogs," says Madame Dacier.

2. Baxter reads μεληδῶν (concern) instead of μέλει δέ, which, he says, is nonsense.

3. This, say the commentators, is sufficient proof that *Anacreon* wrote hymns as well as odes; but as *Younge* sensibly remarks, "the difference of the terms is not so great as to prevent the poet from using them as synonimous." What an idea does this delicate allusion convey of the excellence of that poetry, which Venus herself, the mother of the Graces, would fain purchase, with one of her favorite doves!

4. *Trapp, Born, Degen, Mœbius, Gail,* and *Brunck,* follow *H. Stephens* in reading ὁρᾶς, while *Faber,* and his learned daughter, (the *Madame,*) together with *Longpierre, Barnes, Fischer, Roche, et quibusdam ceteris,* defend the vulgate reading of the *Codex Vaticanus.* The reasons assigned by *Fischer,* are not less ingenious than elaborate. See his notes, *in loco.*

5. A special favor among the ancients, and never granted unless to their most faithful domestics.

6. That is, "I am wont," or, "I usually overshadow." As an account of the various conjectures and contexts among the *literati* on συσκιάζω in this verse, and

With my wings.
And going to rest,
I sleep on the harp itself.
Thou hast all:—depart: 35
Thou hast made me more loquacious,
O Man, than even the crow.

IV. *To a Swallow.*[1]

Thou, indeed, dear Swallow,[2]

χορεύω in verse 30, might prove uninteresting, a few lines will be devoted to convey to the youthful reader, an insight into the noisy squabbles, that not unfrequently disturb *Pierios que dies, et amantes carmina somnos*, of the peaceful muse.

Younge, in a note on this passage, says, "a bird drunk and dancing is the most ridiculous and preposterous thought which appears among all the Grecian poets. The writer was infamously attached to liquor, who supposes that even a bird could not be happy without it. Let a painter attempt such an image, and if he put the bird out of its natural easy position, it will appear to a spectator as just shot, or dying in strong convulsions." Then, commencing an onslaught on *Pauw*, he proceeds,—"I cannot pass unnoticed, the judgment of self-praising, abusive, and insolent *Mr. Pauw*. Having first told us that Barnes—*nares habebat obesas*—he proceeds,—*venuste indicat columbam....saltare velle, et saltare etiam posse, cum vinum....avide exhauserat; illud ad saltandum excitabat molliculam; absque eo, vix saltare poterat, aut saltare cupiebat. Nihil suavius.* What a poetical painter is Pauw!"

Leaving the reader, for a while, to enjoy this decorous bandying of compliments learned, the Translator would beg to remark—unwilling as he is to differ from *Younge*, who is a sound scholar, a gentleman of refined taste, and still more, a countryman—that his observations of "a bird drunk and dancing," are not dictated with his accustomed urbanity and candor. The poet does not even insinuate that the bird drinks to intoxication, nor that otherwise it would be unhappy. The feathered messenger merely assigns, as a proof of the favor and esteem of its master, that it is allowed to sip the juicy nectar from the same glass as the bard himself, to whom, it gratefully vows an attachment, ardent and indissoluble. Besides, the term πωῦσα does not necessarily mean that Anacreon's aerial compotator had drank to intoxication, or even to ebriety. So copious and comprehensive is the wonderful language of the original, that the verb μεθύσκω, or μεθύω, does not, of itself, always convey the idea of drunkenness or intoxication, in a sense degrading or ignominious. *Younge* cannot have forgotten the well-known epigram of Antipater, in which, celebrating the song of the cicada, he says:

Ἄρκει τέττιγας μεθύσαι δρόσος, ἀλλὰ πίοντες
Ἀείδειν κύκνων εἰσὶ γεγωνότεροι.

"In dew that drops from morning's wings
The gay cicada sipping floats,
And drunk with dew his matin sings
Sweeter than any cygnet's notes."—*Moore.*

1. *Filicaja*, in his Latin poetry, has a pretty little ode—*Ad Hirundinem Albam*; which he would appear about to despatch on a similar embassy. It begins—*Alba Hirundo tenerrima.*

2. The close similarity between all the translators, in rendering the commencement of this ode, is curious:—

"In the soft season of each year,
My cheering swallow, you appear."—*Addison.*

"Lovely swallow, once a year
Pleased, you pay your visit here."—*Fawkes.*

"You come, fair swallow, ev'ry year,
To build, when genial suns appear."—*Younge.*

"Dear swallow, the soft season's guest,
Thou yearly weav'st thy summer nest."—*Anon.*

"Once in each revolving year,
Gentle bird! we find thee here."—*Moore.*

With these specimens before him, the last translator has not been altogether unsuccessful in avoiding triteness or plagiarism;—

Yearly coming,[1]
In summer, dost build thy nest,
But in winter, invisible, thou-goest
Either to *the* Nile or to Memphis.[2] 5
But Love ever constructs
His nest in my heart;
One tender-passion is indeed fledged,
Another is just an egg,
Another is now half-hatched. 10
And there is ever a cry
Of gaping younglings;
The greater rear
The little Lovelings,
And these being reared, forthwith 15
Bring-forth others in-turn.
What remedy then, can-*there*-be *found?*
For I have not strength,
To scare-away[3] so-many loves.

"Pretty, twittering, fickle guest,
Here you build your summer nest."—*Bourne.*

Conde has not succeeded so well in the latter part of this ode, as usual.

1. On the annual migration of the winged tribe, there is nearly as much uncertainty now among learned commentators as among some of the ancients. Most of the critics, following the opinion of *Fecklinus*, *De Aëris*, and *Kircher*, *De Mundo Subterraneo*, seem to think, that these birds, on the approach of winter, either retire to the bottom of deep water, or hide themselves in the ground, clefts of rocks, &c., until the return of spring. Modern naturalists have, however, fully established the fact of migration; and that any found behind, were either too young or too weak to undertake the annual journey. Much of the uncertainty may have arisen from the incorrect ideas (consequent on defective knowledge of Ornithology,) formed by the Romans, who thought—*Cum glaciantur aquæ, scopulis se condit hirundo;* but that the Greeks generally were accurate in asserting their emigration, has been long fully established. On this, the student should read *Goldsmith's Animated Nature;* or *Good's Book of Nature.* There is a well-known story of a thin brass plate having been fixed on a swallow, with this inscription:—"Prithee, swallow, whither goest thou in winter?" The following spring the bird returned with the answer subjoined:—"To Anthony of Athens, why dost thou inquire?"—See *White's Nat. Hist. of Selborne*, by *Captain Brown.*

Depping, in his excellent work—*La Suisse*, speaking of the lake of Geneva, says, "sa surface et ses bords semblent etre le rendezvous des oiseaux aquatiques de toutes les contries, de toutes les couleurs," &c.; and among the rest, he describes the swallow.—See *La Suisse: tome* 1, p. 139. But, irrespective of all other authorities, that of the Sacred Scriptures is more than sufficient to establish the point. Among various passages, may be quoted the following:—"The kite in the air hath known her time; the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord."—*Jeremiah* viii. 7.

Smart, in *The Omniscience of the Divine Being*, has some very fine thoughts on this subject.

2. Put for any warm climate in general, as Baxter remarks.

3. Ἐκβοῆσαι, says Baxter, is put for ἐξαριθμῆσαι; "for Anacreon being a dainty fellow, (*delicatulus,*) and not very sober, is afraid of becoming hoarse by prolonging his list." Faber having expressed some doubt whether ἐκβοῆσαι was known to Anacreon, and not introduced at a later period, Baxter says, "what a pretty critic to dream of such a thing!"

V. *Return of Spring.*[1]

See, how, on the appearance of spring,
The Graces scatter roses:
See, how the wave of the sea
Is-smoothed-down[2] to a calm.
See, how the duck is diving, 5
See, how the crane migrates-in-her-course,[3]
And Titan shines constantly bright.
The shadows of the clouds are-driven-away,[4]
And the cultured-labors of men appear-in-
their-brightness,[5]

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1. Meleager gives a beautiful description of Spring, in one of his Idyls. It is spiritedly translated by two different hands in *Bland & Merivale's Anthol.*, p. 232. The version by Shepherd, is not destitute of harmony and brilliancy, but is rather ambitious. Bland is much superior; particularly in the last stanza:—

> "If earth rejoices, with new verdure gay,
> And shepherds pipe, and flocks exulting play,
> And sailors roam, and Bacchus leads his throng,
> And bees to toil, and birds awake to song,—
> Shall the glad bard be mute in tuneful spring,
> And, warm with love and joy, forget to sing?"

Chapman's version is, in many places, extremely happy:

> "When blustering Winter quits us, smiles serene
> The purple Spring, the parent of the flowers;
> Then the dark earth is garlanded with green,
> And the new foliage decks the groves and bowers," &c.

In *Bloomfield's Farmer's Boy*, may be found a description of this delightful season, as it would strike the eye of a literary peasant. See, also, Burns' "native wood-notes wild,"—

> "Again rejoicing nature sees," &c.

2. The soft and easy flowing smoothness of this verse has been always admired.

3. *Broome*—the collaborator of *Pope*—does not appear to convey the exact meaning of δόεσσι,—

> "The cranes from freezing skies repair,
> And sailing float to warmer air:"—

as any one acquainted with the habits of this bird, is aware that its flight is any thing but "sailing," or "floating;" for it is a very heavy and ungainly, although strong and durable traveller. *Addison* is more accurate:—

> "The crane her airy voyage pursues."

4. Baxter translates this line—"The clouds flit-hither-and-thither," and adds in a note, that in this sense, it is very applicable to the Spring. The image presented by his version—of the thin clouds flitting over the sky, and casting a momentary shadow on the earth below, while the sun seems to shine out the more brightly, for the contrast (Τὰ βροτῶν δ' ἔλαμψεν ἔργα,) is certainly very poetical, and has occurred to many of our English poets. A well known American poet, also, in a fine description of Spring, has preserved much of the imagery:—

> "See how the clouds as they fleetly pass
> Cast their shadowy veil on the darkening grass."—*Percival.*

5. Addison, here, however, is not so happy; for, while aiming at the sublimity of the sacred writings, he loses sight of his subject. Who, for instance, could imagine that the following passage—

> "The valleys clap their hands for joy,
> The mountains smile, the hills look gay,
> And deserts boast the pride of May,"

was intended as a translation of

> Τὰ βροτῶν δ' ἔλαμψεν ἔργα—
> "The cultured labors of men appear in their brightness."

The earth bursts-forth with fruits; 10
The fruit of the olive bursts-forth;
The fount of Bacchus is crowned.[1]
Amid the leaves, amid the branches,
The fruit pushing-down[2] *both*, flourishes.[3]

VI. *Cupid wounded.*[4]

Love once among the roses,
Did not perceive
A bee sleeping, but was-wounded;
And being stung in the finger[5]

Or, as *Conde*, the Spanish translator, well expresses it:—

Y ya de los mortales
Se descubren las obras.

1. Barnes and Madame Dacier translate this—"The liquor of Bacchus is shaded by the vine leaves." This interpretation, Trapp condemns, as "intolerably far-fetched," and suggests, very judiciously, that the true and obvious meaning is,—"The liquor of Bacchus is crowned with spring flowers," alluding to the custom among the ancients of crowning the wine cup with chaplets on festive occasions. The wine—he adds—is more mellow in spring, from being kept through the winter, as Virgil tells us (*Georg.* i, 340—1.) *Vere sereno—mollissima vina.* The bowl is then first crowned with flowers, because they then make their first appearance.

2. Commentators are grealy divided on the sense of *καθελὼν* in this line. The version given, is in accordance with the opinion of the more sensible; meaning, "protruding," or "pushing down," rather than destroying: which appears too far-fetched for the simplicity of *Anacreon.* Elton's is good—"Through leaves, through boughs, it bursts its way."

3. See, also, *Bland & Merivale's Anthology*, for two highly-wrought pictures of Spring, by Leonidas of Tarentum. There is a beautiful description of Spring, by the Earl of Surrey, who flourished in the reign of Henry VIII., given in *Taylor's Hist. Miscellany*, p. 321.

4. *Theocritus*, in his 19th Idyl, has evidently imitated this ode; but, as *Moore* remarks, "is much inferior to the original, both in delicacy of point, and naïveté of expression."

5. Notwithstanding *Brunck's* hypercritical condemnation of this passage, as containing a pleonasm* unworthy of Anacreon, it will appear to every one acquainted with the habits, manners, and passions of children, that the common lection is more natural and agreeable to the conduct of a child smarting under sudden pain; and also, that the first impulse is to scream aloud, and run off to his mama, rather than to clap, or dash together, the injured hands, *πατάξας τὰς χεῖρας, collisis manibus.* They will, no doubt, clap or "dash" the hands together in sudden joy, or to express delight; but not in sharp smarting pain; because, whatever the little urchins may do, to blow, suck, or even squeeze the wounded member, they could not well endure to dash or knock the hands together. It would appear, that the learned professor had never during his boyhood, the honor of being wounded in conflict terrible with a swarm of winged warriors. But it is among the earliest reminiscences of the Translator, that, on a fine summer's evening, when the daisy-decked valleys of his native land are redolent of flowers, as well as resonant of melody, he, with some juvenile heroes of the village, went forth on an expedition to the neighboring fields for the inglorious achievement of "robbing a bees' nest." In the sack and plunder of the honied stores laid up in "the many-channelled garners," the sesquipedalian leader of the unbreeched marauders received such hearty tokens of a warm reception, as to render him shy, from that day to this, of hazarding another encounter with the apian squadrons. Baxter's comments are not remarkable for their taste. "Cupid," he says, "makes haste, *velis et remis*, as the saying is; that is, like a goose, which,

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* The learned commentator seems to have forgotten, that even in Anacreon many other specimens of pleonasm may be found; *ex. gr.* in the 22nd line of the 3rd ode, also on Cupid, are the words *ὑγρὸν ὕδωρ*, "the humid water." But similar tautologies are usual in all writers and in all languages. *Pindar* calls *χρυσὸς, αἰθόμενον πυρ*, and *Tibullus* has—*liquidi nat tibi linter aqua*; and so on, *passim*, through the classics.

Of his hand, he screamed : 5
And having run and flown
To the beautiful Venus,
" I-am-undone, O mother !" he cries ;
" I am killed and I am dying,
A little winged serpent,[1] 10
Which the husbandmen call a bee,
Hath stung me :"
But she said, " if the sting
Of the bee pains thee,
How much, thinkest thou, do they suffer, 15
Whom thou, O Cupid, dost wound ?"

VII. *To the Cicada,*[2]

We pronounce-thee-happy, O Cicada,
Because on the highest trees,
After having-sipped a little dew,

---

when in a hurry, flies and runs, and runs and flies." An elegant and truly classical idea !

Bourne, borrowing the hint perhaps from *Theocritus*,* makes Cupid act the part of a spoiled pet very handsomely :—

> " Loud he scream'd with sudden pain
> Stamp'd and sobbed—then scream'd again."

The stamping, however, is all the paternity of the translator, as *Anacreon* has no such idea. *Fawkes* is more in accordance with the infantile character :—

> " Strait he fills the air with cries,
> Weeps and sobs, and runs and flies."

Moore is natural, but a *little* too diffuse :—

> " Loud and piteous are his cries,
> To Venus quick he runs, he flies ;"

while *Addison* is scarcely inferior to *Brunck* himself ; *ecce*—

> " He storm'd, he blow'd the burning wound."

Younge is the only translator who appears to have fully conceived and described the behavior of Cupid, as that natural to a child :—

> " Quick to his lips the wound applied,
> He suck'd, he sooth'd, and loudly cried."

But then, *Younge* was a parent, and a close observer of nature's infancy.

1. For a remark of Madame *Dacier* on this epithet, and *Longpierre's* comment, see *Fawke's Anacreon, in loco.*

2. *Meleager* has a beautiful description of this little creature, elegantly translated by *Merivale*. The first four lines of the second stanza are highly descriptive and melodious :

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* The epigram by Theocritus on Cupid stung by a bee, is thus translated by Chapman :—

> " As from a hive the thieving Eros drew
> A honey comb, a bee his finger stung ;
> Then, in his anguish, on his hand he blew,
> Stamped, jumped—and then to Citherea sprung ;
> Showed her the wound, and cried : " A thing how wee
> How great a wound makes with its little sting !"
> His mother smiled : " Art thou not like a bee,
> Such great wounds making,—such a little thing ?"

Like a king,[1] dost thou sing.
For thine are all these things, 5
As-many-as thou seest in the fields;
And as-many-as the woods bring-forth.
And thou art a friend to husbandmen,
Hurting aught of no one's;
And thou art honored by mortals, 10
Sweet harbinger of summer;
Thee, indeed, the Muses love,
And Phœbus himself loves *thee;*
And has given *thee* a shrill voice.[2]
But old-age wears thee not,[3] 15
Thou wise *one*, earth-born,[4] song-loving,
Passionless, bloodless-fleshless,
Almost like-unto the gods, art thou.

VIII. *Young Old Age.*

I love a merry old-man,
I love a youthful dancer;[5]

"Dusky bard! whose jagged feet
Still on your hollow sides rebounding,
With frequent pause and measur'd beat,
Like minstrel notes are ever sounding."—*Bland & Mer. Anthol.*

That elegant scholar and profound philosopher—*Dr. Good*, says, that the music or noise of the cicada, is produced by means of "several winding cells under the abdomen, separated by different membranes, and opening externally by two narrow valves. In the centre of these cells is contained a scaly sonorous triangle, and exterior to them are two vigorous muscles, by the action of which, the cells are supplied with air through one of the valves, and so powerfully reverberate it against the triangle as to produce the notes of which the grasshopper's song consists," &c.—See *Good's Book of Nature*, p. 295. This differs from the account given by the poet; but the Translator is enabled, from his own observation of one of these insects inspected in a glass tumbler, to think, that after all, the old Greek is right. It would appear to have been the general opinion among the ancients, that the noise or music of this insect was produced by the wings; for, in an epigram on a "Dead Locust," by *Mnasalcus*, he expressly says, with "resounding wings."

1. Why so,—asks Baxter—are kings famous for singing? "I opine rather that ὅπως βασιλεὺς, should be referred to ὅτι δενδρέων ἐπ' ἄκρων, 'seated on the tree-tops like a king.' However, it must not be concealed," he adds, magnanimously, "that in the heroic ages, many royal personages played cunningly upon the harp and sung harmoniously to the lyre."

2. The cicada, or grasshopper, is said by some Italian writers, to possess a loud and shrill accent during the intensity of summer. Hence Virgil:—

Et cantu querulæ rumpent arbusta cicadæ.—Georg. iii.

"And the loud woods with shrill cicadas ring."—*Sotheby.*

3. Baxter illustrates this by referring to Lucretius, iv. 56:

Quom teretes ponunt tunicas æstate cicadæ.

4. The Athenians were fond of comparing themselves to these little insects, either as being αὐτόχθονες or μουσίκοι, or both; and as Thucydides relates, wore golden grasshoppers in their hair.—See *Thucyd.* b. i. ch. 6. Barnes, in his valuable notes, gives the following curious quotation from Apuleius, relative to the singing of the vocal and feathered race:—*Hirundinis cantus matutinus, Cicadæ meridianus, Noctuæ serus, Ululæ vespertinus, Bubonis nocturnus, Galli antelucanus.*

5. Baxter prefers to read χορευτάν, "because in the five lines of this little ode the letter *a* occurs six times,"—*ergo*, says the sturdy Batavian, a seventh cannot make much difference, and "will render the verse much more sonorous."

But when an old-man[1] dances
He is old in hair indeed,
But he is young in soul. 5

IDYLS OF BION.

I. *From the Epitaph on Adonis.*

I bewail Adonis:[2] for-him the Loves lament.
The beautiful Adonis lies on the mountains,
Wounded on his white thigh with a tusk—a white tusk, and afflicts Venus,
Faintly breathing his last: but the black blood trickles
From his snow-white flesh; and beneath his eye-brows his eyes grow-dim, 5
And the rose flies from his lips, and upon it
Dies even that kiss, which Venus would never refuse:
To Venus, indeed, a kiss from him, even when dead, is-a-pleasure,
But Adonis saw not that she kissed him when dying.
Alas! Alas! Cytherea! lost-is the beautiful Adonis. 10
When she saw, when she perceived the intolerable wound of Adonis,
When she beheld the purple gore upon his languid thigh,[3]
Outstretching her arms, she breaks-forth-in-this-melancholy-strain, "Stay Adonis!

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1. *Bourne's* translation of γέρων,—"an aged youth,"—[!] is paraphrastic with a vengeance. Even the stately Castilian does more justice to the simplicity of the original:—

El viejo quando danza, &c.

Moore is happy in his "mellow sage;" and *Fawkes*, although paraphrastic, is not outrageously antithetical, in "old age jocose though gray." *Moore*, in his notes, gives an imitation by Saint Pavin, which is not destitute of merit.—See *Moore's Anacreon, in loco. Guarini* has expressed the same idea:

O Corisca mia cara,
D'anima Sinco, e non di forze sono
E'n questo vecchio tronco
E pirì che fosse mai verde il desio.

Plautus, in Act. 3, Sc. 1, of his *Miles gloriosus*, has expressed the same sentiment:—*Si albus Capillus hic videtur, neutiquam ingenio est senex.*

2. For some interesting notes and remarks on Adonis, the student is referred to *Polwhele's Theocritus, notes* p. 136. See also *Addison's Anacreon*, p. 107.

3. *Or*, "flaccid," "unnerved." The following specimens will show some of the different modes of rendering this line:—

"His thigh discolor'd with the crimson stain."—*Fawkes.*
"Withered his crimson thigh, and wide the wound."—*Polwhele.*
"The purple gore, that ran his wan thigh round."—*Chapman.*
——"And knew the thigh dash'd red with blood."—*Elton.*

Oh ill-fated Adonis! stay, until I embrace thee now for-the-last-time,
Until I enfold thee and mingle my lips with thine. 15
Thou art flying-far-away *O!* Adonis, and thou goest to Acheron,—
To the hated and ruthless king: but I wretched
Still live, and am a goddess, and cannot follow thee.[1]
Receive, O! Proserpina, my husband; for thou art
More powerful than I: and every good thing descends to thee.[2] 20
Thou art dying, O! thrice loved youth: and my delight, as a dream, flies from me;[3]
Together with thee is my cestus gone:[4] why O! daring, didst thou go to hunt?
Why didst thou, so beautiful, venture so-boldly to fight against wild beasts?"[5]

---

1. "O what avails it of immortal seed
To have been ybred, and never born to die!
Far better I it deem to die with speed,
Than waste in woe, and wailful miserie."—*Fairy Queen.*

"Why delays
His hand to execute, what his decree
Fix'd on this day? why do I over-live?
Why am I mock'd with death, and lengthen'd out
To deathless pain?—*Milton's Paradise Lost.*

2. The classical student will not fail to recognise the happy imitation of this sentiment by *Catullus*, in his beautiful effusion on *The Death of Lesbia's Sparrow*;—

At vobis male sit, malæ tenebræ
Orci, quæ omnia bella devoratis!

3. Valckenaer is of opinion, that the reading should be πόσις δ' ἐμοὶ ὡς ὄναρ ἔπτη, in which he is followed by Brunck. The old reading is much more poetical;—"*my love* or (*my delight*) *is fled like a dream.*"

4. "The cestus has lost all its power." The cestus was the mysterious girdle of Venus, which rendered the wearer irresistibly attractive. It is described by Homer, *Il.* xiv. 214. (See p. 235, note 1, *supra.*) It was not worn externally, but hidden within the dress, and below the bosom of the goddess.—(*Il.* xiv. 219.)

5. *Chapman*—the latest translator of the Greek Pastorals—seems, through affectation of abruptness, to have altogether departed from the graceful simplicity of these two impassioned interrogations—

"Thou rash one! why, oh why
Didst hunt? so fair, contend with monsters grim?"

Elton, who was prior in point of time, is more than usually diffuse, and rather inharmonious:—

"Ah why
Fair as thou wert, the coverts venturous try,
And tempt the woodland monster's cruelty?"

Polwhele, who wrote anterior to the last-mentioned author, has entirely omitted one half of the second interrogation, and unwarrantably inserted the words—"with every softer grace,"—(a useless tautology of the foregoing hemistich,) for which he had no authority in the original; and which are a mere repetition of "why formed so fair?"—

"Why formed so fair with every softer grace,
Why sweet Adonis, urge the savage chase?"

While *Fawkes*, writing a quarter of century earlier, is more faithful than any of the preceding, and perhaps not less musical:—

"Why didst thou urge the chase, and rashly dare
T' encounter beasts, thyself so wond'rous fair?"

Thus lamented Venus, the Loves responsive mourn.
Alas! Alas! Venus, the beautiful Adonis is dead. 25
So many tears the Paphian goddess sheds, as Adonis
Pours drops-of-blood; and all *these things*[1] on the ground become flowers.
His blood produces the rose,[2] and her tears, the anemoné.[3]
I weep-for Adonis; the beautiful Adonis is-dead, *no more.*
No longer in the *lonely* groves, lament thy husband, O! Venus: 30
There is a soft couch, there is a bed-of-leaves prepared for Adonis;
This thy bed, O! Cytherean-deity, the dead Adonis occupies,
And though dead, he is beautiful;—a beautiful corpse, as *one* sleeping.[4]
The delicate Adonis reclines on purple robes
And around him, the weeping Loves lament;
Cutting off their hair[5] *as an offering* for Adonis: and on his arrows, one,

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☞ As an instance of the wayward tendency of *Chapman's* muse, may be here adduced his *outrè* version of Παγχρύσῳ κλινῆρι—among the verses omitted—which simply means, "on the golden couch;" which he gives "in the golden settle!" Probably few of his readers, unacquainted with the provincialisms of Great Britain and Ireland, know the meaning of "settle." It is, then, the very unpoetic appendage of a bed or bench in the lowest country inns; as Crabbe sings—

"On an inn-settle in his maudlin grief."

It has, from time immemorial, occupied a place in the kitchen, at a convenient distance from the fire; serving, during the day, as a seat for all the lazy loungers of the village, and during the night, as a bed for "boots:" in the same manner as Goldsmith so happily describes the piece of furniture at Auburn:—

"The chest contriv'd a double debt to pay,
A bed by night, a chest of drawers by day."—*Deserted Village.*

1. For πάντα, Valckenaer proposes πακτά, (Dor. for πηκτά or πεπηγμένα,) *these having congealed*, or *coagulated.* But his objection to πάντα may be obviated by understanding στάγματα, "*every drop*" *becomes a flower.*

2. These two verses, *Ovid* has diluted into twelve, in the 10th book of his *Metamorphoses;* beginning with—

At cruor in florem mutabitur, &c.

3. Ovid, and other writers, make the anemoné, and not the rose, to have sprung from the blood of Adonis. Thus Camoëns:—

"And here bedew'd with love's celestial tears
The woe-marked flower of slain Adonis rears
Its purple head, prophetic of the reign
When lost Adonis shall revive again."—*Mickle's Translation.*

4. Compare those very beautiful lines in Byron's Giaour:

"He who hath bent him o'er the dead
Ere the first day of death is fled,—
Before decay's effacing fingers
Have swept the lines where beauty lingers,—
And marked the mild angelic air,
The rapture of repose that's there," &c., &c.

5. On the prevalence of cutting off the hair in token of sorrow for the dead, see *Robinson's Antiquities of Greece*, p. 425; *Homer* ψ. 135 and 152; *Aristoph. Ranæ;* and *Polwhele's Theocritus, notes* p. 191, for some valuable notes on the same subject. Plutarch, in his life of Pelopidas, says that among many other tokens of grief at their general's (Pelopidas) loss, his soldiers cut off both their horses' manes, and their own hair. See an epigram by Sappho:

Τιμάδος δόε κόνις, τὰν δὴ πρὸ γάμοιο θανοῖσαν, κ. τ. λ.

And on his bow, another stamps; another breaks his winged quiver,[1]
One washes the foot of Adonis; another in golden chaldrons
Carries water; another *again* bathes his thighs,
Whilst another from behind, with his wings, fans Adonis, 40
Even Venus herself, the Loves bewail:
Every lamp in his porches, has Hymen extinguished,
And the nuptial wreath has he scattered;[2] Hymen no longer,—
No longer *does* Hymen *sing* his chanted song; he sings *only*—"alas! alas!"[3]
The Graces bewail the son of Cinyras, 45
And for him sing; but he hears them not;
Indeed it is not possible he can,[4] as Proserpina will not let him depart.

II. *The Fowler.*

A Bird Catcher, as yet a boy, in a grove thick-with-trees,
When hunting for birds, saw inauspicious[5] Cupid,
Sitting on a branch of box-wood: As soon as he perceived *him*
He was delighted, because he appeared unto him a large bird;
And binding all his rods[6] together,

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1. "They spurn the quiver, they break the bow."—*Fawkes.*
"They spurn the useless dart, and break the bow."—*Polwhele.*
"Beneath their feet they throw
The quiver plum'd, the darts, and broken bow."—*Elton.*
"One breaks his bow; another
His arrows and the quiver."—*Chapman.*

2. "Hath untwined and cast away," (*coronam resolutam projecit,*) is the version approved by Valckenaer.

3. The great beauty of this touching passage has been remarked by almost every commentator. Unhappy marriages—such as that of Venus and Adonis—cause Hymen to extinguish his torch, to destroy and throw away his garland, and perform other acts expressive of his sorrow and dismay.—(PILENEJO.) Compare the expression of Ovid in the Epistle of Canace to Macareus, *Heroïd. Ep.* xi.

"*Tolle procul decepte faces Hymenæe maritas,*
Et fuge turbato tecta nefanda pede."

4. On this much contested passage, Valckenaer remarks:—"Heskin explains *οὐ μὰν οὐκ ἐθέλει* by *οὐ δύναται, he cannot;* Higtius proposes to read *οὐ μὰν, εἰ κ' εθέλοι, no indeed, even if he should wish.* With Brunck, I prefer *οὐ μὰν, ὀκκ' ἐθέλει, no indeed, not even when he wishes.*"

5. "Odious," unlucky," "hateful," "that-which-ought-to-be-shunned," &c., &c. Compare *Soph. Œdip. Rex.* 1314: *Aj.* 607; and *Eurip. Hel.* 360; *Hercules Fur.* 821, and *Phœn.* 589. Consult also *Æneid* ii. v. 574, where Helen is designated *invisa,—scelerata,* as she had, in the verse preceding, been called—*Trojæ et communis Erinnys.*

6. On which the bird-lime was smeared. The Italian commentator, Pilenejo, describes very minutely the ancient manner of bird-catching. "The fowler concealing himself among the dense foliage of the trees, decoys the little birds to him by a sort of whistle, when softly extending his rods, covered with bird-lime, he suddenly strikes their wings, and catches when thus stuck fast." Compare Martial:—

Non tantum calamis, sed cantu vincitur ales,
Callidâ dum tacita crescit arundo manu.

He watched Cupid hopping hither and thither;
But the boy being enraged because no end of this appeared to him,
Flinging away his rods, went to an old husbandman
Who had taught him the art; and told him *all*,
And showed him Cupid sitting *there;* but the old man 10
Smiling, shook his head, and thus answered the boy:
"Abstain from hunting; go not near this bird,
Fly far *from him;* it is a pernicious creature;—happy wilt thou be,
As long as thou catchest him not: but if thou arrive at man's estate,
This, now flitting and flying, shall of-himself 15
Come to thee, unaware, and perch upon thy head."

III. *Cleodamus and Myrson.*

C. Of spring,[1] O! Myrson, of winter, of Autumn,
Or of summer, which to thee *is* grateful? and which wishest thou most to come?
Whether summer, when all the labors in which we had been engaged are done?
Or pleasant autumn, when unto men, hunger is no longer troublesome?
Or even inactive winter? since even in winter many *men* 5
Cherishing themselves, take-delight in idleness and sloth;
Or is grateful spring more thy choice? tell me which thy mind
Prefers? for leisure permits[2] us to converse.
M. To pass an opinion on works divine becomes not mortals;
For all these things are sacred and agreeable: but, for thy sake, 10
Will I tell, Cleodamus, which to me is more pleasing than others:
I do not wish the summer to come, since then the sun scorches me;

1. In *Chapman's* notes on this poem, he gives a very spirited and faithful metrical version of Meleager's* inimitable idyl on Spring—*venerandæ antiquitatis pretiosissimum monumentum*, says Sir W. Jones—which may proudly vie with two versions of the same idyl in *Bland & Merivale's Anthology*.

No teacher anxious to cultivate the taste, and give an elegant tendency to the classical pursuits of his pupils, can conscientiously neglect to bring under their notice, the translations of this valuable collection: indispensable to every one having any pretension to the character of an accomplished Greek scholar.

2. The aor. for the pres., a usage so often remarked in preceding notes.

* To whose care, the world is deeply indebted for the collection and preservation of the Greek Anthology: thence not unaptly called, "Meleager's Garland." He flourished 170 B. C. under the last of the Seleucidæ.

I do not wish the autumn, since that season breeds disease;
Destructive winter, snow and frost, I dread to bear:
For me, might the spring, thrice desired, remain all the year round: 15
When neither cold nor sun oppresses me.
In spring, are all things pregnant, in spring do all things germinate delightfully,
And the night to men is equal, and uniform *is* the day.

IDYLS OF MOSCHUS.

I. *Cupid a Fugitive.*[1]

Venus *once* proclaimed aloud, "If any-one has seen Cupid,[2]
My son Cupid wandering[3] along the public roads,—
He is a fugitive from me:—the informant shall have a *suitable* reward.
Thy renumeration[4] *shall be* a kiss from Venus; but if thou bring him,
Not a solitary kiss,—for thou, O! stranger, shalt have even more— 5

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1. This exquisite idyl has been imitated by the sons of song in all ages and languages. Among the many roses entwined in his "Garland," the graceful Meleager has one on "Cupid Proclaimed:" translated in *Bland and Merivale's Anthology*, by two different hands.—See *Anthology*, p. 225.

Spenser, in his "Faery Queen," but Ben Jonson in his "Hue and cry after Cupid," still more closely,—have both imitated it. The curious student should not omit perusing the latter, of which a copious extract may be found in *Chapman's* Theocritus, &c. p. 407. The different imitations of the sacred writings contained in this idyl, are given in *Polwhele's* notes on Moschus, p. 197.

2. This is the arrangement proposed by Valckenaer, and adopted by Heindorf. It is more animated, and more poetical, than the common mode; and has also that iteration so often remarked as a beauty in Bion and Moschus.

3. In the translation of a single epithet, it may be curious to see how scholars contrive to disagree:—

"Venus' runaway."—*Ben Jonson.*
"My vagabond boy."—*Fawkes.*
"My runaway."—*Elton.*
"The little fugitive."—*Polwhele.*
"My scape-grace"—*Sheppard.*
"My straying Eros."—*Chapman.*

4. For some remarkable examples of this sudden transition from one person to another, see *A New Literal Translation of Longinus*; Francis: New York: § xxvii. It is worthy of remark, that in the book of Proverbs, whence *Moschus* seems to have borrowed many of his ideas, there are many similar transitions. Virgil frequently indulges the same turn:—

Et fugit horrendum stridens elapsa sagitta
Perque caput Remuli venit et cava tempora ferro
Trajicit. "*I, verbis virtutem illude superbis.*"—Virg. Æn. ix. 634.

with many others, not only in his works, but in most of the classical writers, which will readily occur to the general reader. Milton has a very striking example of transition in that fine passage of *Paradise Lost*, iv. b. 720th line.

He is a remarkable boy; thou couldst know him among a whole score,[1]
In skin, he is not white, but like-unto fire: and his eyes
Are penetrating and brilliant: his thoughts are evil; his language sweet:
For he does not think and speak the same; his voice is like honey.[2]
But if he is angry, his resentment is implacable; he is a bland deceiver, 10
Speaking no truth; *he is* an insidious child; he plays mischievous *pranks:*
His head is-adorned-with-fair-ringlets; and he has a daring countenance.
Tiny are his-hands, but he shoots *his arrows to* a-great-distance:
He shoots *them* as-far-as Acheron, and the king of Hades.[3]
Naked he is in body; but his mind is closely concealed: 15
He is winged, as a bird, and flies sometimes upon one, sometimes on another;
Both men and women, and perches upon their hearts;
He has a bow, very small-in-size, and upon the bow, an arrow;
The arrow is little, but it carries even unto the sky;
And on his back, a golden quiver, and within *it* are 20
Many little arrows, with which he often wounds even myself,
All, *about him are* formidable, all;[4] but much more *formidable is*
His little torch:—being *that, with which* he inflames the sun himself.[5]

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1. Evidently imitated from Homer, in whom a similar phraseology is frequent; particularly in that spirited passage—Iliad 7, 161; where the nine heroes at once uprose to accept the challenge of Hector:

Οἱ δ' ἐννέα πάντες ἀνέσταν.

"Uprose the heroes, nine in all."

"The Latins," observes *Kennedy*, "use *ipse* and *omnis* with the same emphasis as πᾶς, in the present instance."—See *Kennedy's Homer, in loco.* Compare also *Canticle of Canticles*, iii and v, *passim.*

2. Compare the *Canticle of Canticles*, iv. 11:—"Thy lips, my spouse, are as a dropping honey-comb, honey and milk are under thy tongue," &c. and *Ps.* liv. 22:—"His words are smoother than oil, and the same are darts:"—with various other passages from the sacred writings; showing the origin of the idea in the pagan writer.

3. "Her feet go down into death, and her steps go in as far as hell."—*Prov.* v. 5.

4. A different reading of this and the next line is proposed by Pierson, and Luzac:

Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ
Βαιὰ λαμπὰς ἐοῖσα, τῷ ἅλιον αὐτὸν ἀναΐθει.

"All these things are formidable indeed, but far more so
Is his little torch, with which he inflames the sun himself."

5. "At his sight, the sun hath turned."—*Ben Jonson.*

"His torch is but small, yet so ardent its ray
It scorches the sun and extinguishes day."—*Fawkes.*

If then thou catch him, after having bound, bring him *hither;*
pity him not.
Even although thou mayst see him weeping, beware lest he
lead-thee-astray. 25
Should he laugh, do thou drag him *the more:* and if he would
kiss thee,
Fly;—pernicious is his kiss, and his lips are poison.
If he should say; 'take these, I make thee a present of all
my arms,'
Touch them not;—deceitful are his gifts;—for they are all
dipped in fire;"[1]

II. *From the Epitaph on Bion.*

Begin your lamentation, ye Sicilian Muses,[2] begin
Ye nightingales, that mourn among the thick foliage,
Announce to the Sicilian streams of Arethusa,[3]
That Bion the neat-herd is-no-more—that, together with him,

"But his fell torch, its blaze e'en dims the sun."—*Polwhele.*

"This tiny torch's glare
Burns up the sun." *Elton.*

"His torch is small, yet scorches e'en the sun."—*Chapman.*

"His torch with its portentous blaze,
Consumes the very solar rays."—*Sheppard.*

The Translator would respectfully suggest to teachers, the utility of requiring the pupils to point out,—not only in this particular instance, but throughout the volume,—which translation is most faithful to the original, and why? which most diffuse, and why? which most spirited, and why? which most harmonious, and why? &c., as the judgment of the instructor may deem proper, or the talents of the pupil require.

1. In that magnificent undertaking—The *Musee Française*—for which the world is indebted to the gigantic mind and generous heart of the great *Napoleon*,—is a beautiful exemplification of this fanciful idea. On one corner is represented a forge, for the manufacture of this celestial fire, tended by Cupids; and towards which, other winged Cupids are seen hastening from all quarters of the world, to dip their tiny weapons in the subtile element. Jupiter, on the back of an eagle, is beheld descending from another quarter, to light his thunderbolts; and while thus engaged, one of the mischievous urchins, just after dipping his arrows in the flame, is observed to take aim at the Thunderer himself, &c.

The entire series well deserves the attention not only of students, but of all who wish to behold the daring and sublime conceptions of the ancients, bodied forth by the genius and talents of the moderns.

2. There is a peculiar appositeness in this invocation of the Sicilian muse. Sicily was the birth-place of Theocritus, and for many years of his life, the country of Bion; and there pastoral poetry, which sustained so great a loss in the death of the latter bard, had been brought nearest to perfection. Moschus himself was a Sicilian.

3. A fountain on the little island of Ortygia, at Syracuse, in Sicily. It was celebrated among the ancients principally on account of the pleasing, though somewhat fanciful *mythus*, connected with it.—(See *Lempriere's Classical Dicty.*, ARETHUSA, *Parts I and III.* and ALPHEUS, *Part I.* (New York edition;) and an explanation in *Anthon's Classical Dictionary*, ALPHEUS.) The whole legend forms the subject of a beautiful little poem by Shelley,—to whose fanciful genius it was singularly adapted. The first few lines are given:—

"Arethusa arose
From her couch of snows
In the Acroceraunian mountains,—

His melody hath departed, and no longer lives the Doric song.[1] 5
Begin your lamentation, ye Sicilian Muses begin;
He, who to his herds *was* dear, no longer chants;
No more, seated under the lonely oaks, does he sing *to them;*
But now warbles an oblivious song with[2] Pluto.
Begin your lamentation, ye Sicilian Muses begin; 10
Who is hereafter destined-to-play on thy pipe; O! thrice desired?
Who will place his mouth on thy reeds? who so daring?
For even still do thy lips *touch* and thy breath upon them breathe,
And Echo among the reeds feeds upon the songs.[3]
To Pan I bring *thy* song; and perhaps even he may fear 15
To apply his mouth, lest he should be found inferior to thee.
This to thee, O most melodious of rivers was a second source of woe,
This O Meles,[4] is a new affliction: heretofore died thy Homer,
That sweet mouth of Calliope;[5] and they say that thou,
Didst bewail thy beloved son with thy dolorous streams, 20
And thou didst fill the whole sea with thy plaint: now again
Another son, dost thou lament, and, with grief renewed, dost pine away.

From cloud, and from crag
With many a jag,
Shepherding her bright fountains,
She leapt down the rocks,
With her rainbow locks
Glancing among the streams;—
Her steps paved with green
The downward ravine
That slopes to the western gleams:
And gliding and springing,
She went ever singing,
In murmurs as soft as sleep;
The earth seemed to love her,
The heaven smiled above her,
As she lingered towards the deep," &c.

1. Pastoral poetry, always written in that dialect.
2. Or, "near."
3. In Shelley's Adonais—which is imitated from the elegies both by Bion and Moschus—this line is translated—

"Lost Echo sits amid the voiceless mountains
And feeds her grief with thy remembered lay."

For ἐπιβόσκεν' Higtius and Brunck read ἔτι βόσκεν', "*still feeds.*"
4. A river of Asia Minor, which empties into the Gulf of Smyrna, near the city of that name. Homer was said to have been born on its banks. Bion was also born in Smyrna, whence the propriety of this pathetic passage.
5. Compare, for this beautiful figure, in Epigrams by Uncertain Authors, in the Greek Anthology, one beginning—

Πίνδαρε, μουσάων ἱερὸν στόμα,—κ. τ. λ.

Both *poets* were beloved by the fountains : but the one drank
Of the springs of Pegasus, and the other had the draught of Arethusa.[1]
The one sung of the beautiful daughter of Tyndarus, 25
And the mighty son of Thetis, and Menelaus son of Atreus :
But the other not of wars, nor tears, but of Pan did-sing.
And with-sonorous-voice sung-for the herdsmen, and singing tended his herds.
And his pipes he formed, and milked his fragrance-breathing heifer,
And taught the *mode of* kissing amongst the young, and Cupid 30
Did he fondle in his bosom, and to Venus was-a-delight.
Begin your lamentation, ye Sicilian Muses begin.
The whole famous city bewails thee, O Bion ; yea all cities :
Ascra[2] indeed laments thee much more than *it did* Hesiod :
Pindar *himself*, the Bœotian groves[3] do not so much regret : 35
Nor so much her bard did the Ceian city[4] deplore :
Thee much more than *it did* Archilochus, does Paros regret ; instead of Sappho's,
Mitylene,[5] for-the-future, laments thy song.
Begin your lamentation, ye Sicilian Muses, begin.
Alas ! alas ! when, in the garden die the mallows, 40
Or the green parsley, or the blooming downy anise,
Afterward they come to life again, and, for another year they spring.
But we, the great, the brave, or wise men,
When once we die, unheard-of in the hollow earth,
We sleep a very long, endless, and wakeless sleep ; 45
Thou also in silence, shalt be covered in the earth.[6]

Τῷ Θεῷ δόξα.

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1. That is, Homer wrote in the sublime and stately epic, while Bion sang in simple pastoral strains ; as is explained in the following lines. The student can scarcely require to be told that the fountain of Hippocrene (*Παγασίδος κράνα*) was supposed to be appropriated to the masters of heroic song, as that of Arethusa was to those of pastoral verse.

2. A town on one of the summits of Helicon in Bœotia, and famous as the birth-place of Hesiod.

3. For *ὅλαι*, Palmer, followed by Brunck and Valckenaer, reads *Ὑλαι*, a village in Bœotia. It is mentioned by Homer, *Il.* ii. 500 ; vii. 221.

4. Iulius, a city of the island of Ceos, and the birth-place of Simonides, the bard (*τὸν ἀοιδὸν*) alluded to. Valckenaer thinks *Τήϊον* the true reading,—referring to Anacreon, who was a native of Teios, in Ionia, in Asia Minor. But as he has left his text unchanged in his own edition, the Translator has retained the old reading.

5. Paros, one of the Cyclades, the birth-place of Archilochus, and Mitylene, the capital of Lesbos—the native city of Sappho.

6. The uncommon sweetness and liquid melody of the last six verses of the foregoing elegy, have been noticed by all commentators. The late learned *Polwhele* declares "they were the very first, that charmed him in the Greek language, as Gray's

ode 'on a distant prospect of Eton College,' were the first, that delighted him in his own." The similarity of thought and language between this pathetic passage and the celebrated description in 14th ch. of *Job*, has also been remarked. *Polwhele* thinks the pastoral poet is not inferior to the inspired penman. See his *Theocritus*, p. 206, *notes*. On the power and influence of harmony of language, the student should peruse some interesting remarks in *Longinus*, § xxxix. See "*A New Literal Translation of Longinus*;" Francis: New York.

In the Latin translation of the Idyls of *Theocritus*, by *Helius Eobanus*, these lines are spiritedly and elegantly translated:—

> "*Hei mihi, quod malvæ virides et adhuc redolentes*
> *Atque apium viride, et quod totum floret anethum,*
> *Sæpe reviviscunt, et in annum deinde reverso*
> *Sole renascuntur: nos magni, nosque potentes*
> *Quum semel occidimus, quam primum fata subimus,*
> *Condimur in terra, atque intra cava busta reclusi*
> *Perpetuo durum dormimus tempore somnum.*"

Horace and *Catullus*, as well as *Pedo Albinovanus*, have severally imitated the sentiment conveyed in this Idyl: which, indeed, is common to most of the Greek and Latin writers. *Spenser* thus beautifully paraphrases it:—

> "Whence is it that the flow'ret of the field doth fade,
> And lyeth buried long in winter's bale?
> Yet soon as spring his mantle hath display'd,
> It flow'reth fresh, as it should never fail.
> But thing on earth that is of most avail,
> As virtue's branch, and beauty's bud,
> Reliven not for any good."

Compare also VIII. *Pericles*, n. 4, p. 195, *supra*.

This beautiful passage, unequalled for plaintive melancholy in the whole circle of profane literature, has been elegantly paraphrased by Jortin:—

> "*Hei mihi! lege ratâ sol occidit atque resurgit,*
> *Luna que mutatæ reparat dispendia formæ;*
> *Sidera, purpurei telis extincta diei,*
> *Rursus nocte vigent: humiles telluris alumni,*
> *Graminis herba virens, et florum picta propago,*
> *Quos crudelis hyems lethali tabe peredit;*
> *Cum Zephyri vox blanda vocat, redit que sereni*
> *Temperies anni, redivivo e cespite surgunt.*
> *Nos, Domini rerum! nos, magna et pulchra minati!*
> *Cum breve ver vitæ, robustaque transiit ætas,*
> *Deficimus; neque nos ordo revolubilis auras*
> *Reddit in ætherias, tumuli nec claustra resolvit.*"

Thus well translated by Good:—

> "By punctual laws the sun ascends and sets;
> The waning moon new majesty begets;
> Slain by the jav'lins of the purple day,
> The stars revive at midnight: every spray,
> Each blade of grass, the pictur'd race of flowers,
> That, with fierce fang, the wintry wind devours,
> When spring returns, at Zephyr's kindling voice,
> Peep from the greensward, and again rejoice.
> We, lords of all! we, big with bold emprize!
> When once the spring, the flower of manhood flies,
> Sink—void of laws to burst the marble tomb,
> To ether call us, and with life relume."

Nearly the same melancholy thought is finely expressed by Beattie, in his Pilgrim:

> "'Tis night, and the landscape is lovely no more;
> I mourn,—but ye woodlands, I mourn not for you;
> For morn is approaching, your charms to restore,
> Perfumed with fresh fragrance, and glittering with dew.
>
> Nor yet for the ravage of winter I mourn,—
> Kind Nature the embryo blossom will save;—
> But when shall spring visit the mouldering urn!
> Oh, when shall it dawn on the night of the grave!"

Cowper has given a diffuse translation in the following lines:—

> "Suns that set and moons that wane,
> Rise and are restored again!
> Stars that orient day subdues,
> Night at her return renews!

Herbs and flowers, the beauteous birth
Of the genial womb of Earth,
Suffer but a transient death
From the Winter's cruel breath!
Zephyr speaks—serener skies
Warm the glebe, and they arise.
We, alas! Earth's haughty kings—
We, that promise mighty things,
Losing soon life's happy prime,
Droop and fade in little time;
Spring returns, but not our bloom,
Still 'tis winter in the tomb."

PARSING INDEX.

☞ *B.* is for Butman's Greek Grammar, second Edition.
F. . . . . Fisk's Greek Grammar, Stereotype Edition.
A. . . . . Anthon's Greek Grammar, last New York Edition.
S. . . . . Sophocles' Greek Grammar, third Edition.

— signifies the Author or Grammar gives no rule or reference on the word or passage under consideration.

1. FIRST DECLENSION.

Ἡ,—from ὁ, ἡ, τό,—the prepositive article, and thus declined: nom. ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, &c. *For the remaining cases, see B.* § **5**] 75.; *F. page* 7.; *A. page* 19.; *S.* § 63. It is fem., sing., nom., agreeing with μέθη, in gender, number and case:—*For the rule, see B.* § 123. 1; *F. Rule II., p.* 144; *S.* **10**] § 137, 1.; *A.*—.

Μέθη is a substant. fem. 1st dec.; and declined like τιμή, *B.* § 34; *F. p.* 10.; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is sing., nom. to ἐστί.

15] μικρὰ,—fr. μικρός, μικρά, μικρόν,—adjective of three terminations and all genders: (*see B.* § 59. 1; *F. p.* 39, 1; *A. XXII.* 3., *p.* 48; *S.* § 48, 1;) and thus declined;—**20**] nom. μικρός, μικρά, μικρόν, gen. μικροῦ, μικρᾶς, μικροῦ, &c.; like μακρός, *B.* § 63; *F. p.* 40; like ἱερός, *A. p.* 49; like ἄξιος, *S.* § 49, 1. It is fem. sing. nom. agreeing with **25**] μέθη, in gen. num. and case: *for the rule see B.* § 123, 1; *F. Rule II., p.* 144; *S.* § 137, 1; *A.*—.

Μικρός, in common with many other adjectives in ρος, and in ος **30**] pure,—that is, ος preceded by a vowel, as φιλ-ι-ος—has the fem. in α, not in η: as μικρά. This α is preserved in the fem. of all the cases, singular, dual and plu-**35**] ral; the genitive plural only excepted, which is -ων, in all the genders.

μανία, a substant. fem. first dec. and declined like σοφία, *B.* § 34; **40**] *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. nom. coming after ἐστί, and referring to the same thing as the nom. before it: *for the rule, see B.*—; *F. Rule V., obs.* 1, **45**] *p.* 149; *S.* § 160, 2; *A.*—.

Μανία, as well as all substantives ending in δα, θα, ρα, or α, pure: that is in α, preceded by a vowel, as φιλ-ί-α, retain the α all through the sin-**50**] gular: *B.* § 34, 2; *F. p.* 9; *A. XVIII*, 1. *p.* 20; *S.* § 31, 3.

ἐστί,—fr. εἰμί,—irreg. verb in μι, and thus conjugated: pres. εἰμί, *fut.* (taken from the middle voice) ἔσο-**55**] μαι, imperf. ἦν. *See this verb in full, B.* § 108, *IV.*; *F. p.* 113, *IV.*; *A. p.* 89; *S* § 118, *p.* 145. It is present indicative; third pers. singular agreeing with its nom. **60**] μέθη, in number and person: *B.*—; *F. Rule III., p.* 146.; *A.* 1, *p.* 231; *S.* § 157, 1.

Πολλάκις, adverb qualifying the verb τίκτει,—*for the rule, see B.*—; **65**] *F. Rule XLIII, p.* 184; *A.*—; *S.* § 223.

βραχεῖα,—fr. βραχύς, βραχεῖα, βραχυ,—adj. of three term. and all genders; (*see B.* § 59, 1; *F. p.* 39, 1; **70**] *A. XXII.*, 3, *p.* 48; *S.* § 48, 1;) and is dec. like γλυκύς, *B.* § 63; *S.* § 51; ἡδύς, *F. p.* 41; *A. p.* 55. It is fem. sing. nom. agreeing with its subst. ἡδονή, in gend. numb. and

case:—*for the rule, see* B. § 123, 1; *F. Rule II., p.* 144; *A.* —; *S.* § 137, 1.

ἡδονὴ, subst. fem. 1st dec.; and
5] dec. like τιμή; *B.* § 34; *F. p.* 10; *S.* § 34, 2; like κεφαλή, *A. p.* 21. It is sing. nom. to τίκτει.

μακρὰν, fr. μακρός, μακρά, μακρόν, adj. of 3 term. and all genders; (*see B.* § 10] 59, 1; *F. p.* 39, *I.*; *A. XXII.* 3, *p.* 48; *S.* § 48, 1;) and is dec. in *B.* § 63; *F. p.* 40; like ἱερός, *A. p.* 49; like ἄξιος, *S.* § 49, 1. It is fem. sing. acc. agreeing with its subst., λυπήν,
15] in gend. num. and case; *for the rule*, see *B.* § 123, 1; *F. Rule II. p.* 144; *A.* —; *S.* § 137, 1. This is one of the adj. which have the fem. in α, &c.—see as above, under μικρά.
20] τίκτει,—fr. τίκτω,—irregular act. trans. verb, 2nd conjugation of Barytone verbs,—*on which*, see *B.* 91, 2; *F. p.* 63; *A.* 1, *p.* 90; and thus conj. pres. τίκτω (τίκτεις, τίκτει,)
25] fut. (fr. τέκω) τέξω, 2 aor. (do.) ἔτεκον, perf. middle, *or* 2nd. perf. τέτοκα,—*see more at large, B.* § 114; *F. p.* 136; *A. p.* 191; *S.* § 118, *p.* 165. It is indic. pres. like τύπτει, (fr.
30] τύπτω,) *B.* § 103, *p.* 133; *F. p.* 64; *A. p.* 92; *S.* § 74,—and 3rd pres. sing. agreeing with its nom. ἡδονὴ, in num. and pers.; *B.* —; *F. Rule III. p.* 146; *A.* 1, *p.* 23; *S.* § 35] 157, 1.

λυπήν,—fr. λυπή,—substan. fem. 1st dec.; and dec. like τιμή, *B.* § 34; *F. p.* 10; *S.* § 31, 2; like κεφαλὴ, *A. p.* 21. It is sing. accusative, gov-
40] erned by the act. trans. verb τίκτει,—*B.* § 130, 2; *F. Rule XXI. p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

Φίλει, contracted for φίλεε,—fr. φιλέω, φιλῶ,—reg. act. trans. contract
45] verb, and thus conj.: pres. φιλέω, φιλῶ, fut. φιλήσω, perf. πεφίληκα. It is imperat. pres. (like ποιέε, ποιεῖ, *B.* § 105, *p.* 173; *see the word itself, F. p.* 99 and 100; *A. p.*
50] 140; *S.* § 116, *p.* 121;) and 2nd pers. sing. agreeing in num. and pers. with its nom. σύ, *thou, understood*; *B.* § 129, 4; *F. Rule III.* Obs. 1, *p.* 146; *A.* 7, *p.* 232; *S.* § 55] 157, *note* 5.

παιδείαν,—fr. παιδεία,—subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; like φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. acc.
60] governed by act. trans. verb φίλει, *B.* § 130, 2; *F. Rule XXI. p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1. παιδεία is one of those subst. that retain the α all through the singu-
65] lar; *see* μανία, *above*.

σωφροσύνην,—fr. σωφροσύνη,—subst., fem., 1st dec.; and dec. like τιμή, *B.* § 34; *F. p.* 10; *S.* § 31, 2; κεφαλή, *A. p.* 21. It is sing., acc.,
70] gov. by act. trans. verb φίλει, (*B.* § 130, 2; *F. Rule XXI. p.* 169; *A. p.* 243, 1; *S.* § 163, 1,) and connected by καὶ the conjunction, to παιδείαν,—*F. Rule XLVI.*
75] *p.* 187; *S.* § 228, 1; *A.*—.

φρόνησιν,—fr. φρόνησις,—substant. sing. fem. contract. of the 3rd dec.; and thus dec.: nom. φρόνησις, gen. φρονήσεος, Attically, and more fre-
80] quently φρονήσεως, dat. φρονήσεϊ, φρονήσει, acc. φρόνησιν, &c. *the rest like* πόλις, *B.* § 51, *see also* § 51, 2; *A. p.* 40, *see also* 5, *prefixed*; *S.* § 43, 3; like ὄφις, *F. p.* 23, *see*
85] *also Obs. subjoined.* It is sing. acc. gov. by the act. trans. verb. φίλει, *&c.*; *same as* σωφροσύνην, *above.*

ἀλήθειαν,—fr. ἀλήθεια,—subst. fem.
90] 1st dec.; and dec. like σοφία, *B.* § 34, *A. p.* 21; like φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. acc. &c.; *same as* παιδείαν, *above, lines* 60, 61, 62, &c.

95] οἰκονομίαν,—fr. οἰκονομία,—subst. fem. &c. *in all respects, done like* ἀλήθειαν, *above.*

τέχνην,—fr. τέχνη,—subst. fem.; 1st dec. &c.; *for the rest, see* σωφρο-
100] σύνην, *above*; *from line* 67 *to* 75.

εὐσέβειαν,—fr. εὐσέβεια—subst. fem. 1st dec. &c., same as παιδείαν, *above* fr. *l.* 56 *to* 62.

105] Βίων, subst. masc. 3rd dec.; and thus dec.: *nom.* Βίων, gen. Βίωνος, *&c.* like αἰών, *B.* § 43; *A. p.* 30; *S.* § 35, 2; like παιάν, *F. p.* 15. It is nom. to ἔλεγε.
110] ἔλεγε,—fr. λέγω,—reg. act.

verb; and thus conj.: pres. λέγω, fut. λέξω, perf. mid. *or* 2 perf. λέλογα; *for the verb in full, see B.* § 114, *p.* 221; *A. p.* 184. It is imperf. ind.
5] (like ἔτυπτε, *B.* § 103; *A. p.* 92; *S.* § 74, *p.* 76; *F. pp.* 64 and 68;) and 3rd pers. sing., agreeing with its nom. Βίων, in numb. and pers.: *F. Rule III. p.* 146; *A.* 1.
10] *p.* 231; *S.* § 157, 1. For the formation of the imperf. act., *see B* § 94, 2, *a*; *F. p.* 75; *A. p.* 108; *S.* § 97. The imperfect is one of the tenses that take an aug-
15] ment; which is, in ἔλεγε, the syllabic,—*on which see B.* § 82, 3; *F. p.* 71 and 72, I.; *A.* 1, *p.* 102; *S.* § 75, 2.

τὴν,—fr. ὁ, ἡ, τό,—prepos. art.; *B.* §
20] 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is fem. sing. acc. agreeing with φιλαργυρίαν, in gend. num. and case: *B.* § 123, 1; *F. Rule II. p.* 144; *S.* § 137, 1; *A.*—.
25] φιλαργυρίαν,—fr. φιλαργυρία—subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. acc. coming before the infin. εἶναι,
30] and after ἔλεγε, the verb of 'saying,' or 'naming,'—*B.* § 142, 2; *F. Rule IV. p.* 147; *S.* § 158, 1.

εἶναι,—fr. εἰμί,—irreg. verb in μι, and thus conj.: pres εἰμί, fut. (taken
35] from the middle) ἔσομαι, imperf. ἦν; *see B* § 108, *IV.*; *F. p.* 113, *I.*; *A. p.* 89; *S.* § 118, *p.* 145. It is infin. pres. coming after ἔλεγε, —*B.* § 141, 1; *F. Rule XXIX. p.*
40] 175; *A. Infin.* 1, *p.* 245; *S.* § 219, 1.

μητρόπολιν,—fr. μητρόπολις,—subst. fem., a contract. of the 3rd dec.; and thus dec.: nom. μητρόπολις, gen.
45] μητρόπολεως, dat. μητρόπολεϊ, μητρόπολει, *&c.*—remain'g cases like those of πολις, *B.* § 51; *A. p.* 40; *S.* § 43, 3; of ὄφις, *F. p.* 23, *but see Obs. annexed.* It is sing. acc., coming
50] after εἶναι, and referring to the same thing as the acc. before it;—for the rules, *see F. Rule V. p.* 149; *S.* § 166, *note* 2.

πάσης,—fr. πᾶς, πᾶσα, πᾶν,—adj. of
55] 3 term. and all gend., and dec. in *B.* § 63, *p.* 72; *F. p.* 43; *A. p.* 52; *S.* § 53, 1. It is fem. sing. gen. agreeing with its subst. κακίας, in gend. numb. and case; *for* rule,
60] *see B.* § 123, 1; *F. Rule V. p.* 149; *S.* § 137, 1; *A.*—.

κακίας,—fr. κακία,—subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* §
65] 31, 3. It is sing. gen., gov. by μητρόπολιν; *for* rule, *see B.* § 132, 1; *F. Rule X. p.* 156; *S.* § 173.

Οὐ, negative adverb, expressing the *direct, independent negation;*
70] *see, more at large, B.* § 149, 2, *a*; *A.* 4, 5, &c. *p.* 198; *S.* § 224, 2. It qualifies ἐργάζεται,—*for* rule, *see F. Rule XLIII. p.* 184; *S.* § 223; *A.*—.
75] πενία, subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. nom. to ἐργάζεται.

λύπην,—fr. λύπη,—subst. fem. 1st
80] dec.; and dec. like τιμή, *B.* § 34; *F. p.* 10; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is sing. acc., gov. by trans. verb ἐργάζεται: *B.* § 130, 2; *F. Rule XXI. p.* 160; *A.*
85] 1, *p.* 243; *S.* § 163, 1.

ἐργάζεται,—fr. ἐργάζομαι,—a deponent verb; (*for a definition of dep. verbs, see B.* § 113, 3; *F. p.* 97; *A.* 2, *p.* 138; *S.* § 208;) and thus conj.:
90] pres. ἐργάζομαι, fut. mid. ἐργάσομαι, perf. pass. εἴργασμαι, 1 aor. εἰργασάμην. It is pres. indic. (like τύπτεται, *B.* § 103, *p.* 138; *A. p.* 96; *S.* § 74, *p.* 79; like πείθεται, *F. p.*
95] 86,) 3rd pers. sing., agreeing with its nom. πενία, in num. and pers.; *B.* —; *F. Rule III. p.* 144; *A.* 1, *p.* 231; *S.* § 157, 1.

ἀλλ',—put for ἀλλά, final *a* being
100] cut off on account of the next word, ἐπιθυμία, beginning with a vowel; *B.* § 29, 1, 2; *F. p.* 5, 1; *A. IX.* 1, *p.* 10; *S.* § 25. It is an adversative conjunction—*F. p.*
105] 142; and is equivalent to δέ, strengthened; *B.* § 150, *p.* 310; —*for a full account of this conj., see A. p.* 202.

ἐπιθυμία,—*same as* πενία, *l.* 75, 76,
110] and 77. It is sing. nom. to ἐργάζεται, understood.

Ὡς, a relative particle;—*B.* § 150, 1; *A. p.* 208; *S.* —.

συμπόσιον, substantive, neuter, 2nd declension; and declined
5] like σῦκον, *B.* § 35; *S.* § 33, 2; like ξῦλον, *F. p.* 12; like δῶρον, *A. p.* 25. It is singular nom. to ἔχει, understood, and which is expressed to πλοῦτος, below.

10] χωρὶς, an adverb.

ὁμιλίας,—fr. ὁμιλία,—subst. fem 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; like φιλία, *F. p.* 9. It is sing. gen. gov. by χωρὶς: *B.* § 147,
15] 2; *F. Rule XLIV. p.* 183; *A.* 14, *p.* 239; *S.* § 181, 1.

οὕτως, a particle corresponding to ὡς; just as in English, *so* corresponds to *as*.

20] πλοῦτος, subst. masc. 2nd dec.; and dec. like λόγος; *B.* § 35; *F. p.* 12; *A. p.* 25; *S.* § 32, 2. It is sing. nom. to ἔχει.

ἀρετῆς,—fr. ἀρετή,—subst. fem. 1st
25] dec.; and dec. like τιμή; *B.* § 34; *F. p.* 10; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is sing. gen. gov. by χωρὶς, &c., as in ὁμιλίας.

οὐδὲν,—fr. οὐδείς, οὐδεμία, οὐδέν,—
30] negative adj. of 3 term. and all gend. and thus dec.; nom. οὐδείς, οὐδεμία, οὐδέν, gen. οὐδένος, οὐδεμίας, οὐδένος, &c.—*for remaining cases, see B.* § 70, 1; *F. p.* 53. *Obs.* 1; *A.*
35] 2, *p.* 74; *S.* § 60, 4, and *note* 2. It is neut. sing. acc.;—used as a subst.:—*see B.* § 128, 1; *F. Rule II., Obs.* 4, *p.* 145; *A.* 1, *p.* 233, and gov. by trans. verb ἔχει; *B.* § 130;
40] *F. Rule XXI. p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

ἡδονῆς,—fr. ἡδονή,—subst. fem. 1st dec.; and dec. like τιμή: *B.* § 34; *F. p.* 10; *S.* § 31, 2; like κεφαλή,
45] *p.* 21. It is sing. gen. gov. by οὐδὲν; *F. Rule XII., p.* 157; *A. p.* 234; *S.* § 177, 2.

ἔχει,—fr. ἔχω,—irreg. defect. act. trans. verb, 2nd conj. of Barytones;
50] *on the conj., see B.* § 91, 2; *F. p.* 68; *A.* 1, *p.* 90;—and thus conj.: pres. ἔχω, (ἔχεις, ἔχει,) fut. ἕξω, and (as fr. ΕΧΩ,) σχήσω, perf. (do.) ἔσχηκα,—*see this verb in B.* § 55] 114, *p.* 218; *F. p.* 130; *A. p.* 179 and 180; *S.* § 118, *p.* 149. It is indic. pres. (like τύπτει, *B.* § 130, *p.* 133; *A. p.* 92; *S.* § 74, *p.* 76; like πλέκει, *F. p.* 68,) 3rd pers. sing.,
60] agreeing with its nom. πλοῦτος, in num. and pers.: *F. Rule III. p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

—§ 2.—

Αἱ,—fr. ὁ, ἡ, τό,—prepos. article: *B.* § 75; *F. p.* 9; *A. p.* 19; *S.* § 57,
65] 3. It is fem. plur. nom., agreeing with κτήσεις, in gend. num. and case; *B.* § 123, 1; *F. Rule II.*, p. 144; *S.* § 137, 1.

κτήσεις,—fr. κτῆσις,—subst. and a
70] contr. of 3rd dec.; and thus dec.: nom. κτῆσις, gen. κτήσεως, dat. κτήσεϊ, κτήσει, &c.—remaining cases like πόλις, *B.* § 51, *see also* § 51, 2; *A. p.* 40, *but remark* 5; *S.* § 43, 3;
75] like ὄφις, *F. p.* 23, but remark *Obs. subjoined.* It is plur. nom. to εἰσιν.

τῆς,—fr. ὁ, ἡ, τό,—prepos. article; *B.* § 75; *F. p.* 9; *A. p.* 19; *S.* §
80] 57, 3. It is fem. sing. gen. agreeing with ἀρετῆς, in gend. num. and case: *B.* § 123, 1; *F. Rule II. p.* 144; *S.* § 137, 1.

ἀρετῆς,—fr. ἀρετή,—subst. fem. 1st
85] dec.; like τιμή: *B.* § 34; *F. p.* 10; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is sing. gen., gov. by κτήσεις: *B.* § 132, 1; *F. Rule X., p.* 156; *S.* § 173.

90] μόναι,—fr. μόνος, μόνη, μόνον, adj. of 3 term. and all gend. (*B.* § 59, 1; *F. p.* 40; *A. XXII.* 3, *p.* 48; *S.* § 48, 1,) and dec. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; καλός,
95] *F. p.* 40. It is fem. plur. nom. agreeing with κτήσεις, in gend. numb. and case; *B.* § 123, 1; *F. Rule II., p.* 144; *S.* § 137, 1.

βέβαιαί,—fr. βέβαιος, βέβαια, βέβαι-
100] ον,—adj. of 3 term.* and all genders, (*B.* § 59, 1; *F. p.* 40; *A. XXII.* 3, *p.* 48; *S.* § 48, 1,) and

* Some Lexicographers and Grammarians assign only *two* terminations to this adjective: it has, however, three, as is evident not only from the example in the text, but from many others in the best writers.

dec. like μακρός. *B.* § 63, *p.* 71; *F.* *p.* 40; ἱερός, *A. p.* 49; ἄξιος, *S.* § 49, 1. It is fem. plur. nom. agreeing with κτήσεις, in gend. num. and case, **5**] *B.* § 123, 1; *F. Rule II., p.* 144; *S.* § 137, 1; *A.* —.

εἰσιν,—put for εἰσί, ν being added, (*for the* paragogic ν, *see B.* § 30, 2; *F. p.* 5, 2; *A. X.* 1, 2, 3, *p.* 11 and **10**] 12; *S.* § 15, 1,) and the accent being thrown back upon βίβαιαι,—*for the* cause *of this, see B.* § 14, 2, *c.* 3; *F. p.* 227, *XVI.*; *A. IV.* 1, *p.* 279; *S.* § 22, 1. It is fr. **15**] εἰμί, an irreg., defect. verb in μι, and thus conj.:—pres. εἰμί, fut. (fr. the mid.) ἔσομαι, imperf. ἦν: *B.* § 108, *IV.*; *F. p.* 113, *I*; *A. p.* 89; *S.* § 118, *p.* 145. It is pres. indic., **20**] 3rd pers. plur. agreeing with its nom. κτήσεις, in numb. and pers.; *F. Rule III. p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

Ἡ,—fr. ὁ, ἡ, τό,—prepos. art.; **25**] *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is fem. sing. nom., agreeing with παιδεία in gend. num. and case; *for rule, B.* § 123, 1; *F. Rule II., p.* 144; *S.* § 137, 1.

30] παιδεία, subst. fem. 1st dec.; and dec. like σοφία, *B.* § 34; *A. p.* 21; like φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. nom. to ἐστίν.

ἐν, preposition.

35] μέν, a particle, referring to δέ, *B.* § 150, *p.* 309; an adversative conjunction, to which δέ answers, *F. p.* 142; a conjunction, used principally in opposition to **40**] δέ, *A.* 2, *p.* 205; *S.* § 228, *p.* 254. Μέν is employed in the *protasis*, or *antecedent clause*, of a sentence; and δέ in the *apodosis*, i. e. in the *relative* or *concluding* clause: **45**] *ex. gr.* in the text; Ἡ παιδεία ἐν ΜΕΝ ταῖς εὐτυχίαις κόσμος ἐστίν, *in prosperity* INDEED, *education is an ornament;* is the *protasis*, and, ἐν ΔΕ ταῖς ἀτυχίαις καταφυγή,—BUT **50**] *in adversity a refuge;*—is the *apodosis:* μέν, *indeed*, in the former, corresponding to δέ, *but*, in the latter.

ταῖς,—fr. ὁ, ἡ, τό,—prepos. art.: **55**] *B.* § 75: *F. p.* 7; *A. p.* 19; *S.* § 63. It is fem. plur. dat. agreeing with εὐτυχίαις in gend. num. and case:—*for rule, B.* § 123, 1; *F. R. II. p.* 144; *S.* § 137, 1; *A.* —.

60] εὐτυχίαις, —fr. εὐτυχία, —subst. fem. 1st dec., and dec'd. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is plur. dat. gov. by the prep. ἐν:—*B.* § 148, 1; **65**] *F. Rule XLVIII. p.* 190; *A.* 2, *p.* 241; *S.* § 203.

κόσμος, subst. masc. 2nd dec.; and dec'd, like λόγος, *B.* § 35; *F. p.* 12; *A. p.* 25; *S.* § 33, 2. It is nom. after **70**] ἐστίν, and referring to the same thing as παιδεία before it:—*for rule, F. R. V. p.* 149; *S.* § 160, 2.

ἐστίν, put for ἐστί, ν being added, *see B.* § 30, 2; *F. p.* 5, 2; *A. X.* 1, **75**] *p.* 11 and 12; *S.* § 15, 1. It is fr. εἰμί, irreg. and defect. verb in μι, and thus conj.: pres. εἰμί, fut. (from the mid.) ἔσομαι, imperf. ἦν; *B.* § 108, *IV.*; *F. p.* 113, *IV.*; *A. p.* 89; *S.* **80**] § 118, *p.* 145. It is indic. pres. 3rd pers. sing. agreeing with παιδεία in num. and pers.: *for rule, F. III. p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

δέ, a particle, &c.:—*see under* μέν, **85**] *above.*

ταῖς,—fr. ὁ, ἡ, τό,—prepos. art.: *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is fem. plur. dat. agreeing with ἀτυχίαις, in gend. numb. and **90**] case: *B.* § 123, 1; *F. Rule II. p.* 144; *S.* § 137, 1.

ἀτυχίαις,—fr. ἀτυχία,—subst. fem. 1st dec.; and dec'd. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, **95**] *S.* § 31, 3. It is dat., &c.—*same as* εὐτυχίαις, *above.*

καταφυγή, subst. fem. 1st dec. and dec'd. like τιμή, *B.* § 34; *F. p.* 9; *S.* § 31, 2; κεφαλή, *A. p.* 21. It is sing. **100**] nom. coming after ἐστί, understood, &c., same as κόσμος.

Πασῶν,—fr. πᾶς, πᾶσα, πᾶν,—adj. of 3 term. and all genders: (*B.* § 59, 1; *F. p.* 39, *I.*; *A. XXII.* 3, *p.* 48; **105**] *S.* § 48, 1,) dec'd. in *B.* § 63, *p.* 72; *F. p.* 43; *A. p.* 52; *S.* § 53, 1. It is fem. plur. gen., agreeing with ἀρετῶν, in gend. num. and

case:—*B.* § 123, 1; *F. Rule II. p.* 144; *S.* § 137, 1.

τῶν,—fr. ὁ, ἡ, τό,—prep. art.: *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It
5] is fem. &c., &c. same as πασῶν.

ἀρετῶν,—fr. ἀρετή,—subst. fem. 1st dec.; and dec'd. like τιμή, *B.* § 34; *F. p.* 9; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is plur., gen. gov. by
10] ἡγεμών: *for rule*, *B.* § 132, 1; *F. Rule X. p.* 156; *S.* § 173.

ἡγεμών, subst. masc. 3rd dec.; and thus dec.: nom ἡγεμών, gen. ἡγεμόνος, &c. like δαίμων, *B.* § 43; *A. p.* 30;
15] *S.* § 35, 2; λαῖλαψ, *F. p.* 15. It is the nom. after ἐστιν, &c.: *F. Rule V. p.* 149; *S.* § 160, 2.

ἐστιν, put for ἐστί, &c. (*see under* εἰσιν, fr. *l.* 8 to 14, *p.* 289.) It is fr.
20] εἰμί, an irreg. defect. verb in μι, and thus conj.: pres. εἰμί; fut. (fr. the mid.) ἔσομαι, imperf. ἦν, *B.* § 108, *IV.*; *F. p.* 113, *I*; *A. p.* 89; *S.* §
118, *p.* 145. It is pres. indic., 3rd
25] pers. sing., agreeing with its nom. εὐσέβεια in num. and pers.: *F. R. III.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

ἡ,—fr. ὁ, ἡ, τό,—prep. art.: *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63.
30] It is fem. sing. nom. agreeing with εὐσέβεια, in gend. num. and case; *B.* § 123, 1; *F. R. II. p.* 144; *S.* § 137, 1.

εὐσέβεια, subst. fem., 1st. dec.;
35] and dec'd. like σοφία, *B.* § 34; *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 3. It is sing. nom. to ἐστιν.

Προσήκει,—fr. προσήκω, defect. act. trans. verb, and thus conj.: pres.
40] προσήκω, imperf. προσῆκον. It is pres. ind., like τύπτει, *B.* § 103, *p.* 132; *A. p.* 92; *S.* § 74; like κλέκει, (fr. κλέκω,) *F. p.* 68; and used impersonally;—*for an explanation of*
45] *impers. verbs, see B.* § 129, 4, *Rem.* 3; *F. p.* 138; *S.* § 159, *note* 2. *See also, under* Ἐξῆν, *par.* 3, § *V.* Exam. in all Declensions, *infra.*

τοῖς,—fr. ὁ, ἡ, τό,—prep. art.: *B.*
50] § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is masc. plur. dat., agreeing with ἀθληταῖς, in gend. num. and case: *B.* § 123, 1; *F. Rule II., p.* 144; *S.* § 137, 1.

55] ἀθληταῖς,—fr. ἀθλητής,—subst. masc. 1st dec.; and dec. like πολίτης, *B.* § 34; like τελώνης, *F. p.* 10; *A. p.* 22; *S.* § 31, 2. It is plur., dat., gov. by προσήκει,—*for rule*, *B.* § 133;
60] *F. Rule XXVIII, p.* 174; *A.* 11, *p.* 242; *S.* § 196, 2.

τό, *see* τοῖς. It is neut. sing. acc., agreeing with σῶμα, &c., *as under* τοῖς.

65] σῶμα, subst. neut., 3rd dec.; and dec. like πρᾶγμα, *B.* § 43; *S.* § 35, 2;—*see word itself, in F. p.* 15; *A. p.* 32. It is sing. acc., gov. by γυμνάζειν, *B.* § 130; *F. Rule XXI.*,
70] *p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

ἀεί, adverb, qualifying γυμνάζειν.

γυμνάζειν,—fr. γυμνάζω—act. trans. verb, 3rd conj. of Barytone verbs,
75] (*on the conj., see B.* § 91, 2; *F. p.* 68; *A.* 1, *p.* 90,) and thus conj.: pres. γυμνάζω, fut. γυμνάσω; 1 aor. ἐγύμνασα. It is pres. infin. (like τύπτειν, [fr. τύπτω] *B.* § 103, *p.*
80] 132; *A. p.* 91; *S.* § 74, 5; πείθειν, *F. p.* 64,) and coming after προσήκει: *B.* § 141, 1; *F. R. XXIX. p.* 175; *A. Infin.* 1, *p.* 245; *S.* § 219, 1; *but see also*, § 159, *note* 1.

85] Κλεινότατον,—fr. κλεινότατος, —the superlative of κλεινός, comp. κλεινότερος, sup. κλεινότατος, (*for formation of deg. of comp., see B.* § 65,
3; *F.* 1, *p.* 50; *A.* 1, *II.*, p. 67; *S.*
90] § 57, 1.) It is an adj. of 3 term. and all gends. (*see B.* § 59, 1; *F. p.* 40; *A. XXII.*, 3, *p.* 48; *S.* § 48, 1;) and dec. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; like καλός, *F. p.*
95] 40. It is neut. sing. nom., agreeing with ἄγαλμα, in gen. num. and case:—*rule*, *B.* § 123, 1; *F. Rule II.*, *p.* 144; *S.* § 137, 1; *A.*—.

ἦν,—fr. εἰμί,—irreg. defect. verb.
100] in μι, and thus conj.: pres. εἰμί, fut. (fr. the mid.) ἔσομαι, imperf. ἦν: *see B.* § 108, *IV.*; *F. I. p.* 113; *A. p.* 89; *S.* § 118, *p.* 145. It is imperf. indic. 3 pers. sing. agree-
105] ing with its nom. ἄγαλμα, in num. and pers.: *for rule, F. R. III. p.* 146; *A.* 1, *p.* 231; *S.* § 157, 1.

ἐν, preposition.

Ὀλυμπίᾳ, — fr. Ὀλυμπία, — subst.
110] fem., 1st. dec.; &c., &c.,

same as εὐτυχία, *p.* 289, *l.* 61—3. It is sing. dat, gov. by ἐν,—*for rule, B.* § 148, 1; *F. R. XLVIII., p.* 190; *A. I, p.* 210; *S.* § 203.

5] Διός,—fr. Ζεύς,—subst. masc. 3rd dec.; and thus dec'd.; nom. Ζεύς, gen. Διός, poetically, Ζηνός, dat. Διΐ, poet. Ζηνί, acc. Δία, poet. Ζῆνα, voc. Ζεῦ: *see B.* § 56, 14;

10] *F.* 3, *p.* 36; *A. p.* 45; *S.* § 46, 1, *p.* 43. It is sing., gen. gov. by ἄγαλμα,—*for rule, B.* § 132, 1; *F. Rule X. p.* 156; *S.* § 173.

ἄγαλμα, subst. neut., 3rd dec.; and

15] dec. like πρᾶγμα, *B.* § 43; *S.* § 35, 2; like σῶμα, *F. p.* 15; *A. p.* 32. It is sing., nom. to ἦν.

Φειδίου,—fr. Φειδίας,—subst. masc. 1st dec.; and dec. like νεανίας, *B.* §

20] 34; *A. p.* 22; like ταμίας, *F. p.* 10; *S.* § 31, 2. It is sing., gen. gov. by ἔργον, &c., *l.* 12, 13, *above.*

ἔργον, subst. neut., 2nd dec.; and dec. like σῦκον, *B.* § 35; *S.* § 32, 2;

25] like ξύλον, *F. p.* 10; like δῶρον, *A. p.* 25. It is sing., nom. signifying the same thing with, or, put in apposition to, ἄγαλμα, *F. Rule I., p.* 143; *S.* § 136, 1.

30] Μετὰ, preposition.

τὸν,—fr. ὁ, ἡ, τό,—&c., &c., *as in l.* 49, 51, *p.* 290. It is masc., sing., acc. agreeing with θάνατον, in gend. numb. and case,—*for rule, B.* § 123,

35] 1; *F. Rule II., p.* 144; *S.* § 137, 1; *A.* —.

Αἰνείου,—fr. Αἰνείας,—&c., &c., *same as* Φειδίας, *l.* 18—21, *above.* It is sing. gen. gov. by θάνατον, &c. *l.*

40] 12, 13, *above.*

θάνατον,—fr. θάνατος,—subst. masc. 2nd dec.; and dec. like λόγος: *B.* § 35; *F. p.* 12; *A. p.* 25; *S.* § 33, 2. It is sing., acc. gov. by μετὰ, *B.* §

45] 148, 1; *F. Rule L., p.* 195; *A. I., p.* 210; *S.* § 172.

Ἀσκάνιος, subst. masc., &c., *same as last.* It is sing., nom. to παρέλαβεν.

50] τὴν,—*see l.* 19—21, *p.* 287, *above.* It is fem. sing. acc. agreeing with βασιλείαν, *&c., l.* 23, 24, *p.* 287.

βασιλείαν,—fr. βασιλεία,—substan. fem., 1st. dec.; *&c., as in l.* 36—9,

55] *p.* 290. It is sing., acc. gov. by παρέλαβεν, *&c., as in l.* 69—71, *p.* 290.

παρέλαβεν,—fr. παραλάμβανω,—irreg. act. trans. verb, and thus conj.:

60] pres. παραλάμβανω, fut. mid. παραλήψομαι, perf. mid. *or* 2nd perf. παρείληφα; 2nd aor. παρέλαβον, (παρέλαβες, παρέλαβε [ν]) *see the theme* λαμβάνω, in *B.* § 114, *p.* 221; *F. p.* 132;

65] *A. p.* 183; *S.* § 118, *p.* 156. It is 2 aor. ind., like ἔτυπε, (ἔτυπον,) (*B.* § 103; *F. p.* 65; *A. p.* 92; *S.* § 74, *p.* 76,) and 3rd pers. sing., agreeing with Ἀσκάνιος, *&c., as in*

70] *l.* 26—8, *p.* 290. For the formation of 2nd aor., *see B.* § 96, 2, *a. b. c.; F. p.* 79; *A. p.* 110; *S.* § 105; taking care to observe that this 2nd aor. is formed, not from

75] λαμβάνω, but from ΛΗΒΩ, or ΛΑΒΩ, the obsolete root. For the augment, which is the syllabic, *see B.* § 82, 1. 3; *F. I., p.* 72; *A.* Aug. 2, *p.* 101, and 1, *p.* 102; *S.* § 75, 2.

80] The learner will remark, that in παρέλαβε, as well as in most compound verbs, the augment is placed *after* the preposition with which the verb is compounded;

85] thus in παρ-ε-λαβε, the augment, ε, is placed after the παρα,—*see for this, B.* § 86; *F. p.* 74; *A.* Aug. of Comp. V. 1, *p.* 106; *S.* § 82, 1, *and* Rem.

90] Ὁ, prep. art.; &c. *as in l.* 49—51, *p.* 290. It is masc. sing., nom. agreeing with Λῖνος, &c., *as in l.* 34—6, *above.* The student will observe the force of ὁ, as pre-

95] fixed to Λῖνος—*the well known* (*poet*) *Linus.*

Λῖνος, subst. masc., 2 dec.; and dec. &c. *as in l.* 26—8, *p.* 290. It is sing., nom. to ἦν.

100] παῖς, —subst., common gend.—here the masc.—3rd dec.; and dec. in *B.* § 43; like λαῖλαψ, *F. p.* 15; *A. p.* 31; ἐλπίς, *S.* § 35, 2; but, *remark,* the gen. is παιδός, and the

105] voc. παῖ. It is sing. nom. after ἦν: *F. Rule V., p.* 149; *S.* § 166, *note* 2.

ἦν,—fr. εἰμί,—irreg. def. verb in μι; and thus conj.: pres. εἰμί, fut.

110] (fr. the mid.) ἔσομαι, imperf.

ἦν: *see B.* § 108, *IV.*; *F. p.* 113, *I.*; *A. p.* 89; *S.* § 118, *p.* 145. It is imperf. indic., 3rd pers. sing. agreeing with its nom., Λῖνος, &c., as in 5] *l.* 26—8, *p.* 290.

Ἑρμοῦ,—fr. Ἑρμῆς,—subst. masc. 1st dec.; and thus dec.: nom. Ἑρμέας, (contracted into) Ἑρμῆς, gen. Ἑρμέου, Ἑρμοῦ, *&c.*;—*see B.* § 34, 4; 10] *Rem.* 1; *F. p.* 11; *A.* 2, *p.* 23; *S.* § 32. It is sing. gen. gov. by παῖς: *&c.*, *as in l.* 10, 11, *p.* 290.

καί, a copulative conjunction.

Μούσης,—fr. Μοῦσα,—subst. fem., 15] 1st dec.; and dec'd. in *B.* § 34; *F. p.* 9; *S.* § 31, 2; like δόξα, *A. p.* 21. It is sing., gen. connected by καί, the conj. to Ἑρμοῦ: *F. Rule XLVI. p.* 187; *S.* § 228, 1; *A.* —

20] Οὐρανίας,—fr. Οὐρανία,—subst. fem., 1st dec. &c. *as in l.* 61, 63, *p.* 289. It is sing. gen. signify. the same as, *or* put in apposition to, Μούσης; *F. R. I. p.* 143; *S.* § 136, 1.

25] Ἡ,—*see l.* 1, 6, *p.* 285. It is fem. sing. nom. agreeing with φιλοσοφία, *&c.*, *as in l.* 34—6, *p.* 291.

Ἰωνική,—fr. Ἰωνικός,—adj. of 3rd term. and all gend. (*see B.* § 59, 1; 30] *F. p.* 40; *A. XXII.* 3, *p.* 48; *S.* § 48, 1,) dec'd. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; καλός, *F. p.* 40. It is fem., &c., same as last.

35] φιλοσοφία, subst. fem. 1st dec. &c. as in *l.* 61—3, *p.* 289. It is sing. nom. to ἤρξατο.

ἤρξατο,—fr. ἄρχομαι,—mid. voice of ἄρχω, and thus conj.: pres. ἄρ-

40] χομαι, fut. ἄρξομαι, 1 aor. ἤρξαμην, (ἤρξω, ἤρξατο.) It is 1 aor. ind. (like ἐτύψατο, [fr. ἐτυψάμην,] *B.* § 103, *p.* 146; *A. p.* 100; *S.* § 74, *p.* 82; like ἐκλέξατο, [fr. ἐκλεξάμην,] *F. p.* 94,)

45] 3rd pers. sing., agreeing with its nom. φιλοσοφία, *&c.*, *as in l.* 26, 27, *p.* 290. For the formation of 1st aor. mid., *see F. p.* 96; *A. p.* 119; *S.* § 115, 1. For the augment,—the

50] temporal,—*see B.* § 83, 1; *F. II.*, *p.* 72; *A.* 3, *p.* 101, and 1, *p.* 104; *S.* § 80, 1.

ἀπό, preposition.

Θαλοῦ,—fr. Θαλῆς,—subst. masc.,

55] 1st dec.; and dec. like Ἀτρεί-δης, *B.* 34; like τελώνης, *F. p.* 10; *A. p.* 22; *S.* § 31, 2. It is sing. gen. gov. by ἀπό,—*for rule*, *B.* § 148, 1, 2; *F. R. XLVIII. p.* 190; *A. l. p.*

60] 210; *S.* § 194.

ἡ,—*see l.* 1, 6, *p.* 285. It is fem. sing. nom. referring to φιλοσοφία, understood;—*for rule*, *B.* § 124, 4; *F. Rule VIII.*, *Obs.* 6, *p.* 154, *at bottom*;

65] *S.* § 140, 4;) and agreeing with it in gend. &c., *as in l.* 34—6, *p.* 291.

Ἰταλική,— fr. Ἰταλικός,—adj. 3rd term., &c. *same as* Ἰωνικός, *above.*

70] It is fem. sing. nom. referring to φιλοσοφία, understood, &c., *same as last.*

Πυθαγόρου,—fr. Πυθαγόρας,—subst. masc. 1st dec.; and dec. like νεανίας,

75] *B.* § 34; *A. p.* 22; like ταμίας, *F. p.* 10; *S.* § 31, 2. It is gen. sing. gov. by ἀπό, *&c. as in l.* 58, 60, *above.*

§ 3.

Νουμᾶς, substant. masc. 1st dec. (Doric form,) and thus dec.: nom.

80] Νουμᾶς, gen. Νουμᾶ, dat. Νουμᾷ, acc. Νουμᾶν: *see B.* § 34, *IV.* 1; *F. Obs.*, *p.* 10; *A.* 5, *p.* 24. It is sing., nom. to ἱδρύσατο.

Πίστεως,—fr. Πιστίς,—subst. fem.,

85] contr. 3rd dec.; and dec'd. like πολίς, *B.* § 51; *A. p.* 40; *S.* § 43, 3; like ἄφις, *F. p.* 23, *but genit. in* εως, *dat. in* εῖ, ει, *&c.*, *see Obs. p.* 24. It is sing., gen. gov. by ἱερόν, *&c. as*

90] *in l.* 10—11, *p.* 290.

καί, conjunction.

Τέρμονος,—fr. Τέρμων,—substant. masc., 3rd dec.; and dec'd. like δαίμων, *B.* § 43; *A. p.* 30; *S.* § 35, 2;

95] παιάν, *F. p.* 15, *but genit. in* -ονος, *dat. in* -ονι, *&c.* It is sing., gen. connected by καί, the conj., to Πίστεως,—*for rule*, *F. R. XLVI.*; *S.* § 228, 1; *A.* —.

100] ἱερόν, subst. neut., 2nd dec.; and dec. like σῦκον, *B.* § 35; *S.* § 33, 2; ξύλον, *F. p.* 12; δῶρον, *A. p.* 25. It is sing., acc. gov. by the trans. verb, ἱδρύσατο, *B.* § 130, 2;

105] *F. R. XXI.*, *p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

ἱδρύσατο,—fr. ἱδρύομαι,—mid. voice (of ἱδρύω,) and thus conj.: pres.

ἱδρύσομαι; 1st aor. ἱδρύσαμην, (ἱδρύσω, ἱδρύσατο.) It is 1 aor. ind. (like ἐτύψατο, [fr. ἐτυψάμην,] *B.* § 103, *p.* 146; *A. p.* 100; *S.* § 74, *p.* 82; like ἐπεί-
5] σατο, [fr. ἐπεισάμην,] *F. p.* 94;) and 3rd pers. sing. agreeing with its nom. Νουμᾶς, *&c. as in l.* 13, 14, *p.* 12. For the formation of 1st aor. mid., *see F. p.* 96; *A. p.* 119;
10] *S.* § 115, 1. With respect to the augment of verbs beginning with ι, *see B.* § 83, 3; *F. Obs. to Exc.* 3, *p.* 73; *A.* 1 and 4, *p.* 104; *S.* § 80, 1.

15] Ἡ,—*see l.* 23—5, *p.* 289. It is fem. sing. nom. agreeing with Καρχηδὼν, *&c., as in l.* 26—9, *p.* 289.

νέα,—fr. νέος,—adj. of 3 termina. and all genders, (*B.* § 59, 1; *F. p.*
20] 40; *A. XXII.* 3, *p.* 48; *S.* § 48, 1;) and dec. like μακρός, *B.* § 63, *p.* 71; *F. p.* 40; ἱερός, *A. p.* 49; ἄξιος, *S.* § 49, 1. It is fem. &c. *same as last.*

25] Καρχηδὼν, subst. fem., 3rd dec., like δαίμων, *B.* § 43, *p.* 50; *A. p.* 30; *S.* § 35, 2; λαῖλαψ, *F. p.* 15. It is sing. nom. to ἐστὶν.

κτίσμα, subst. neut., 3rd. dec.; and
30] dec'd. like πρᾶγμα, *B.* § 43, *p.* 51; *S.* § 35, 2; like σῶμα, *F. p.* 15; *A. p.* 32. It is sing. nom. after ἐστὶν: *F., R. V., p.* 149; *S.* § 160, 2.

ἐστὶν,—put for ἐστὶ, ν being added;
35] (*see B.* § 30, 2; *F.* 2, *p.* 5; *A. X.* 1, *p.* 11, 12; *S.* § 15, 1;) fr. εἰμί, *&c., as in l.* 76—80, *p.* 289. It is pres. indic., 3rd pers. sing., agreeing with its nom. Καρχηδὼν, *&c., as*
40] *in l.* 80—83, *p.* 289.

Ἀσδρούβα,—fr. Ἀσδρούβας,—subst. masc., Doric form of the 1st. dec.; and thus dec.: nom. Ἀσδρούβας, gen. Ἀσδρούβα, dat. Ἀσδρούβᾳ, acc.
45] Ἀσδρούβαν,—*see B.* § 34, *IV.* 1; *F. Obs. p.* 10; *A.* 5, *p.* 24. It is sing. gen. gov. by κτίσμα, *&c., as in l.* 11—13, *p.* 291.

τοῦ,—fr. ὁ, ἡ, τό,—prepos. article;
50] *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is masc. sing. gen. referring to Ἀσδρούβα, and *repeated* before the participle δεξαμένου,—*for which, see B.* § 125, 3; *F. R. VIII.,*
55] *Obs.* 6; *A.* 3, *p.* 230; *S.* § 149, 3.

δεξαμένου,—fr. δεξαμένος,—the 1 aor. participle of the deponent verb δέχομαι, and formed like τυψάμενος, *B.*
60] § 103, *p.* 132; *S.* § 74, *p.* 75; *see the word itself, F. p.* 97; *A. p.* 138; and dec. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; καλός, *F. p.* 40. It is masc. sing. gen. re-
65] ferring to Ἀσδρούβα, with which it agrees, &c., *as in l.* 96—98, *p.* 290.

Βάρκαν,—fr. Βάρκας,—subst. masc. Doric form of 1st dec.; and thus
70] dec'd. nom. Βάρκας, gen. Βάρκα, dat. Βάρκᾳ, acc. Βάρκαν, *see B.* § 34, *IV.* 1; *F. Obs. p.* 10; *A.* 5, *p.* 24. It is sing. gen., gov. by the act. trans. partic. δεξαμένου: *B.* § 130, 2;
75] *F. R. XXXI., p.* 177; *A.* 1, *p.* 243; *S.* § 162, 2, and § 163, 1.

τόν, *see l.* 31, 32, *p.* 291. It is masc. sing. acc., agreeing with πατέρα, *&c. as in l.* 34—36, *p.* 291.

80] Ἀννίβα,— fr. Ἀννίβας,— subst. &c., *same as* Ἀσδρούβα, *from line* 42 to 48, *above.*

πατέρα,—fr. πατήρ,—subst. masc. 3rd dec. and thus dec'd. nom. πατήρ,
85] gen. (πατέρος) πάτρος, dat. (πατέρι) πάτρι; acc. πατέρα; dat. plur. πατράσι, &c. *B.* § 47, 1; *A. p.* 42; *S.* § 40, 1; like θυγάτηρ, *F. p.* 26; *and see remarks thereon.* It is acc. sing.
90] signifying the same thing as, or put in apposition to, Βάρκαν: *F. R. I., p.* 143; *S.* § 136, 1.

Τό, *&c., as in l.* 62, *p.* 290. It is neut., sing., nom., agreeing with
95] τάλαντον, *&c. as in l.* 34—36, *p.* 291.

τάλαντον, subst. neut., 2nd declen. and dec'd. like σῦκον, *B.* § 35; like ξῦλον, *F. p.* 12; like δῶρον, *A. p.* 25.
100] It is sing. nom. to δύναται.

τό,—*as in lines above.* It agrees with τάλαντον, understood; and is repeated before Βαβυλώνιον,—*for rule, B.* § 125, 3; *F. R. VIII. Obs.*
105] 6, *Remarks; A.* 5, *p.* 230.

Βαβυλώνιον,—fr. Βαβυλώνιος,—adj. of 3 term. and all gend.; (*B.* § 58, 2, 3; *F. p.* 40; *A.* 3, *p.* 48; *S.* § 48, 1;) and dec. like μακρός, *B.* § 63,

p. 71; *F. p.* 40; like ἱερός, *A. p.* 49. It is neut., sing., nom., agreeing with τάλαντον, *&c. as in l.* 34—36, *p.* 291.

5] δύο, numeral adj., having only the dual and plural, and thus dec'd.: nom. δύο, Attically, δύω, genit. δυοῖν, Att. δυοῖν; dat. δυοῖν; acc. δύο, *&c. B.* § 70, 2; *F. p.* 53;

10] *A. p.* 74; *S.* 60, 1, and *Remarks.* It is acc. plur., agreeing with μνᾶς, *&c., as l.* 96—98, *p.* 290.

καί, a copulative conjunction.

ἐβδομήκοντα, num. adj., indeclin-

15] able;—*see B.* § 70, 5; *F. p.* 53; *A.* 5, *p.* 77; *S.* § 60, 2. It qualifies the subst. μνᾶς.

μνᾶς,—contr. for μνάας, fr. μνάα, μνᾶ,—subst. fem., a contract. of 1st

20] dec. and thus dec'd.: nom. μνάα, μνᾶ; gen. μνάας, μνᾶς; dat. μνάᾳ, μνᾷ, *&c.* acc. plur. μνάας, μνᾶς: *B.* § 34, 4, *Rem.* 1; *F. p.* 11; *S.* § 32; like ἱρέα, *A. p.* 23. It is plur. acc.

25] gov. by δύναται,—*for rule, B.* § 130, 2; *F. R. XXI., p.* 169; *A.* 1, *p.* 243; *S.* § 163, 1.

Ἀττικάς—fr. Ἀττικός,—adj. of 3 term. and all gend.; *B.* § 58, 2, 3;

30] *F. p.* 40; *A.* 3, *p.* 48;—and dec. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; like καλός, *F. p.* 40. It is fem. plur. acc. agreeing with μνᾶς, *&c., as in l.* 96—98, *p.* 288.

35] δύναται,—fr. δύναμαι,—an irreg. act. verb, and thus conj.: pres. δύναμαι; fut. (as fr. δυνάω,) δυνήσομαι; perf. δεδύνημαι; 1st aor. pass. ἐδυνάσθην or ἐδυνήθην,—*see B.* § 114, *p.* 215;

40] *F. p.* 128; *A. p.* 176; *S.* § 118, *p.* 142. It is pres. indic. (like ἵσταται, [fr. ἵσταμαι,] *B.* § 107, *p.* 190; *F. p.* 109; *A. p.* 153; *S.* § 117, *p.* 132;) 3rd pers. sing., agreeing with

45] its nom. τάλαντον, *&c., as in l.* 80—83, *p.* 289.

Ἐπί, a preposition.

κορυφῇ,—fr. κορυφή,—subst. fem., 1st dec. and dec'd. like τιμή, *B.* §

50] 34; *F. p.* 10; *S.* § 31, 2; like κεφαλή, *A. p.* 21. It is sing. dat., gov. by ἐπί: *B.* § 148, 1, *see also,* § 148, *Rem.* 4; *F. R. L. p.* 195; *A. 1., p.* 210; *S.* § 203.

55] τῆς, *see* 78—80, *p.* 288. It is fem. sing. gen. agreeing with ἄκρας, *&c., as in l.* 34—36, *p.* 291.

ἄκρας,—fr. ἄκρα,—subst. fem., 1st dec.; and dec'd. like σοφία, *B.* § 34;

60] *A. p.* 21; φιλία, *F. p.* 9; οἰκία, *S.* § 31, 5. It is sing. gen. gov. by κορυφῇ, *B.* § 132, 1; *F. R. X. p.* 156; *S.* § 173.

Σούνιον,—fr. Σούνιον,—subst. neut.,

65] 2nd dec. &c., *as in l.* 4—7, *p.* 288. It is the gen. sing., put in apposition to, or signifying the same thing as ἄκρας, *F. R. I., p.* 143; *S.* § 136, 1.

70] νάος, subst. masc., 2nd dec. and dec'd. like λόγος; *B.* § 35; *F. p.* 12; *A. p.* 25; *S.* § 33, 2. It is sing. nom. to ἐστιν.

ἐστιν,—*see l.* 73—80, *p.* 289. It is

75] 3rd pers. sing. agreeing with its nom. νάος, *&c., as in l.* 82, 83, *p.* 289.

Ἀθηνᾶς,—fr. Ἀθηνᾶ,—subst. fem. *&c., same as* ἄκρα, *above.* It is sing.

80] gen. gov. by νάος, *&c., as in l.* 63, 64, *above.*

Σουνιάδος,—fr. Σουνιάς—subst. fem. 3rd dec.; and dec'd. like παῖς, *B.* § 43, *p.* 51; like λαῖλαψ, *F. p.* 15; *A.*

85] *p.* 31. It is sing., gen. put in apposition to, or signifying the same thing as, Ἀθηνᾶς, *&c., as in l.* 68, 69, *above.*

II. SECOND DECLENSION.

—§ 1.—

1. Ὁ, prepos. article, &c. *B.* §

90] 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is prefixed to θυμός,—*for rule, B.* § 124, 1; *F. R. VIII., Obs.* 1, *p.* 153; *A.* 2, *p.* 229; *see also, note* 2;—and is masc., sing., nom.,

95] agreeing with it, in gend. numb. and case: *B.* § 123, 1; *F. R. II. p.* 144; *S.* § 137, 1.

θυμός, subst. masc., 2nd dec. and dec'd. like λόγος, *B.* § 35; *F. p.* 12;

100] *A. p.* 35. It is sing. nom. to ἐστί, understood: *B.* § 129, 5; *S.* 157, *note* 10; *A.* —.

ἀλογίστος, adjec. of 2 termin. and all gend.; (*see B.* § 59, 3, 4; *F. II.*

p. 45; *A. XXII.* 2, *p.* 48; *S.* § 49, 2;) and dec'd. like σοφός, *B.* § 63, *p.* 71; *except that* ἀλογίστος *is the same in the fem. as in the masc.;* like
5] ἔνδοξος, *F. p.* 46; *A.* 1, *p.* 58; ἥσυχος, *S.* § 49, 2. It is masc. sing. nom., agreeing with θυμός, in gend. numb. and case: *rule, B.* § 123, 1; *F. R. II., p.* 144; *S.* § 137, 1.

10] Ὁ,—*see l.* 89, 90, *p.* 294. It is prefixed to πλοῦτος,—*see lines* 91—4, *p.* 294; and is masc., sing., nom. agreeing with it, &c., *as in l.* 96—97, *p.* 294.

15] πλοῦτος, *in all respects the same as* θυμός, *which see, lines,* 98—103, *p.* 294.

θνητός, adjective of 3 term. and all gend. (*B.* § 59, 1; *F. I. p.* 39;
20] *A. XXII.* 3, *p.* 48; *S.* § 48, 1;) and dec'd. like σοφός, *B.* § 63, *p.* 71; *A. p.* 49; *S.* § 49, 1; like καλός, *F. p.* 40. It is masc. sing. nom. agreeing with πλοῦτος, *&c., see*
25] *l.* 7—9, *this page.*

ἡ, prepos. art.: *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is prefixed to δόξα, (*for rule, B.* § 124, 1; *F. Rule VIII., Obs.* 1, *p.* 229,—*see also, note*
30] 2;) and is fem. sing. nom. agreeing with it in gend. &c. *as in l.* 96, 97, *p.* 294.

δόξα, subst. fem. 1st dec. and declined like Μοῦσα; *B.* § 34; *F. p.*
35] 9; *S.* § 39, 2; *see the word itself, A. p.* 21. It is fem. sing. nom. agreeing with δόξα, in &c.—*see as in l.* 7—9, *this page.*

ἀθάνατος,—*see l.* 104 *p.* 294, to *l.* 2,
40] *p.* 295. It is fem. sing. nom. agreeing with δόξα, in, &c.—*see as in l.* 8, 9, *p.* 295.

Ὁ, *see l.* 89, 90, *p.* 294. It is prefixed to λόγος,—*see l.* 28—30, *this*
45] *page;* and is masc. sing. nom. agreeing with it in, &c. *see as in l.* 7—9, *this page.* It is sing. nom. to ἐστι.

λόγος,—*see l.* 98—101, *p.* 294. It
50] is sing. nom. to ἐστι.

τῆς, —fr. ὁ, ἡ, τό, — prepos. art., *see lines* 89, 90, *p.* 294. It is prefixed to ψυχῆς; *see l.* 28—29, *this page;* and is fem. sing. nom. agree-
55] ing with it in gend. numb. &c.; *see as in l.* 7—9, *this page.*

ψυχῆς,—fr. ψυχή,—subst. fem., 1st dec. &c., *as in l.* 12—14, *p.* 285. It is sing. genit. governed by εἰδωλ-
60] ον,—*for rule, B.* § 132, 1; *F. Rule X., p.* 156; *S.* § 173.

εἰδωλόν, substant., neut., 2nd dec. and dec'd. like σῦκον, *B.* § 35; *S.* § 33, 2; like ξόλον, *F. p.* 12; like
65] δῶρον, *A. p.* 25. It is sing. nom. after ἐστι, *F. R. V., p.* 149; *S.* § 160, 2.

ἐστι,—put for ἐστί, the accent being thrown back on εἰδωλόν, which
70] has thus two accents: for the cause of this, *see B.* § 14, 2, *c.* 3; *F. XVI., p.* 227; *A. IV.* 1, *p.* 279; *S.* § 22, 1, (3.) It is fr. εἰμί, *&c. for the rest, see line* 76—81, *p.* 289,
75] and agreeing with its nom. λόγος, &c., *as in line* 82—83, *p.* 289.

Δειλόν,—fr. δειλός—adjec. of 3 termin. &c., *as in l.* 19—23, *above.*
80] It is neut., sing., nom. agreeing with κακόν, &c., *as in l.* 7—9, *above.*

ὁ,—*like* ὁ, *l.* 89—96, &c., *p.* 294.

πλοῦτος,—*same as* θυμός, *l.* 98—
85] 101, *p.* 294.

καί, conjunct. copulat.

φιλόψυχον,— fr. φιλόψυχος,— adj. of 2 terminations and all genders; *see l.* 101—3, *p.* 294 *& l.* 1—6, *above.*
90] It is neut. sing. nom. agr'g. with κακόν, &c., *as in l.* 7—9, *above.*

κακόν,—*see lines* 56—61, *above.*

Ὁ,—*see l.* 89, 90, *p.* 294. It is prefixed to Πήγασος, &c. *as l.* 91—93, *p.*
95] 294, and is masc. sing. nom. agreeing with it in gend. &c., *see as in l.* 96, 97, *p.* 294.

Πήγασος,—*see l.* 98—103, *p.* 294. It is sing. nom. to ἦν.

100] ἵππος,—*see l.* 98—103, *p.* 295. It is nom., after ἦν, *&c., as in l.* 60, 61, *above.*

ἦν,—fr. εἰμί,—irreg. defect. verb in μι, and thus conj.: pres. εἰμί, im-
105] perf. ἦν, fut. (fr. the mid.) ἔσομαι; *see B.* § 108, *IV.; F. p.* 113, *I., A. p.* 89; *S.* § 118, *p.* 145. It is imperf., indic., 3rd pers. sing.

agreeing with its nom. Αἴγυπτος, &c. *as in l.* 82, 83, *p.* 289.

πτηνός,—*see l.* 18 to 23, *p.* 295. It is masc. sing. nom agreeing with
5] ἵππος, &c., *as in l.* 7—9, *p.* 295.

Ἡ,—fr. ὁ, ἡ, τό,—*see l.* 26, 27, *p.* 294. It is prefixed to Αἴγυπτος,—*see as in l.* 28—30, *p.* 295; and is fem. sing. nom., &c.—*see as in l.* 95—
10] 97, *p.* 294.

Αἴγυπτος, subst. fem., 2nd dec.; and dec'd. like λόγος; *B.* § 35; *F. p.* 12; *A. p.* 25. It is sing. nom. to ἐστι.

15] δῶρόν,—*same as* εἴδωλον, *l.* 56—61, *p.* 295.

ἐστί,—put for ἐστί, the accent being thrown back on δῶρόν, which has thus two accents,—*see as in line*
20] 65 to 67, *p.* 295. It is fr. εἰμί, *&c.*, *see line* 76 to 81, *p.* 289, and agreeing with its nominative Αἴγυπτος, &c. *see as in lines* 82, 83, *p.* 289.

25] τοῦ,—fr. ὁ, ἡ, τό, &c., *as l.* 89—91, *p.* 294. It is masc. sing. gen. prefixed to Νεῖλον,—*see as in l.* 91—94, *p.* 294; and agreeing with it, in gend., &c.—*see as in l.* 95—
30] 97, *p.* 294.

Νείλου,—fr. Νεῖλος,—*see line* 98—100, *p.* 294. It is sing. gen. gov. by δῶρόν, &c., *l.* 12, *p.* 295.

Μὴ, a negative adverb.

35] κατόκνει,—fr. κατοκνέω,—an active, intrans., contract. verb, and thus conj.: pres. κατόκνει. It is imperat. pres. (like ποιέε, ποιεῖ, *B.* § 105, *p.* 171; like φίλεε, φίλει, *F. p.*
40] 100; *A. p.* 140; *S.* § 116, *p.* 145;) 2nd pers. sing., having σύ, *thou*, understood, for its nom.: *F. R. III.*, *Obs.* 1, *p.* 146; *A.* 7, *p.* 232; *S.* § 157, *note* 5.

45] μακρὰν,—fr. μακρός,—adj. of 3 term. and all gend. (*see as in l.* 19—23, *p.* 295,) and dec. like μικρός, *B.* § 63; *F. p.* 40; ἱερός, *A. p.* 49; ἄξιος, *S.* § 49, 1. It is fem. sing. acc.
50] agreeing with ὁδὸν, &c. *as in l.* 7—9, *p.* 295.

ὁδὸν,—fr. ὁδός,—*see line* 9—11, *above*. It is sing. acc. after the intrans. verb, πορεύεσθαι, *B.* § 130, 2;
55] *F. R. XXI.*, *Obs.* 1, *p.* 169; *A.* 3, *p.* 243; *S.* § 164. N. B. This is one of the fem. subst. that are often used in the dual, with a masc. article, as τὼ ὁδώ, instead of
60] τὰ ὁδώ: *B.* § 123, 1; *Rem.*; *F. R. II.*, *Obs.* 2, *p.* 144; *A.* 2, *p.* 233; *S.* § 137, *note* 1.

πορεύεσθαι,—fr. πορεύομαι, the mid. voice of πορεύω; and thus conj.:
65] pres. πορεύομαι, infin. πορεύεσθαι. It is infin. pres. (formed like τύπτεσθαι, [fr. τύπτομαι,] *B.* § 103, *p.* 132; *A. p.* 100; *S.* § 74, *p.* 75; like πείθεσθαι, [fr. πείθομαι,] *F. p.* 81,) and
70] gov. by the other verb, κατόκνει; *B.* § 141, 2; *F. R. XXIX.*, *p.* 175; *A. infin.* 1, *p.* 245; *S.* § 219, 1.

πρὸς, a preposition.

τοὺς,—*see l.* 89—91, *p.* 294. It is
75] masc. plur. acc. agreeing with some substantive, ἀνθρώπους, *men*, understood,—*for rule*, *B.* § 125, 4, *Rem.* 3; *F. R. VIII.*, *Obs.* 6, *Rem.* 4, *bottom of p.* 154; *S.* § 138, 1.
80] διδάσκειν,—fr. διδάσκω,—act. trans. verb, 2nd conj. of Baryton verbs, (*see B.* § 91, 2; *F. p.* 63; *A.* 1. *p.* 90,) and thus conj.: pres. διδάσκω; fut. διδάξω; perf. δεδίδαχα; *B.*
85] § 114, *p.* 214; *F. p.* 128; *A. p.* 176; *S.* § 118, *p.* 142. It is pres. infin. (like τύπτειν, [fr. τύπτω,] *B.* § 103, *p.* 132; *A. p.* 91; *S.* § 74, *p.* 75; like πλέκειν, [fr. πλέκω,] *F. p.*
90] 64;) and coming after the participle ἐπαγγελομένους: *B.* § 141, 1; *F. R. XXIX*, *p.* 175; *A.* 1, *p.* 245; *S.* § 219, 1.

τι,—put for τί, the accent being
95] thrown back on διδάσκειν,—*for the cause of this*, *see B.* § 14, 2 *a*, and § 14, 4; *F. p.* 226, ENCLITICS, 1; *A. IV.*, 2, *p.* 279; *S.* § 22, (2.) It is fr. τις, an indefinite adj. pron.,
100] and thus declined: nom. τις, τι; gen. τινός, &c.: *B.* § 78, 1; *F. p.* 57; *A.* 5, *p.* 82; *S.* § 69, 1. It is acc. neut., agreeing with χρῆμα, *thing*, understood, *or* used substan-
105] tively,—*for rule*, *B.* § 128, 1; *F. R. II.*, *Obs.* 4, *p.* 145; *A.* —. The student will observe the difference between τίς, the interrogative, *who?* or, *what?* and τις, the
110] indefinite, *any one*. The

former has always the acute accent, ′; the latter, when accented at all, has the grave ‵.

χρήσιμον,—fr. χρήσιμος,—adjec. of
5] 3 term. &c.—*see lines* 19 to 23, *p.* 295. It is neut. sing. nom. agreeing with χρῆμα, understood,—*see as in l.* 50, *p.* 296.

ἐπαγγελλομένους,—fr. ἐπαγγελλόμενος,
10] —the present participle of ἐπαγγέλλομαι, and formed like τυπτόμενος, (fr. τύπτομαι,) *B.* § 103, *p.* 132; *A. p.* 100; *S.* § 74, 5, *p.* 75; like σπειρόμενος, (fr. σπείρομαι,) *F. p.* 93.
15] It is of 3 termin. and all gend.; is dec'd. like, &c.; *see as in l.* 62—64 *p.* 293; and is masc. &c., *see l.* 75—77, *p.* 296.

Οἱ,—fr. ὁ, ἡ, τό,—prepos. art.: *see*
20] *l.* 89—91, *p.* 294. It refers to ἔκγονοι, from which it is separated by the intervention of Ἡρακλέους, (*B.* § 125, 1; *F. R. VIII. Obs.* 6, *Rem.* 1, *near bottom of p.* 145; *S.* §
25] 140, 1,) and is masc. plur. nom. agr'g., &c. *see l.* 96, 97, *p.* 294.

Ἡρακλέους,—fr. Ἡρακλέης,—subst. masc. contract. of 3rd dec.; and thus dec'd.; nom. Ἡρακλ-έης, contr.
30] into Ἡρακλ-ῆς, *F. p.* 23; *A. p.* 39; *see* Περικλέης, *B.* § 53; *S.* § 42, *note* 1. It is sing. gen., gov. by ἔκγονοι,—*see as in l.* 60, 61, *p.* 295.

ἔκγονοι,—fr. ἔκγονος,—*see l.* 98—
35] 100, *p.* 294. It is plur. nom. to κατῆλθον.

κατῆλθον,—fr. κατέρχομαι,—an irreg. middle verb, and thus conj.: pres. κατέρχομαι, 2 aor. κατῆλθον,
40] Attically κατῆλθον, (*see* ἔρχομαι, *B.* § 114, *p.* 217; *F. p.* 129; *A. p.* 179; *S.* § 118, *p.* 149.) It is 2nd aor. indic., 3rd pers. plur. (like ἔτυπον, [fr. τύπτω.] *B.* § 103, *p.* 133;
45] *F. p.* 65; *A. p.* 92; *S.* § 74, *p.* 76;) agreeing with its nom. ἔκγονοι, &c., *see l.* 82, 83, *p.* 289. *For the aug., see as in line* 50—52, *p.* 292. *For the position of the aug., as in l.*
50] 80 to 89, *p.* 291.

εἰς, a preposition.

τὴν,—fr. ὁ, ἡ, τό,—prepos. art. *B.* § 75; *F. p.* 7; *A. p.* 19; *S.* § 63. It is prefixed to Πελοπόννησον, *&c.*,
55] *as in l.* 92—94, *p.* 294; and is fem. sing., acc. agreeing with it, in &c., *see as in l.* 96, 97, *p.* 294.

Πελοπόννησον,—fr. Πελοπόννησος, *see*
l. 11—13, *p.* 296. It is sing. acc.
60] gov. by εἰς,—*see as in l.* 45, 46, *p.* 291.

—§ 2.—

Οἱ,—*see as in l.* 19, *this page.* It is pref. to Αἰγυπτιοι, (*see as in l.* 92—94, *p.* 294,) and is masc. plur.,
65] nomin., agreeing with it, in &c., *see l.* 96, 97, *p.* 294.

Αἰγυπτιοι,—fr. Αἰγυπτιος,—subst.* masc. 2nd dec. &c.; *see l.* 99, 100, 294. It is plur., nom. to κατῆλθον.
70] τὸν,—fr. ὁ, ἡ, τό, &c., *l.* 89—91, *p.* 294. It is pref. to ἥλιον, (*see as in l.* 92—94, *p.* 294,) and is masc. sing., acc. agreeing with it, &c., *see l.* 95—97, *p.* 294.
75] ἥλιον,—fr. ἥλιος, *&c.*, *see l.* 89—100, *p.* 294. It is the acc. sing. before εἶναι: *B.* § 142, 2; *F. R. IV.*, *p.* 147; *A.* —; *S.* § 166, *note* 2.

καὶ, conjunction.

80] τὴν, *see l.* 52—54, *this page.* It is pref. to σελήνην, *see as in l.* 92—94, *p.* 294.

σελήνην,—fr. σελήνη,—*see l.* 48—50;
p. 294. It is sing. acc., &c., *see as*
85] *in l.* 77, 78, *above.*

εἶναι,—*see l.* 33 to 41, *p.* 287.

λέγουσιν,— fr. λέγω,— *see l.* 1 to 4, *p.* 287. It is pres. indic. 3rd pers. plur. ν, being added; *for*
90] *which, see B.* § 30, 2; *F. p.* 52; *A. X.* 1, 2, 3, *p.* 11 and 12; (like τύπτουσι, [fr. τύπτω,] *B.* § 103; *A. p.* 92; *S.* § 74, *p.* 76; like πλέκουσι, [fr. πλέκω,] *F. p.* 68,) agreeing
95] with its nom. Αἰγυπτιοι, in, &c.—*see l.* 82, 83, *p.* 289.

Ὁ,—*see l.* 89—91, *p.* 294. It is

* This word is, strictly speaking, not a substantive, but an adjective, agreeing with ἀνδρες, *men*, understood. The same remarks will apply to most words of a similar kind.

pref. to Ἄρης, (*see as in l.* 92—94, *p.* 294,) and is masc. &c.—*see l.* 93 to 97, *p.* 294.

Ἄρης, subst. masc., contract. of **5**] the 3rd dec.; and dec'd. like τριήρης: *B.* § 49; *F. p.* 22; *A. p.* 38; *S.* § 42. It is sing. nom. to μισεῖ.

μισεῖ,—fr. μισέω, μισῶ,—reg., act., **10**] trans., contract. verb; and thus conj.: pres. μισέω, μισῶ. It is pres., indic.; 3rd pers. sing., (like φιλεῖ, [fr. φιλέω,] *F. p.* 99; *A. p.* 140; *S.* § 116; like ποιεῖ, [fr. ποιέω,] *B.* **15**] § 105, *p.* 171,) and agreeing with its nom. Ἄρης, in, &c.—*see l.* 82, 83, *p.* 289.

τοὺς,—*see l.* 74—79, *p.* 296.

κακοὺς,—fr. κακός,—*see l.* 18—23, **20**] *p.* 295. It is masc. plur. acc. used *substantively*, or agreeing with ἀνθρώπους, *men*, understood, (*B.* § 123, 2; *F. R. II., Obs.* 9, *p.* 145; *S.* § 138, 1,) and gov. by the verb **25**] μισεῖ,—*see as in l.* 104—106, *p.* 292.

Οἱ,—*as in l.* 19, 20, *p.* 297. It is pref. to Πυγμαῖοι, (*see as in l.* 92—94, *p.* 294,) and is, &c.,—*see l.* 25, **30**] 26, *p.* 297.

Πυγμαῖοι,—fr. Πυγμαῖος,—*see l.* 6 and 7, *p.* 293. It is plur. nom. to πολεμοῦσιν.

τοῖς,—*see l.* 49 and 50, *p.* 295. It **35**] is pref. to γεράνοις,—*see as in l.* 2 and 3, *p.* 294; and is masc., dat. plur. agreeing, &c., *see l.* 4 and 5, *p.* 294.

γεράνοις,—fr. γέρανος,—*see l.* 98—**40**] 100, *p.* 294. It is plur. dat. gov. by πολεμοῦσι: *B.* § 133, 1 and 2, *a.*; *F. R. XX.*, and *XX.*, iii., 3, *p.* 167; *A.* 2, *p.* 241; *S.* § 195, 1.

πολεμοῦσι,—fr. πολεμέω,—act. trans. **45**] contract. verb, and thus conj.: pres. πολεμέω, πολεμῶ, fut. πολεμήσω. It is pres. indic.; 3rd pers. sing. (like ποιοῦσι, [fr. ποιέω,] *F. p.* 99; *A. p.* 140; *S.* § 116,) and agreeing with **50**] its nom. Πυγμαῖοι, *&c.*, *see l.* 82, 83, *p.* 289.

— § 3. —

Δύκω,—fr. λύκος,—*see l.* 98—101, *p.* 294. It is dual. nom. to ἐστόν.

καὶ, conjunct.

55] ἵππω,—fr. ἵππος,—*same as* λύκω, *above*, with which it is connected by καὶ,—*for rule, see B.* —; *F. R. XLVI., p.* 187; *S.* § 228, 1.

συννόμω,—fr. σύννομος,—*see l.* 103, **60**] 104, *p.* 294, and 1—6, *p.* 295. It is masc. dual, nom. referring to, and agreeing with, λύκω and ἵππω, in gend. &c., *see l.* 8, 9, *p.* 295.

ἐστόν,—fr. εἰμί,—*which see, l.* 52—**65**] 57, *page* 285. It is pres. indic. 3rd pers. dual, agreeing with its two nominatives, λύκω καὶ ἵππω, in numb. and pers.—*see as in l.* 82, 83, *p.* 289.

70] λέαινα,—*see l.* 33—36, *p.* 295. It is connect. by καὶ, with λέων, and both are nom. to ἴασιν.

δὲ, conjunct., used here without μέν.

75] καὶ, conj.

λέων, subst. masc., 3rd dec.; and thus dec'd.: nom. λέων, gen. λέοντος, &c., like θώς, *F. p.* 15; *see* λέων, *B.* § 43; *A. p.* 30; *S.* § 35, 2. It is **80**] sing. nom. connected by καὶ to λέαινα, *&c.*, *see l.* 58, *above.*

οὐ,—*see l.* 68—72, *p.* 287.

τὴν,—fr. ὁ, ἡ, τό,—*see l.* 89—93, *p.* 294. It is fem. sing. acc. referring **85**] to ὁδόν,—*way* or *road*,—understood; *B.* § 125, 4, *Rem.* 3; *F. R. VIII., Obs.* 6, *Rem.* 4, *at bottom of p.* 154; *S.* § 140, *note* 5.

αὐτὴν,—fr. αὐτός,—adj. pron. of 3 **90**] term. and all gend. (*B.* § 74, 1; *F. p.* 56,) and dec. like ὅς, ἥ, ὅ: *B.* § 75; *F. p.* 56; *A.* 4, *p.* 82; *see S.* § 65, 1. It is, &c.—*same as l.* 86—89, *above.*

95] ἴασιν,—fr. εἶμι, *to go*,—irreg. verb. in μι, and thus conj.: pres. εἶμι, imperf. εἶν, *or* ᾔειν, pluperf. εἴκειν, 2 aor. ἶον: *B.* § 108, *V. p.* 199; *F. p.* 115; *A. p.* 158; *S.* § **100**] 118, *p.* 146. It is pres. indic. 3rd pres. plur.—ν being added, (*for which, see as in l.* 90—92, *p.* 297,) agreeing with the two sing. nominatives, λέων and λέαινα, joined by **105**] the conj. καὶ: *F. R. VII. p.* 152; *S.* § 157, 3; *B.* —; *A.* —.

Ἡ,—*see l.* 26, 27, *p.* 295. It is pref. to ὀργὴ,—*see as in l.* 28—30, *p.*

295, *and also, l.* 30—32, *same page.*

ὀργὴ,—*see l.* 48—51, *p.* 294. It is nom. sing. conn. by καὶ to δουνεσία, and both are nom. to ἀπώλεσαν.

5] καὶ, conj.

δουνεσία,—*see l.* 58—61, *p.* 294. It is nom. sing., &c., *see l.* 3 and 4, *above.*

δύω,—fr. δύο,—*see l.* 5—11, *p.* 294.

10] It is neut. dual, nom. agreeing with κάκω, in gend. num. &c.—*see as in l.* 8 and 9, *p.* 295.

μεγίστω,—fr. μεγίστος, the superlative of μέγας, (comp. μείζων, super.

15] μεγίστος,) and an adj. of 3 term. and all gend., &c.—*see l.* 19—23, *p.* 295. It is neut. dual, &c. *same as* δύω.

κάκω,—fr. κάκον,—*see l.* 62—65, *p.*

20] 295. It is nom. dual, signifying the same thing with, *or*, put in apposition to,—ὀργὴ καὶ δουνεσία, —*for rule, see as in l.* 68, 69, *p.* 294.

πολλοὺς,—fr. πολὺς,—an irreg. adj.

25] of 3 term. and all gend.: *see B.* § 64, 1; *F. p.* 49, *at bottom; A.* 1, *p.* 63, 64; *S.* § 56. It is masc. plur., acc. used *substantively*, or agreeing with ἄνθρωπους, *men*, un-

30] derstood: (*B.* § 123, 2; *F. R. II., Obs.* 9, *p.* 145; *S.* § 138, 1,) and gov. by the trans. verb ἀπώλεσαν,—*for rule, see l.* 104—106, *p.* 292.

ἀπώλεσαν, — fr. ἀπόλλυμι, — irreg.

35] act. trans. verb, and thus conj.: pres. ἀπόλλυμι, fut. ἀπολέσω, perf. ἀπώλεκα, *or* ἀπολώλεκα, 1st aor. ἀπώλεσα—*see* ὄλλυμι, *B.* § 114, *p.* 233; *F. p.* 133, *at bottom; A. p.* 106; *S.*

40] 118, *p.* 159. It is 1st aorist, indic.; 3rd pers. plur.—like ἔτυψαν, (*B.* § 103, *p.* 134; *F. p.* 77; *A. p* 92; *S.* § 74, *p.* 76,) and agreeing with its two sing. nom. ὀργὴ and

45] δουνεσία, joined together by καὶ,—*see as in l.* 105 and 106, *p.* 298. For the formation of 1st aor., *see B.* § 96, 1; *F. p.* 77; *A. p.* 108; (*S.* § 104, 1, as if from a pres. ΟΛΩ,

50] *or* ΟΛΕΩ.) For the aug., the temp.,—*see B.* § 83, 1; *F. II. p.* 72; *A.* 3, *p.* 101 and 1, *p.* 104; *S.* § 80, 1; and for the *position* of the aug. *see line* 80—89, *page* 291, *and B.*

55] § 86; *F. p.* 74; *A.* Aug. or Comp. Verbs, 1, *p.* 106; *S.* § 82, 1, and *Rem.*

Ὁ,—*see l.* 89—91, *p.* 294. It is pref. to Ζεῦξις, *&c., as in l.* 91—94,

60] *p.* 294.

Ζεῦξις, subst. masc. contr. of 3rd dec.; and dec'd. like πόλις, *B.* § 51, *p.* 57; *A. p.* 40; *S.* § 43, 3; ὄφις, *F. p.* 23; *but remark Obs. thereon,*

65] *according to which, decline* Ζεῦξις. It is sing. nom. to ἐποίησεν.

ἐποίησεν,—fr. ποιέω, — act. trans. contr. verb; and thus conj.: pres. ποιέω, ποιῶ, fut. ποιήσω, perf. πεποίηκα,

70] 1st aor. ἐποίησα, (ἐποίησας, ἐποίησε, [ν] *as in l.* 90—92, *p.* 297.) It is 1st aor., indic.; 3rd pers. sing. (like ἔπεισε, [fr. ἔπεισα,] *F. p.* 69; like ἔτυψε, [fr. ἔτυψα,] *A. p.* 92; *S.*

75] § 74, *p.* 76; *see* ἐποίησα, *B.* § 103, *p.* 173,) and agreeing with Ζεῦξις, in, &c. For the formation of 1st aor., *see as in l.* 48, 49, *this page.* For the augment—the syllabic,—

80] *see B.* § 82, 1, 3; *F. I., p.* 72; *A.* Aug. 2, *p.* 101, and 1, *p.* 102.

Ἱπποκένταυρον, — fr. Ἱπποκένταυρος, —*see l.* 98—100, *p.* 294. It is sing. acc. gov. by ἐποίησεν,—*for rule, see*

85] *as in l.* 104—106, *p.* 292.

ἀνατρέφουσαν,—fr. ἀνατρέφων,—pres. participle of act. trans. verb ἀνατρέφω, and dec'd. like ἑκών, *B.* § 63, *p.* 72; *S.* § 53, 7; like τύπτων, *F. p.*

90] 67; *A. p.* 56. It is fem. sing. acc. referring to, and agreeing with Ἱπποκένταυρον, in gend. &c.

παιδίω,—fr. παιδίον,—*see l.* 62—65, *p.* 295. It is acc. dual. gov. by the

95] trans. partic. ἀνατρέφουσαν; *B.* § 130, 2; *F. R. XXXI., p.* 177; *A.* 1, *p.* 243; *S.* § 162, 2, *and* § 163, 1.

Ἱπποκένταυρω, *see as in l.* 82, 83, *this page.* It is acc. dual. signify-

100] ing the same thing as, *or* put in appos. to, παιδίω,—*see as in l.* 68, 69, *p.* 294.

διδύμω,— fr. δίδυμος,— *see l.* 103, 104, *p.* 294, *and l.* 1—6, *p.* 295. It

105] is neut. dual. acc. agreeing with παιδίω, in, &c.

κομιδῇ, adverb, qualifying νηπίω.

νηπίω,— fr. νηπίος, *&c., same as* δίδυμος, *above.*

—§ 4.—

Οἱ,—fr. ὁ, ἡ, τό,—*see l.* 89, 90, *p.* 294. It is masc., plur. nom. pref. to, and agreeing with ἀνθρώποι, understood :—*for rule, see as in l.* 92
5] —97, *p.* 294.

τὰ,—fr. ὁ, &c., *see l.* 89, 90, *p.* 294. It is neut. plur. nom. pref. to, and agreeing with ἄκρα, in, &c.—*for rule, see as in l.* 92—94, *p.* 294.

10] ἄκρα,—fr. ἄκρον,—*see l.* 62—65, *p.* 295. It is plur. acc. gov. by the trans. particip. ἐνοικοῦντες,—*for rule, see as in l.* 96, 97, *p.* 299.

τοῦ,—fr. ὁ, ἡ, *&c.* It is masc. sing.
15] gen. prefixed to, and agreeing with Ἄθω, in, &c.—*for rule, see as in l.* 92—97, *p.* 294.

Ἄθω,—fr. Ἄθως,—subst. masc.; an Attic form of 2nd dec.; and de-
20] clined like νεώς: *B.* § 37; *F.* § 37; *F. p.* 14; *S.* § 32, 2; λαγώς, *A. p.* 27; except that Ἄθως generally makes Ἄθω in the acc.—*for which, see B.* § 37, 2; *F. p.* 14, *Obs.* 2;
25] *A.* 2, *p.* 27; *S.* § 33, *Rem.* 1. It is sing. gen. gov. by ἄκρα,—*for rule, see as in l.* 60, 61, *p.* 295.

ἐνοικοῦντες,—fr. ἐνοικέων, ἐνοικῶν,—pres. part. of act. trans. contr. verb
30] ἐνοικέω, ἐνοικῶ, and is thus declined: *nom.* ἐνοικέων, ἐνοικῶν, ἐνοικέουσα, ἐνοικοῦσα, ἐνοικέον, ἐνοικοῦν, *gen.* ἐνοικ-έοντος, -οῦντος, ἐνοικ-έουσης, -οῦσης, ἐνοικ-έοντος, -οῦντος, *&c., see*
35] ποιέων, *B.* § 105, *p.* 171; φιλέων, *F. p.* 100; *A. p.* 171; *S.* § 116, *p.* 121. It is masc. plur. nom., referring to, and agreeing with ἄνδρες, understood ;—*see as in l.* 33—35, *p.*
40] 295.

μακροβιώτατοι, — fr. μακροβιώτατος, the superlat. of μακρόβιος, compar. μακροβιώτερος, super. μακροβιώτατος, (*for formation of deg. of Comp., see*
45] *as in l.* 89, 90, *p.* 290.) It is an adj. of 3 term. and all gend. &c. *see as in line* 19—23, *p.* 295. It is masc. plur. nom. after εἶναι, (*see as in l.* 66, 67, *p.* 295,) and agreeing
50] with ἀνθρώποι, understood; *see l.* 78, 79, *p.* 296.

εἶναι,—*see l.* 33—37, *p.* 287. It is pres. infin. after λέγονται,—*for rule, see B.* § 141, 1; *F. R. XXIX.*, *p.*
55] 175; *A.* 1, *page* 245; *S.* § 219, 1.

λέγονται,—fr. λέγομαι, pass. voice of λέγω, a pass. verb, and thus conj. : pres. λέγομαι, perf. λελέγμαι,
60] 1 aor. ἐλέχθην. It is pres. indic. 3rd pers. plur. (like τέτακται, *B.* § 103, *p.* 133; *A. p.* 96; *S.* § 74, *p.* 79; like πλέκονται, *F. p.* 85;) and referring to ἀνθρώποι, understood,
65] with οἱ, *above ; F. Rule III., Obs.* 1, *p.* 146; *A.* 7, *p.* 232; *S.* § 157, *note* 8, (1.)

Πολλάκις, adverb, qualifying ἐξεκέλυψε.

70] ἀνθρώπων,—fr. ἀνθρωπος,—*see l.* 98 to 100, *p.* 294. It is plur. gen. gov. by νόον,—*for rule, see as in l.* 60, 61, *p.* 295.

ὀργὴ,—*see l.* 12 to 14, *p.* 285. It
75] is sing. nom. to ἐξεκέλυψε.

νόον,—fr. νόος, νοῦς,—subst. masc. contract. of 2nd dec., like πλόος, πλοῦς, *B.* § 36; *see* νόος, *F. p.* 13; *A. p.* 28; *S.* § 34. It is sing. acc. gov.
80] by act. trans. verb, ἐξεκέλυψε, —*for rule, see as in l.* 104 to 106, *p.* 292.

ἐξεκέλυψέ,—act. trans. verb, 1st conj. of Barytones, (*see as in l.* 36,
85] 37, *p.* 294,) and thus conj'd. pres. ἐκκαλύπτω, fut. ἐκκαλύψω ; 1 aor. ἐξεκέλυψα, [ἐξεκάλυψας, ἐξεκάλυψε.] It is 1 aor. indic. 3rd pers. sing. (like ἔτυψε, [fr. ἔτυψα,] *B.* § 103, *p.* 133;
90] *F. p.* 64; *A. p.* 92; *S.* § 74, *p.* 76;) and agreeing with its nom. ὀργὴ, in, &c. For formation, *see as in l.* 48, 49, *p.* 299. For the augment, *as in l.* 80 to 89, *p.* 291. For
95] the *position* of the aug., *as in l.* 80—89, *p.* 291.

κρυπτόμενον,—fr. κρυπτόμενος,—part. pres. of κρύπτομαι. It is formed like, &c., *see l.* 11 to 14, *p.* 297. It is of
100] 3 term., &c. (*see as in l.* 19 to 23, *p.* 295,) and is masc. sing. acc., agreeing with νόον, *&c.*

κάτοπτρον,—*see l.* 62, 63, *p.* 295. It is sing. nom., after ἐστ'—*for rule,*
105] *see as in l.* 66, 67, *p.* 295.

εἶδους,—fr. εἶδος,—substant. neut. contr. of the 3rd dec. and dec'd. like τεῖχος, *B.* 49; *F. p.* 22; *A. p.*

39; *S.* § 42. It is sing. gen. gov. by κάτοπτρον,—*for rule, see as in l.* 60, 61, *p.* 295.

χαλκός,—*see l.* 98—100, *p.* 294. It
5] is sing. nom. to ἐστ'.

ἐστ',—put for ἐστί, the ι being cut off, because the next word, οἶνος, begins with a vowel, (*see B.* § 29, 1, 2; *F.* 1, *p.* 5; *A. IX.* 1, *p.* 10;
10] *S.* § 25;) and the accent being thrown back,—*for this, see as in l.* 71—73, *p.* 295. It is fr. εἰμί, *which see, l.* 76—80, *p.* 289. It is pres. indic. 3rd pers. sing. agreeing with
15] χαλκός, *&c.*

οἶνος,—*see l.* 98—100, *p.* 294. It is sing. nom. to ἐστί, understood,—*see as in l.* 101, 102, *p.* 294.

δὶ,—*see l.* 73, *p.* 298.

20] νοῦ,—fr. νόος, νοῦς,—*see l.* 76—79, *p.* 300. It is contr. for νόου, and is sing. gen. gov. by κάτοπτρον, understood: *B.* § 132, *Rem.* 4, *p.* 270; *F. R. X. Obs.* 3, *p.* 156; *S.* §
25] 173; *A.* —.

Ἀνδρὸς,—fr. ἀνήρ,—subst. masc., 3rd dec. and thus dec'd: nom. ἀνήρ, gen. [ἀνέρος,] ἀνδρός, dat. [ἀνέρι] ἀνδρί, acc. [ἀνέρα] ἄνδρα, voc. ὦ ἄνερ, *&c.*,
30] *B.* § 56, 1; *F. p.* 26; *A. p.* 43; *S.* § 40, 2. It is sing. gen. gov. by νόον,—*for rule, see as in l.* 60, 61, *p.* 295.

οἶνος,—*see l.* 98—100, *p.* 294. It
35] is sing. nom. to ἔδειξε.

ἔδειξε,—fr. δεικνύω, or δείκνυμι, act. trans. verb, and thus conj.: pres. δεικνύω, or δείκνυμι, fut. [as if fr. ΔΕΙΚΩ,] δείξω, perf. δέδειχα, 1st aor.
40] ἔδειξα, [ἔδειξας, ἔδειξε,] *&c.*: *see* δείκνυμι, *B.* § 107, *p.* 187; *F. p.* 106; *A. p.* 150; *S.* § 118, *p.* 141. It is 1 aor. indic., 3rd pers. sing. (like ἔτυψε, *&c. see as in l.* 89—91, *p.* 300,)
45] and agreeing with its nom. οἶνος, *&c.* For the form. &c., *see as in l.* 78—81, *p.* 299.

νόον,—*see as in l.* 76—79, *p.* 300. It is sing. acc., gov. by act. trans.
50] verb, ἔδειξε,—*for rule, see as in l.* 104—106, *p.* 292.

— § 5. —

Ἐν, preposition.

Ἔρυκι,—fr. Ἔρυξ,—subst. fem. 3rd dec.; and dec'd. like κόραξ, *B.*
55] § 43, *p.* 51; *S.* § 35, 2; λαῖλαψ, *F. p.* 15; πτέρυξ, *A. p.* 31. It is sing. dat. gov. by ἐν: *B.* § 148, 1; *F. R. XLVIII.*, *p.* 190; *A. p.* 210; *S.* § 203.

60] τῆς,—*see l.* 52, 53, *p.* 297. It is fem., sing. nom. prefixed to Σικελίας, (*see as in l.* 92—94, *p.* 294,) and agreeing with it in gend., &c.

Σικελίας,—fr. Σικελία,—subst. fem.
65] 1st dec.; and dec'd. like, &c. *see l.* 61—63, *p.* 289. It is sing. gen. gov. by πόλει, *a city*, understood,—*for rule, see B.* § 132, *Rem.* 4, *p.* 270; *F. R. X., Obs.* 3, *p.* 156;
70] *S.* § 173; *A.* —.

Ἀφροδίτης,—fr. Ἀφροδίτη,—*see l.* 7—9, *p.* 290. It is sing. gen. gov. by νεώς,—*for rule, see l.* 60, 61, *p.* 295.

75] νεώς,—*see line* 20—22, *page* 300. It is singular, nominative to ἐστιν.

ἐστιν,—*see l.* 18—24, *p.* 290. It is 3rd pers. sing. agreeing with νεώς,
80] *&c.*, *&c.*

ἅγιος,—*see l.* 45—49, *p.* 296. It is masc., sing. nom. agreeing with νεώς, *&c.* It has only posit. ἅγιος, super. ἅγιστος.

85] ᾧ,—fr. ὅς, ἥ, ὅ,—post-positive article: *B.* § 87; a relative pronoun, *F. p.* 56; *A. p.* 82; *S.* § 71, 1. It is masc. sing., referring to the antecedent, νεώς, and agree-
90] ing with it, in gend. and numb.; *B* § 144, 1; *F. R. VI. p.* 150; *S.* § 150, 1. It is dat. gov. by ἐν, *&c.*, *see as in l.* 57—59, *above.*

πολὺ,—πολύς, πολλή, πολύ,—*see l.* 55
95] —56, *p.* 295. It is neut. sing. nom. agreeing with πλῆθος, *&c.*

πλῆθος,—*see l.* 106—108, *p.* 300. It is sing. nom. to τρέφεται.

περιστερῶν,—fr. περιστερά,—*see l.* 58
100] —61, *p.* 294. It is gen. plur. gov. by πλῆθος, *&c.*

τρέφεται,—fr. τρέφομαι,—pass. voice of τρέφω, and thus conj.: pres. τρέφομαι, perf. τέθραμμαι, 2 aor. ἐτράφην,
105] *see B.* § 114, *p.* 228; *F.* —; *A. p.* 191; *S.* § 118, *p.* 165. It is 3rd pers. sing. pres. indic.; like τύπτεται, (fr. τύπτομαι,) *B.* § 103, *p.* 138; *F. p.* 81; *A. p.* 96; *S.* § 74, *p.* 79,—agr'g

with πλῆθος, &c. N. B. The initial τ of τρίφομαι, becomes θ in the perf.: as, τέ-θ-ραμμαι. This change takes place because—the root or basis of **5**] this verb being ΘΡΕΦ,—the perfect passive, according to the rules of reduplication, ought to be θε-θ-ραμμαι, (θε-θραφμαι, *more correctly*,) and thus, two aspirates, the first **10**] and second θ, would occur in two successive syllables, causing a *cacophony*, or *harshness of sound*, which the Greeks always endeavored to avoid. They accordingly **15**] formed τέ-θ-ραμμαι, changing thereby, the first θ into its corresponding smooth mute, τ. *See more at length*, *B.* § 18, 1, 2, &c.; *F.* —. *A. R. XII.*, 1, 2, 3, &c., *p.* 13; *S.* **20**] § 14, 3.

Πτολεμαῖος,—*see l.* 98—103, *p.* 294. It is sing. nom. to κατεσκεύασεν.

ὁ,—*see l.* 89—91, *p.* 294. The article is omitted before Πτολεμαῖος, **25**] but prefixed to Φιλοπάτωρ, the word of nearer or more emphatic definition; *B.* § 124, 3; *A.* 4, *p.* 230; *S.* § 139, 3, § 140, 2.

Φιλοπάτωρ, adj. of 1 term. and 2 **30**] gend., masc. and fem.: *B.* § 63, 3; *F. III.*, 2, *p.* 49; *A.* 2, *p.* 63; *S.* § 48, 3. It is dec. like ἀμύμων, *B.* § 63, *p.* 72; like μεγαλήτωρ, *F. p.* 48; *A. p.* 62; πέπων, *S.* § 53, **35**] 8; except that φιλοπάτωρ is not used in the neuter form. It is masc. sing. nom. referring to Πτολεμαῖος; *B.* § 123, 2; *F. R. II. Obs.* 9; *A.* —. Φιλοπάτωρ may be con- **40**] sidered as a substantive, here, and put in apposition to Πτολεμαῖος, &c.

κατεσκεύασεν,—fr. κατασκευάζω,—act. trans. verb, 3rd conj. of Barytones, **45**] (*see as in l.* 82—83, *p.* 296,) and thus conj.: pres. κατασκευάζω, fut. κατασκευάσω, 1 aor. κατεσκεύασα, (κατεσκεύασας, κατεσκεύασε, [ν.]) It is 3rd pers. sing. 1 aor. indic.; like **50**] ἔτυψε, [fr. ἔτυψα,] *B.* § 103, *p.* 134; *A. p.* 92; *S.* § 74, *p.* 76; like ἔπεισε, &c., *see l.* 73, *p.* 299, and agreeing with Πτολεμαῖος, &c. For the formation,—*see as in l.* 48—49, **55**] *p.* 299. For the aug., *see as in line* 77—79, *p.* 291. For the *position* of it, *see as in l.* 80—89, *p.* 291.

Ὁμήρῳ,—fr. Ὅμηρος,—*see l.* 98— **60**] 103, *p.* 294. It is sing. dat., gov. by κατεσκεύασεν, which, in this place, governs two cases; a dat. 'of the person,'—Ὁμήρῳ, and an acc. 'of the thing,'—νεών, *B.* § 133; **65**] *F. R. XXIV.*, *p.* 171; *A.* 1, *p.* 241; *S.* § 195, 2.

νεών,—fr. νεώς,—*see l.* 20—22, *p.* 300. It is the acc. 'of the thing,' gov. by κατεσκεύασεν,—*for rule, see as* **70**] *in l.* 104—106, *p.* 292.

Αἱροῦνται,—fr. αἱρέομαι, αἱροῦμαι,—the pass. voice of the irreg. contr. verb, αἱρέω, and thus conj.: pres. αἱρέομαι, αἱροῦμαι, perf. ᾕρημαι, 1 aor. **75**] ᾑρέθην. It is contr. for αἱρέονται, pres. indic., (like ποιοῦνται, [fr. ποιέομαι,] *B.* § 105, *p.* 174; like φιλοῦνται, [fr. φιλέομαι,] *F. p.* 101; *A. p.* 142; *S.* § 116, *p.* 121;) and 3rd **80**] pers. plur. agreeing with its nom. λαγώ, &c.

λαγώ,—fr. λαγώς, *see l.* 20—22, *p.* 300. It is plur. nom. to αἱροῦνται.

ὑπό, preposition.

85] ἀλωπέκων,—fr. ἀλώπηξ,—substant. fem., 3rd dec.; and thus dec'd.: nom. ἀλώπηξ, gen. ἀλώπεκος, &c., like κόραξ, *B.* § 43, *p.* 51; *S.* § 35, 2; like λαῖλαψ, *F. p.* 15; like **90**] πτέρυξ, *A. p.* 31. It is sing. gen. gov. by ὑπό; *B.* § 148, 1; *F. R. L. p.* 195; *A. p.* 210; *S.* § 194, *p.* 207.

τοτέ, adverb.

95] δρόμῳ,—fr. δρόμος,—*see as in l.* 98—100, *p.* 294. It is sing. dat. of 'the manner or means' by which hares are caught: *B.* § 133, 3; *F. R. XXXVIII.*, *p.* 182; *A.* 6, *p.* **100**] 242; *S.* § 198.

τέχνῃ,—fr. τέχνη,—*see l.* 48—51, *p.* 294. It is dat. &c., *same as* δρόμῳ.

Σάμῳ,—fr. Σάμος,—*see l.* 11—13, *p.* 296. It is sing. dat. gov. by ἐν, **105**] *see as in l.* 57—59, *p.* 301.

Ἥρᾳ,—fr. Ἥρα,—*see l.* 58—61, *p.* 294. It is sing. dat. 'of the person,' gov. by ἔτρεφεν,—*see as in l.* 64—66, *above*.

πλείστους,—fr. πλείστος, the irregular superlative of πολύς, comparat. πλέων, or πλείων, super. πλείστος: *B.* § 68, 6; *F. p.* 52; *A. p.* 71; *S.* § **5**] 59, 3, *p.* 60. It is an adj. of 3 term. and all gend.—*see l.* 19—23, *p.* 295. It is masc. plur. acc. agr'g with ταῶς, *&c.*

ταῶς,—fr. ταώς,—*see l.* 20—22, *p.* **10**] 300. It is plur. acc. 'of the thing,' gov. by ἔτρεφον, *for rule, see as in l.* 104—106, *p.* 292.

ἔτρεφον,—fr. τρέφω,—irreg. act. trans. verb, 1st conj. of Barytones, **15**] (*see as in l.* 82 & 83, *p.* 296,) and thus conj.: τρέφω, fut. θρέψω, perf. τέτραφα. It is 3rd pers. plur. imperf. indic. (like ἔτυπτον, *B.* § 103, *p.* 133; *F. p.* 64; *A. p.* 92; *S.* § 74, **20**] *p.* 76,) and agrees with οἱ ἀνθρώποι, or some such substantive, understood,—*for rule, see as in l.* 43, 44, *p.* 296. For the formation of the imperf., *see B.* § 94, *a*; *F.* **25**] *p.* 75; *A. p.* 108; *S.* § 97. For the aug., *see as in l.* 79—81, *p.* 299.

ἐπὶ, preposition.

νομίσματος,—fr. νόμισμα,—substant. **30**] neut. 3rd dec., and dec'd like πρᾶγμα, *B.* § 43, *p.* 51; *S.* § 35, 2; like σῶμα, *F. p.* 15; *A. p.* 32. It is gen. gov. by ἐπὶ,—*for rule, see as in l.* 91—93, *p.* 302.

35] Σαμίων,—fr. Σάμιος,—*see l.* 67—69, *p.* 297, *and note at bottom.* It is plur. gen. gov. by νομίσματος,—*for rule, see as in l.* 59—61, *p.* 295.

ταῶς, is nom. sing. to ἦν.

40] ἦν, fr. εἰμί, *&c.* It is 3rd pers. sing. agreeing with ταῶς, *&c.*

III. THIRD DECLENSION.

—§ 1.—

τυραννὶς,—subst. fem.: and thus dec'd: nom. τυραννὶς, gen. τυραννίδος, *&c.*, like παῖς, *B.* § 43, *p.* 51; **45**] like λαῖλαψ, *F. p.* 15; *A. p.* 31; ἐλπίς, *S.* § 35, 2. It is sing. nom. to ἐστίν.

ἀδικίας,—fr. ἀδικία,—*see l.* 61—63, *p.* 289. It is sing. gen. gov. by **50**] μήτηρ,—*for rule, see as in l.* 59—61, *p.* 295.

μήτηρ, subst. fem. 3rd dec., &c. *see l.* 85—89, *p.* 293. It is sing. nom. after ἐστίν, *for rule, in l.* 66, **55**] 67, *p.* 295.

ἐστίν,—*see l.* 73—81, *p.* 289. It is indic. pres. 3rd pers. sing. agreeing with its nom. μήτηρ, *&c.*

δειλὸς,—*see l.* 18—23, *p.* 295. It is **60**] masc. sing. agreeing with ἄνθρωπος, understood, (*see l.* 77—79, *p.* 296,) and nom. to ἐστίν.

πατρίδος,—fr. πάτρις,—*see l.* 42—46, *above.* It is sing. gen. gov. by **65**] προδότης, *&c.*

προδότης, subst. masc., 1st dec., and dec'd like πολίτης, *B.* § 34; τελώνης, *F. p.* 10; *A. p.* 22; *S.* § 31, 2. It is sing. nom. after ἐστίν,—*for* **70**] *rule, see in l.* 66, 67, *p.* 295.

Ἀδωνις,—*see l.* 43—46, *above.* It is masc. sing. nom. to ἐπλήγη.

ἔτι, adverb.

παῖς,—*see l.* 43—46, *above.* It is **75**] masc. sing. nom., after ὤν,—*for rule, see B.* § ——; *F. Rule XXXI., Obs. p.* 177; *A.* —; *S.* § 162, 2, and 160, 2.

ὤν,—participle of εἰμί, and dec'd **80**] like ἑκών, *B.* § 63, *p.* 72; *F. p.* 43; *A. p.* 56; *S.* § 53, 7. It is masc. sing. nom., referring to, and agreeing with Ἀδωνις, in gend. &c.

Ἀρτέμιδος,—fr. Ἄρτεμις,—*see line* **85**] 42—46, *above.* It is sing. gen. gov. by χόλῳ, *&c.*

χόλῳ,—fr. χόλος,—*see l.* 98—101, *p.* 294. It is sing. dat., 'signifying the cause' of the death of Adonis; **90**] *B.* § 133, 3; *F. R. XXXVIII. p.* 182; *A.* 6, *p.* 242; *S.* § 198.

θηραῖς,—fr. θήρα, *see l.* 58—61, *p.* 294. It is plur. dat. gov. by ἐν,—*for rule, see l.* 57—59, *p.* 301.

95] συὸς,—fr. σῦς,—subst., com. gender—*i. e.* either masc. or fem.—*here*, masc. 3rd dec.; and dec'd like ἰχθύς, *B.* § 50; *A. p.* 40; βότρυς, *F. p.* 25; κίς, *S.* § 35, 2. It is **100**] sing. gen. gov. by ὑπὸ,—*for rule, see as in l.* 91—93, *p.* 302.

ἐπλήγη,—fr. ἐπλήγην, 2 aor. pass. of πλήσσω, or πλήττω,—act. trans.

verb, 2nd conj. of Bar. verbs, and thus conj'd: pres. πλήσσω, or πλήττω, fut. πλήξω, perf. mid. *or* 2 perf. πέπληγα, 2 aor. pass. ἐπλήγην, (ἐπλήγης, **5**] ἐπλήγη.) It is 3rd pers. sing., 2 aor. indic. pass. (like ἐτύπη, [fr. ἐτύπην,] *B.* § 103, *p.* 138; *A. p.* 96; *S.* § 74, *p.* 79; like ἐπλάκη, *F. p.* 85,) and agreeing with its nom. Ἀδω- **10**] νις, *&c.* For formation of 2nd aor. pass., *see F. p.* 92; *A. p.* 117; *S.* § 110. For aug., *as in l.* 79—81, *p.* 299.

Πρόκνη.—*see as in line* 48—51, *p.* **15**] 294. It is sing. nom. to ἐγένετο.

ἐγένετο,—fr. γίγνομαι, *or* γίνομαι, irreg. neut. verb, and thus conj.: pres. γίγνομαι, *or* γίνομαι, fut. (fr. **20**] ΓΕΝΩ,) γενήσομαι, perf. γεγένημαι, perf. mid., *or* 2nd perf. γέγονα, 2nd aor. ἐγένομην, [ἐγένου, ἐγένετο,] *see further*, *B.* § 114, *p.* 214; *F. p.* 127; *A. p.* 174, 175; *S.* § 118, *p.* **25**] 140. It is 3rd pers. sing.; 2 aor. indic., like ἐτύπετο, (fr. ἐτυπόμην,) *B.* § 103, *p.* 138; *F. p.* 127; *A. p.* 96; *S.* § 74, *p.* 82; and agreeing with its nom. Πρόκνη, *&c.* For the **30**] form of this 2 aor., *see B.* § 94, 2, *c.*; *F. p.* 97; *A. p.* 119; (*this 2 aor. is formed as if from a* 2 *aor. act.*, ἔγενον,) *S.* § 115, 2, (*from a present*, ΓΕΝΩ.) For the aug., *as* **35**] *in l.* 79—81, *p.* 299.

ἀηδών, subst. fem. 3rd dec.; and thus dec'd: nom. ἀηδών, gen. ἀηδόνος, *&c.*, like δαίμων, *B.* § 43; *A. p.* 30; *S.* § 35, 2; like παιάν, *F. p.* 15. It **40**] is sing., nom. after ἐγένετο,—*for rule*, *see as in l.* 66, 67, *p.* 295.

Φιλομήλα,—*see l.* 58—61, *p.* 294. It is sing. nom. to ἐγένετο, understood.

45] χελιδών,—*same as* ἀηδών,—*l.* 38—41, *above.*

Τηρεύς, subst. masc. contr. of 3rd dec.; and thus dec'd: nom. Τηρεύς, gen. Τηρέως, *&c.*, like βασιλεύς *B.* **50**] § 52; *F. p.* 23; *A. p.* 41; *S.* § 44. It is sing nom. to ἐγένετο.

ἔποψ, subst. masc. 3rd dec.; and thus dec'd: nom. ἔποψ, gen. ἐπόπος, &c., *see l.* 38—41, *above.*

55] ἐλέφας, subst. masc. 3rd declension, and thus dec'd: nom. ἐλέφας, gen. ἐλεφάντος, &c., like γίγας, *B.* § 43; *S.* § 35, 2; λαῖλαψ, *F. p.* 15; ἱμάς, *A. p.* 31. It is sing. nom. **60**] to ὀρρωδεῖ.

δράκοντα,—fr. δράκων, subst., masc. and thus dec'd: nom. δράκων, gen. δρακόντος, &c., like λέων, *B.* § 43; *A. p.* 30; *S.* § 35, 2; like λαῖλαψ, *F. p.* **65**] 15. It is sing. acc. gov. by trans. verb ὀρρωδεῖ, &c.

ὀρρώδεῖ,—fr. ὀρρωδέω,—act. trans. contr. verb, and thus conj.: pres. ὀρρωδέω, contr. into ὀρρωδῶ, fut., *not* **70**] *in use.* It is 3rd pers. plur. pres. indic. (like ποιεῖ, [fr. ποιέω,] *B.* § 105, *p.* 171; like φιλεῖ, [fr. φιλέω,] *F. p.* 99; *A. p.* 140; *S.* § 116, *p.* 119;) and agreeing with its nom. **75**] ἐλέφας, &c.

Γλαῦκος, *see l.* 98—100, *p.* 294. It is sing. nom. to ἀπέθανεν.

ἔτι, adverb.

νήπιος,—*see l.* 103, 104, *p.* 294, and **80**] *l.* 1—6, *p.* 295. It is masc. sing., nom. coming after ὑπάρχων,—*for rule*, *see l.* 66, 67, *p.* 295.

ὑπάρχων, pres. part. of intrans. verb ὑπάρχω, and dec., &c., *see l.* 23 **85**] —25, *p.* 303. It is masc. sing. nom., agreeing with Γλαῦκος, &c., &c.

μῦν,—fr. μῦς, *see l.* 96—100, *p.* 303. It is sing. acc. gov. by the partici- **90**] ple, διώκων,—*for rule*, *see l.* 74—76, *p.* 293.

διώκων, pres. part. of trans. verb, διώκω. It is, &c., *same as* ὑπάρχων, *above.*

95] εἰς, preposition.

μέλιτος,—fr. μέλι,—subst. neut. 3rd dec.; and thus dec'd: nom. μέλι, gen. μέλιτος, &c., like πρᾶγμα, *B.* § 43, *p.* 51; *S.* § 35, 2; like σῶμα, *F.* **100**] *p.* 15; *A. p.* 32. It is sing. gen. gov. by πίθον, &c.

πίθον,—fr. πίθος,—*see l.* 98—100, *p.* 294. It is sing. acc. gov. by εἰς,—*for rule*, *see as in l.* 44—46, *p.* 291. **105**] πεσὼν, 2 aor. part. of verb πίπτω. It is, &c., *same as* ὑπάρχων, *above.*

ἀπέθανεν,—fr. ἀποθνήσκω,—intrans., irreg. verb, and thus conj.: pres. **110**] ἀποθνήσκω, fut. ἀποθανοῦμαι,

perf. ἀποτέθνηκα, 2 aor. ἀπέθανον, [ἀπέθανες, ἀπέθανε,] *see* θνήσκω, *B.* § 114, *p.* 219; *F. p.* 130; *A. p.* 181; *S.* § 118, *p.* 151. It is 3rd pers. sing., 2
5] aor. indic. (like ἔτυπε, [fr. ἔτυπον,] *B.* 103, *p.* 134; *F. p.* 65; *A. p.* 92; *S.* § 74, *p.* 76;) and agreeing with its nom. Γλαῦκος, &c. For the form. of 2 aor. act., *see B.* § 96, 2,
10] *a; F. p.* 79; *A. p.* 110; *S.* § 105;—taking care to observe, that *this* 2nd aor., as well as that of the simple verb θνήσκω, is formed from ΘΑΝΩ. For the aug. &c., *see as in*
15] *l.* 77—89, *p.* 291.

—§ 2.—

Διεσπάσαντο,—fr. διασπάομαι,—the mid. voice of the trans. contr. verb διασπάω, and thus conj.: pres. διασπάομαι, διασπῶμαι, 1 aor. διεσπασάμην,
20] [διεσπάσω, διεσπάσατο, &c., 3 pers. plur. διεσπάσαντο.] It is 3 pers. plur. 1 aor. indic. (like ἐτύψαντο, [fr. ἐτυψάμην,] *B.* § 103, *p.* 140; *F. p.* 93; *A. p.* 100; *S.* § 74, *p.* 82;)
25] and agreeing with its nom. Μαινάδες, &c. For form. of 1 aor. mid., *see B.* § 94, 2 *d; F. p.* 96; *A. p.* 119; *S.* § 115, 1. For the aug. &c., *see as in l.* 77—89, *p.* 291.

30] Πενθέα,—fr. Πενθεύς,—*see l.* 14—16, *p.* 304. It is sing. acc. gov. by trans. verb, διεσπάσαντο, &c.

Μαινάδες,—fr. Μαινάς,—substant. fem. 3rd dec.; *in l.* 88, 90, *p.* 302.
35] It is plur. nom. to διεσπάσαντο, &c.

Θρᾶτται,—fr. Θρᾶττη,—*see l.* 48—51, *p.* 294; *see also, note on l.* 67, *p.* 297. It is plur. nom. to διεσπάσαντο,
40] understood.

Ὀρφέα,—fr. Ὀρφεύς,—*same as* Πενθέα, *above.*

Ἀκταίονα,—fr. Ἀκταίων,—subst. masc. &c., *see l.* 38, 39, *p.* 304. It
45] is, &c., *see l.* 31, 32, *above.*

κύνες,—fr. κύων,—subst., common gend., *here* fem., 3rd dec. and thus dec'd: nom. κύων, gen. [κυνος] κύνος, dat. [κυνι,] κύνι, &c., *see B.* § 56, 4,
50] 2; *F. p.* 26; *S.* § 40, 3. It is plur. &c., *see l.* 35, *above.*

ἀγαθοὶ,—fr. ἀγαθός,—*see l.* 18—23, *p.* 295. It is masc. nom. plur. agreeing with ἄνδρες, &c.
55] ἄνδρες,—fr. ἄνηρ,—*see l.* 26—31, *p.* 301. It is plur. nom. to εἰσὶν.

θεῶν,—fr. θέος,—*see l.* 98—101, *p.* 294. It is plur. gen. gov. by εἰκόνες.
60] εἰκόνες,—fr. εἰκών,—*see l.* 36—39, *p.* 304. It is plur. nom. after εἰσὶν, &c.

Ἰταλίαν,—fr. Ἰταλία, *see l.* 61—63, *p.* 289. It is sing. acc. gov. by ᾤκη-
65] σαν, &c.

ᾤκησαν,—fr. οἰκέω, οἰκῶ,—act. trans. contr. verb, and thus conj.: pres. οἰκέ-ω, οἰκῶ, fut. οἰκήσω, 1 aor. ᾤκησα, [ᾤκησας, ᾤκησε, &c., 3 pers. plur.
70] ᾤκησαν.] It is 3 pers. plur. 1 aor. indic. (like ἔτυψαν, [fr. ἔτυψα,] *B.* § 103, *p.* 134; *F. p.* 65; *A. p.* 92; *S.* § 74, *p.* 76;) agreeing with its nom. Αὔσονες, &c. For form.,
75] *see as in l.* 48—49, *p.* 299. For the aug. (the temporal,) *see B.* § 83; *F. II., p.* 72; *A.* 3, *p.* 101, & 1, *p.* 104; *S.* § 80, 3.

πρῶτοι,—fr. πρῶτος,—*see l.* 18—23,
80] *p.* 295. It is masc. plur. nom. referring to, and agreeing with Αὔσονες, &c., and used in somewhat of an adverbial sense: *B.* —; *F. Rule II., Obs.* 8; *A.* —; *S.* § 138,
85] *note* 1. πρῶτος is, properly speaking, the superlative of the preposition πρό,—*see more at large, B.* § 69; *F. page* 53; *A. II. page* 71; *S.* § 59, *p.* 60.

90] Αὔσονες,—subst. masc. 3rd dec.; used only in the plural, and dec'd like the plur. of δαίμων: *B.* § 43; *A. p.* 30; *S.* § 35, 2; of λαῖλαψ, *F. p.* 15. It is nom. to ᾤκησαν.

95] αὐτόχθονες,—fr. αὐτόχθων,—*see l.* 37—39, *p.* 304. It is masc. plur. nom. put in appos. to, or, &c. with Αὔσονες, &c.

Ἅπαντες,—fr. ἅπας, ἅπασα, ἅπαν,—
100] *see B.* § 63, *p.* 72; *F. p.* 43; *A. p.* 52; *S.* § 53, 1. It is masc. plur. nom., agr'g with λέοντές, &c.

λέοντές,—fr. λέων,—*see l.* 76—79, *p.* 298. It is plur. nom. to εἰσὶν.
105] For the reason of the two accents, *see as in l.* 68—73, *p.* 295.

ἐλπιμοι,—fr. ἐλπιμος,—*see l.* 18—23, *p.* 295. It is masc. plur. nom. agreeing with λέοντες, &c.

—§ 3.—

Σταγόνες,—fr. σταγών,—*see l.* 36—
5] 39, *p.* 304. It is plur. nom. to κοιλαίνουσιν.

ὕδατος,—fr. ὕδωρ,—subst. neut. 3d dec.; and thus dec'd: nom. ὕδωρ, gen. [fr. the old nom. ὕδατς,] ὕδατος,
10] like πρᾶγμα, *B.* § 43; *S.* § 35, 2; like σῶμα, *F.* *p* 15; *A.* *p.* 32. It is sing. gen. gov. by σταγόνες, &c.

πέτρας,—fr. πέτρα,—*see l.* 58—61, *p.* 294. It is plur. acc. gov. by
15] trans. verb, κοιλαίνουσιν, *&c.*

κοιλαίνουσιν,—fr. κοιλαίνω,—trans. verb, 4th conj. of Barytone verbs, and thus conj'd: pres. κοιλαίνω, fut. κοιλανῶ, perf. κεκοίλαγκα. It is pres.
20] indic. 3rd pers. plur., like, *&c.*, (*as in l.* 92—94, *p.* 297;) agr'g with its nom. σταγόνες, *&c.*

ὄρτυξ, subst. masc., 3rd dec. and thus dec'd: nom. ὄρτυξ, gen. ὄρτυγος,
25] &c., like κόραξ, *B.* § 43, *p.* 51; *S.* § 35, 2; like λαῖλαψ, *F.* *p.* 15; like πτέρυξ, *A.* *p.* 31. It is sing. nom. to ἐστί, understood.

ἠδύφωνος,—*see l.* 103, 104, *p.* 294,
30] and *l.* 1—6, *p.* 295. It is masc. sing. nom. referring to, and agreeing with, ὄρτυξ, &c.

μαχητικός,—*see l.* 18—23, *p.* 295. It is masc. sing., &c., *same as last*
35] *word.*

Φοίνικας,—*see l.* 90—94, *p.* 305. It is nom. to ἔθνον.

Ἡρακλεῖ,—fr. Ἡρακλῆς,—contract. for Ἡρακλέης,—*see l.* 27—32,
40] *p.* 297. It is dat. gov. by ἔθνον, which here governs two cases; a dat. Ἡρακλεῖ, of the person 'to whom the honor was paid,' and an acc. ὄρτυγας, of 'the thing,' or
45] sacrifice, 'paid,'—*for rule, see as in l.* 64—66, *p.* 302.

ἔθνον,—fr. θύω,—act. trans. verb, 3 conj. of Barytones,—(*see as in l.* 82, 83, *p.* 296,) and thus conj'd:
50] pres. θύω, fut. θύσω, perf. τέθυκα, imperf. ἔθνον, [ἔθυες, ἔθυε, &c., 3 pers. plur. ἔθυον.] It is 3rd pers. plur. imperf. indic., like, &c., *see l.* 33—35, *p.* 302, agr'g with its nom.
55] Φοίνικες, *&c.* For form. of imperf., *see as in l.* 24, 25, *p.* 302. For aug., *see l.* 26, *same page.*

πέρδικες,—fr. πέρδιξ,—subst. masc. 3rd dec. and dec'd like κόραξ, *B.* §
60] 51; *S.* § 35, 2; like λαῖλαψ, *F.* *p.* 15; *A.* *p.* 31, but genitive in κος. It is plur. nom. to ἦσαν, understood.

Ἀττικῇ,—fr. Ἀττική,—*see l.* 48—
65] 51, *p.* 294. It is sing. dat. gov. by prep. ἐν,—*for rule, see as in l.* 64—66, *p.* 289.

εὔφωνοι,—fr. εὔφωνος,—*see l.* 103—104, *p.* 294, and *l.* 1—6, *p.* 295. It
70] is masc. plur. nom. referring to, and agreeing with, πέρδικες, *&c.*

ἦσαν,—fr. ἦν, the imperf. indic. of εἰμί, *&c.*, *see l.* 103—108, *p.* 295. It is 3rd pers. plur. agr'g with its nom.
75] πέρδικες, *&c.*

παροιμία,—*see l.* 61—63, *p.* 289. It is sing. nom. to λέγει.

λέγει,—fr. λέγω,—*which see, l.* 1—4, *p.* 287. It is 3rd pers. sing. pres.
80] indic.; like, &c., *see l.* 29—31, *p.* 286, and agreeing with its nom. παροιμία, &c.

παλίμπαιδας,—fr. παλίμπαις,—subst. masc., 3rd dec.; and dec'd like, &c.
85] *see l.* 43—46, *p.* 303. It is plur. acc. after γίγνεσθαι,—*for rule, see as in l.* 66, 67, *p.* 295.

γέροντας,—fr. γέρων,—*see l.* 61—65, *p.* 304. It is plur. acc. before γίγνεσ-
90] θαι,—*for rule, see l.* 77, 78, *p.* 297.

γίγνεσθαι,—fr. γίγνομαι, *which see, l.* 17—25, *p.* 304. It is pres. infin. after λέγει,—*for rule, see as in l.* 39
95] —41, *p.* 287.

Παλαιδς,—*see l.* 45—49, *p.* 296. It is masc. sing. nom. agreeing with μῦθος, *&c.*

Μυρμιδόνας,—fr. Μυρμιδών,—subst.
100] masc., 3rd dec., like,—*see l.* 38, 39, *p.* 304. It is plur. acc. before the infin., γεγονέναι,—*see l.* 77, 78, *p.* 297.

ἐκ, preposition.

μυρμήκων,—fr. μυρμήξ, —substant. masc. 3rd dec., and thus dec'd: nom. μυρμήξ, gen. μυρμήκος, *&c.*, like, **5]** *see l.* 59—63, *p.* 306. It is plur. gen. gov. by ἐκ,—*for rule, see as in l.* 91—93, *p.* 302.

ἄνδρας,—fr. ἄνηρ,—*see l.* 26—31, *p.* 301. It is plur. acc. after γεγονέναι, **10]** —*for rule, see as in l.* 66, 67, *p.* 295.

γεγονέναι,—fr. γίγνομαι,—*see as in l.* 49—54, *p.* 303. It is infin. of perf. mid., or 2nd perf., coming after λέγει,—*for rule, see l.* 39—41, *p.* 287.

— § 4. —

15] Νόμαδες,—*see l.* 90—94, *p.* 305. It is nom. to ἀριθμοῦσι.

Λιβύων,—fr. Λιβύες,—*same as last.* It is plur. gen. gov. by Νόμαδες, &c.

ἡμέραις,—fr. ἡμέρα,—*see l.* 58—61, **20]** *p.* 294. It is plur. dat. 'of the manner or means,'—*for rule, see as in l.* 98—100, *p.* 302.

ἀλλὰ, adverb.

νυξίν,—fr. νύξ,— subst. fem. 3rd **25]** dec. and thus dec'd: nom. νύξ, gen. νύκτος, &c., *as in l.* 25—27, *p.* 306. It is plur. dat. &c., *same as* ἡμέραις.

ἀριθμοῦσι,—fr. ἀριθμέω,—act. trans. **30]** contr. verb, and thus conj'd: pres. ἀριθμέω, ἀριθμῶ, fut. ἀριθμήσω. It is 3rd pers. plur. pres. indic. &c. *see l.* 48, 49, *p.* 298, and agr'g with its nom. Νομάδες, *&c.*

35] Περίανδρος,— subst., masc., 2nd dec. and dec'd like, &c. It is sing. nom. to εἶπε.

ἐρωτηθείς, participle of the 1st aor. pass. of ἐρωτάω,—in the pass. ἐρω- **40]** τάομαι, ἐρωτῶμαι, 1st aor. ἠρωτήθην, &c., partic. ἐρωτηθείς, and formed like τυφθείς, [fr. ἐτύφθην,] *B.* § 103, *p.* 132; *F. p.* 80; *A. p.* 95; *S.* § 74. It is thus dec'd: nom. ἐρ- **45]** ωτηθείς, ἐρωτηθεῖσα, ἐρωτηθέν, gen. ἐρωτηθέντος, ἐρωτηθείσης, ἐρωτηθέντος, *&c.*, like, χαρίεις, χαρίεσσα, χαρίεν, *&c.*, *B.* § 63, *p.* 71; like τυφθείς, *F. p.* 44; *A. p.* 52; τιθείς, *S.* § **50]** 53, 3. It is masc. sing. nom. agreeing with Περίανδρος, *&c.*

τί,—fr. τίς,—interrogative adjective pronoun, and dec'd, &c., *see as in l.* 100—102, *p.* 296. It is neut. **55]** sing. nom. used as a subst.—or agreeing, &c. (*see l.* 104—106, *p.* 296,) and nom. to ἐστί, understood, —*for rule, see as in l.* 101, 102, *p.* 294. *** On the accent, *see l.* 107 **60]** —110, *p.* 296, *and l.* 1—3, *p.* 297.

μέγιστον,—fr. μέγιστος, the superl. of μέγας, compar. μείζων, superlat. μέγιστος,—an adjective of 3 term. **65]** and all genders, and dec'd like,—*see l.* 21—23, *p.* 295. μέγιστον, is neut. sing. nom. agreeing with χρῆμα, understood, (*see as in l.* 105, 106, *p.* 296,) and coming after **70]** ἐστί, understood.

ἐλαχίστῳ,—fr. ἐλάχιστος, the irreg. superl. of μικρός, compar. ἐλάσσων, super. ἐλάχιστος,—*same as* μέγιστον. It is dat. sing. agreeing with τόπῳ, **75]** *space*, understood,—and gov. by ἐν,—*for rule, see as in l.* 57—59, *p.* 301.

εἶπε,—fr. ἔπω,*—irreg. act. verb, and thus conj'd: pres. ἔπω, 1st aor. **80]** εἶπα, 2 aor. εἶπον, [εἶπες, εἶπε,] *B.* § 114, *p.* 217; *F.* ——; *A. p.* 179; *S.* § 118, *p.* 147. It is 3rd pers. 2 aor. indic. (like ἔτυπε, [fr. ἔτυπον,] *B.* § 193; *F. p.* 65; *A. p.* 92; *S.* § **85]** 74, *p.* 76;) and agr'g with its nom. Περίανδρος, &c. For form. *see B.* § 96, 2, *a. b. c.*; *F. p.* 79; *A. p.* 110; *S.* § 105;—for augment, which in this verb is irregular, *see* **90]** *B.* § 83, 2; *F. Exc.* 2, *p.* 73; *A.* 2, *p.* 104; *S.* § 80, *note* 1.

φρένες,—fr. φρήν,—subst. fem. 3rd dec.; and thus dec'd: nom. φρήν, gen. φρένος, &c., like, *see l.* 38, 39, **95]** *p.* 304. It is plur. nom. to εἰσι, understood.

σώματι,—fr. σῶμα,—*see l.* 29—32, *p.* 303. It is sing. dat. gov. by ἐν, &c.

Γνώμη, subst. fem. 1st dec. and

* This theme is not in use, and has been inserted partly in compliance with custom, partly to avoid embarrassing the learner, by presenting to his notice, tenses without any regular theme.

dec'd like, &c. It is sing. nom. to ἐστὶν.

κρείσσων, irreg. comparat. of ἀγαθός,—for the compar'n of which, *see* 5] *B.* § 68, 1; *F. p.* 51; *A. p.* 70. *S.* § 59, 3. It is of 2 term. and all gend. and dec. like ἀμύμων, *B.* § 63; *F. p.* 46; like μείζων, *A. p.* 51; πέπων, *S.* § 53, 8. It is fem. sing. nom. 10] agr'g with γνώμη, &c.

ἢ, conjunction.

ῥώμη,—*same as* γνώμη, *l.* 99, *p.* 307.

χερῶν,—fr. χείρ,—subst. fem. 3rd 15] dec. and thus dec'd: nom. χείρ, gen. χειρός, *&c.* gen. plur. χείρων or χερῶν,—like θήρ, *B.* § 43; *A. p.* 30; like σωτήρ, *F. p.* 14; *S.* § —. It is plur. gen. gov. by ῥώμη, &c.

20] Εὐωδία,—*see l.* 58—61, *p.* 294. It is sing. nom. after ἐστί, understood, &c.

μῦρον,—*see l.* 62—65, *p.* 295. It is sing. nom. after ἐστί, understood.

25] γυψὶν,—fr. γύψ,—substant. masc. 3rd dec. and thus dec'd: nom. γύψ, gen. γύπος, &c., like *l.* 25—27, *p.* 306. It is plur. dat. coming after αἰτία,—*for rule, see B.* § 133; *F.* 30] *R. XVI., Obs.* 1, *p.* 162; *A.* 4, *p.* 241; *S.* § 197, 1.

αἰτία,—*see l.* 58—61, *p.* 294. It is sing. nom. to ἐστί, understood.

θανάτου,—fr. θανάτος, *see l.* 98—100, 35] *p.* 294. It is sing. gen. gov. by αἰτία, *&c.*

Γυναῖξι—fr. γυνή,—subst. fem. 3rd dec. and thus dec'd: nom. γυνή, gen. (fr. the old nom. γυναιξ,) γυναί-40] κος, dat. γυναίκι, &c. dat. plur. γυναῖξι, *&c.*, like, *see l.* 25—27, *p.* 306. It is plur. dat. of 'the person,' after φέρει,—*for rule, see B.* § 133; *F. R. XXIV., p.* 171; *A.* 1, 45] *p.* 241; *S.* § 196, 4.

κόσμον,—fr. κόσμος,—*see l.* 66—67, *p.* 296. It is acc. 'of the thing conferred,'—gov. by φέρει,—*for rule, see B.* § 130, 2; *F. R. XXIV.* 50] *p.* 171; *A.* 1, *p.* 241; *S.* § 163, 1.

σιγὴ,—*see l.* 48—51, *p.* 294. It is sing. nom. to φέρει.

φέρει,—fr. φέρω,—irreg. act. trans. 55] verb, and thus conj'd: pres. φέρω, fut. [fr. ΟΙΩ,] οἴσω, perf. [fr. ΕΝΕΚΩ,] ἤνοχα, 1 aorist, [fr. ΕΝΕΓΚΩ,] ἤνεγκα, *see B.* § 114, *p.* 228; *F. p.* 137; *A. p.* 192; *S.* § 118, *p.* 60] 166. It is 3rd pers. pres. indic. (like τύπτει, [fr. τύπτω,] *B.* § 103, *p.* 133; *A. p.* 92; *S.* § 74, *p.* 76; like σπείρει, [fr. σπείρω,] *F. p.* 70, and agr'g with its nom. σιγὴ, *&c.*

65] Χαλεπὸν,—*see l.* 19—23, *p.* 295. It is neut. sing. nom. agr'g with χρῆμα, understood,—*see as in l.* 105, 106, *p.* 295.

λέγειν,—fr. λέγω,—*see l.* 1—4, *p.* 70] 287. It is pres. infin. (like —*see l.* 87—90, *p.* 296,) after χαλεπὸν,—*for rule, see B.* § 141, 3; *F. R. XXIX., p.* 175; *A.* 3, *at bottom of p.* 245; *S.* § 219, 1.

75] πρὸς, preposition.

γαστέρα,—fr. γαστήρ,—subst. fem. 3rd dec. and thus dec'd: nom. γαστήρ, genit. [γαστέρος,] γάστρος, dat. [γαστέρι,] γάστρι, acc. γαστέρα, *&c.*, 80] *see as in l.* 30, 31, *p.* 301. It is sing. acc. gov. by πρὸς,—*for rule, see as in l.* 44—46, *p.* 291.

ὦτα,—fr. οὖς,—subst. neut. 3rd dec. and thus dec'd: nom. οὖς, gen. 85] (as if fr. ΩΣ,) ὤτος, *&c.*, like, *see l.* 10, 11, *p.* 306. It is plur. acc. gov. by the partic. ἔχουσαν, *&c.*

ἔχουσαν,—fr. ἔχων,—pres. part. of ἔχω, and dec. like,—*see l.* 80, 81, 90] *p.* 303. It is fem. sing. acc. agreeing with γαστέρα, *&c.*

— § 5. —

Ἥφαιστος, subst. masc., 2nd dec. and dec'd like,—*see l.* 98—100, *p.* 294. It is sing. nom. to ἦν.

95] τὼ, —fr. ὁ, ἡ, τό,— masc. dual, acc. agreeing with πόδε, *&c.*

πόδε,—fr. ποῦς,—subst. masc. 3rd dec. and thus dec'd: nom. ποῦς, gen. πόδος, &c., like παῖς, *B.* § 43, like 100] παῖαν, *F. p.* 15, like δαίμων, *A. p.* 30; *S.* § 35, 2. It is dual, and the acc. of *specific limitation, or of 'nearer definition,'* coming after χωλὸς, as being the particular 105] part to which χωλὸς refers,

B. § 131, 6; *F. R. XLII.*, *p.* 184; *A.* 8, *p.* 244; *S.* § 167.

χωλὸς,—*see l.* 18—23, *p.* 295. It is masc. sing. nom. agreeing with **5**] Ἥφαιστος, *&c.*

ἦν,—*see line* 103—108, *p.* 295. It agrees with its nom. Ἥφαιστος.

Μήδεια,—*see l.* 58—61, *p.* 294. It is sing. nom. to γράφεται.

10] γράφεται,—fr. γράφομαι,—the pass. of γράφω, fut. γράψω, perf. γέγραφα, and in the pass. pres. γράφω, [γραφῇ, γράφεται.] It is 3rd pers. sing. pres. indic. (like τύπτεται, [fr. τύπτ-

15] ομαι,] *B.* § 103; *F. p.* 81; *A. p.* 96; *S.* § 74, *p.* 79,) agr'g with its nom. Μηδεία, *&c.*

παῖδε,—fr. παῖς,—*see l.* 97—101, *p.* 308. It is dual acc. gov. by trans.

20] particip. ὑποβλέπουσα, *&c.*

δεινὸν, adv. qualifying ὑποβλέπουσα.

ὑποβλέπουσα,—fr. ὑποβλέπων,—pres. part. of ὑποβλέπω, and dec'd like,—*see l.* 80, 81, *p.* 303. It is fem. sing.

25] nom. referring to, and agreeing with, Μηδεία, *&c.*

ξίφος,—*see l.* 106—108, *p.* 300. It is sing. acc. gov. by trans. verb, ἔχει.

χεροῖ,—fr. χείρ,—*see l.* 14—18, *p.*

30] 308. It is plur. dat. gov. by ἐν, *&c.*

δ', put for δέ,—the ε being elided, because the next word ἀθλίω, begins with a vowel,—*see as in l.* 8—10,

35] *p.* 301.

ἀθλίω,—fr. ἄθλιος,—*see l.* 45—49, *p.* 296. It is masc. dual, nom. agr'g with παῖδε, understood, in gend. &c., &c.

40] καθῆστον,—fr. κάθημαι,—irreg. neut. verb, and thus conj.: pres. κάθημαῖ, (κάθησαι, κάθηται, &c. 3d pers. dual, καθῆστον,) imperf. ἐκαθήμην. It is 3rd pers. dual, pres. indic. (like

45] ἧσθον, [fr. ἧμαι,] *B.* § 108, *p.* 197; *F.* 2, *p.* 121; *A.* 2, *p.* 164; perf. mid., *S.* § 118, *p.* 150;) and agr'g with its nom., τὼ ἀθλίω, (παῖδε, understood,) &c.

50] γελῶντε,—contr. for γελάοντε, fr. γελάων, γελῶν,—particip. pres. of contr. verb, γελάω, and dec'd like τιμάων, *B.* § 105, *p.* 171; *F. p.* 100; *A. p.* 141; *S.* § 116, *p.* 121. It

55] is masc. dual, nom., &c. like ἀθλίω.

μηδέν,—fr. μηδείς, μηδεμία, μηδέν,—*see l.* 30—38, *p.* 288. It is gov. by trans. particip., εἰδότε, &c.

60] μελλόντων,—fr. τὰ μέλλοντα, the neut. plur. nom. of μελλών,—the pres. part. of μέλλω. It is gen. gov. by μηδέν, *B.* —; *F. R. XII.*, *p.* 157; *A.* 9, *p.* 234; *S.* § 177, 2.

65] εἰδότε,—fr. εἰδώς,—the perf. partic. of the obsolete form, ΕΙΔΩ, *see B.* § 109, *III.* 1, 2, *p.* 201 and 202; *F. p.* 129; *A. p.* 177; *S.* § 118, *p.* 143. It is dec'd like τετυφώς, (*B.* §

70] 103, *p.* 137; *F. p.* 45; *A.* 11, *p.* 57; *S.* § 53, 9;) and is dual, &c., *same as* ἀθλίω, *above.*

ταῦτα,—fr. οὗτος, αὕτη, τοῦτο,—adj. of 3 term, &c. and dec'd in *B.* § 76;

75] *F. p.* 57; *A.* 3, *p.* 81; *S.* § 70. ταῦτα is plur. acc. neut., used adverbially.

ὁρῶντε,—contr. for ὁράοντε,—fr. ὁράων, ὁρῶν, pres. part. of act. trans.

80] contr. verb, &c., *same as*, and dec'd like γελῶντε, *in l.* 53, 54, *above.*

IV. CONTRACTED DECLENSIONS.

— § 1. —

φρόνησις, subst. fem., &c., *see l.* 61—64, *p.* 299. It is sing. nom. to ἐστιν.

85] ἀγαθόν,—fr. ἀγαθός, ἀγαθή, ἀγαθόν,—adj. of 3 term., &c. It is neut. sing. nom. after ἐστιν, and used as a subst.—*see as in l.* 37, 38, *p.* 288.

90] φύσις, *same as* φρόνησις. It is sing. nom. to ἐστί, understood.

ἄνευ, adverb.

μαθήσεως,—fr. μάθησις,—*same as* φρόνησις. It is sing. gen. gov. by

95] ἄνευ, *see B.* § 147, 2; *F. R. XLIV.*, *p.* 186; *A.* 14, *p.* 239; *S.* § 181, 1.

τυφλόν,—fr. τυφλός,—*see l.* 18—23, *p.* 295. It is neut. sing. nom. agr'g

100] *not* with φύσις, which is fem., but with χρῆμα, understood,—

for rule, see B. § 129, 2; *F. II., Obs.* 4, *p.* 145; *A.* 1, *p.* 233; *S.* 160, *note* 2.

ἐλλιπές,—fr. ἐλλιπής,—adj. of 2 term. and all genders, and dec. like
5] ἀληθής, *B.* § 63, *p.* 72; *F. p.* 46; *A.* 4, *p.* 59; *S.* § 52, 1. It is—*same as* τυφλόν.

Πόλεως,—fr. πόλις,—subst. fem. —*see l.* 61—65, *p.* 299. It is sing.
10] gen. gov. by ψυχή, &c.

νόμοι,—fr. νόμος,—subst. masc., 2d dec., *&c.* It is plur. nom. to εἰσί, understood.

Οὐκ,—put for οὐ, because the next
15] word begins with a soft vowel. It is joined with οὐδέν, because in Greek two or more negatives generally strengthen the negation: *B.* § 149, 6; *F. R. XLIII., Obs.* 2;
20] *A.* 7, 8, *p.* 199; *S.* § 225, 1.

κρεῖσσον,—fr. κρείσσων, —*see l.* 3—9, *p.* 308. It is neut. sing. nom. agr'g with χρῆμα, understood, &c.

πόλει,—fr. πόλις,—*see l.* 8, 9, *above.*
25] It is sing. dat. after κρεῖσσον, the adj. of 'fitnesss,' or 'advantage,' —*for rule, see B.* § 133; *F. R. XVI. p.* 161; *A.* 4, *p.* 241; *S.* § 196, 1.

ἔφη,—fr. φήμι,—irreg. intrans.
30] verb in μι, and thus conj'd: pres. φήμι, fut. (fr. φάω,) φήσω, imperf. ἔφην, (ἔφης, ἔφη,) *B.* § 109, *I; F. p.* 123; *A.* 3, *p.* 167; *S.* § 118, *p.* 166. It is 3rd pers. sing. imperf.
35] indic. agreeing with its nom. Ἀριστιππος, in, &c.

ἀδελφὸν,—ἀδελφός,—*see l.* 98—100, *p.* 294. It is sing. acc. gov. by prep. πρὸς,—*for rule, see as in l.* 44—46,
40] *p.* 291.

μέμνησο,—fr. μνάομαι, pass. of μιμνήσκω, an intrans. contr. verb, and thus conj'd: pres. μνάομαι, μνῶμαι, fut. μνήσομαι, perf. μέμνημαι: *B.* § 114,
45] *p.* 122; *F. p.* 133; *A. p.* 185; *S.* § 118, *p.* 158. It is 2d pers. sing. perf. imperat. (like τέτυψο, [fr. τέτυμμαι,] *B.* § 103, *p.* 132; *F. p.* 80 and 83; *A. p.* 95 and 97; *S.* § 74,
50] *p.* 75 and 81,) and agr'g with its nom. σύ, understood. Although μέμνησο is the passive voice, it is used here as the middle.

ὅτι, conjunction.
55] διαστάσεως,—fr. διάστασις, *see l.* 61—63, *p.* 299. It is fem. sing. gen. gov. by ἤρξω: *B.* § 132, 1; *F. R. XVIII. p.* 162; *A.* 5, *p.* 237; *S.* § 184, 1.
60] σύ, pers. pronoun, 2nd pers. —*see B.* § 72; *F. p.* 56; *A. p.* 80; *S.* § 64. It is sing. nom. to ἤρξω.

ἤρξω,—fr. ἄρχομαι,—trans. mid. verb, and thus conj.: pres. ἄρχομαι,
65] 1 aor. ἠρξάμην, [ἤρξω.] It is 2nd pers. sing., 1 aor. indic. (like ἐτύψω, [fr. ἐτυψάμην,] *B.* § 103, *p.* 140; *F. p.* 95; *A. p.* 100; *S.* § 74, *p.* 82,) and agreeing with its nom.
70] σύ, *&c.*

ἔγω, pers. pron. 1st pers.,—*see as in l.* 61, 62, *above.* It is sing. nom. to ἠρξάμην, understood.

—§ 2.—

ὑδραυλὶς,—subst. fem. &c., *see l.* 61
75] —65, *p.* 299. It is sing. nom. to ἐστὶν.

εὕρημα,—*see l.* 10, 11, *p.* 306. It is sing. nom. after ἐστὶν, &c.

Ἀλεξανδρέως,—fr. Ἀλεξάνδρευς,—
80] *see l.* 47—51, *p.* 304. It is sing. gen. put in apposition to Κτησιβίου, *&c.*

κουρέως,—fr. κουρεύς,—*same as the last word.*
85] τέχνην,—fr. τέχνη, &c., acc. of *nearer definition* after κουρέως,— *B.* § 131, 6; *F. R. XLII. p.* 184; *A.* 8, *p.* 244; *S.* § 167.

Ὁμονοούντων,—fr. ὁμονόων,—part.
90] pres. from act. contr. verb, ὁμονοέω, ὁμονοῶ, and dec'd,—*see l.* 31 —37, *p.* 300. It is the uncontracted masc., plur., gen., agr'g with ἀδελφῶν, in gend. &c.
95] συμβίωσις, subst. &c., *see l.* 61—65, *p.* 299. It is sing. nom. to ἐστὶ, understood.

τείχους,—fr. τείχος,—*see l.* 106—108, *p.* 300, and *l.* 1, *p.* 301. It is
100] sing. gen. coming after the comparat., ἰσχυροτέρα: *B.* § 132, 4, e; *F. R. XV. p.* 159; *A.* 15, *p.* 239; *S.* § 186, 1.

ἰσχυροτέρα,—fr. ἰσχυροτέρος,—com-
105] parat. of ἰσχυρός, comparat. ἰσχυροτέρος, superl. ἰσχυροτάτος. (On the comparison of adj. in ος, *see B.*

§ 65, 3; *F.* 1, *p.* 50; *A. II.* 1, *p.* 67; *S.* § 57, 1. It is adj. of 3 term. &c., *see l.* 46—49, *p.* 296. It is fem. sing. nom. agr'g with *συμβίωσις*, &c.

5] Ἤθους,—fr. *ἦθος*,—*see l.* 106—108, *p.* 300, and *l.* 1, *p.* 301. It is sing. gen. gov. by *βασανὸς*, *&c.*

βασανὸς,—*see l.* 11—13, *p.* 296. It is sing. nom. after *ἐστιν*, *&c.* On

10] why it has a double accent, *see as in l.* 71—74, *p.* 295.

ἀνθρώποις, is plur. dat. after *ἐστιν*, —*for rule, see B.* § 133; *F. R. XX. p.* 166; *A.* 10, *p.* 242; *S.* § 196, 3.

15] Πελίαν,—fr. Πελίας,—subst. masc. 1st dec. and dec'd like *νεανίας*, *B.* § 37; *A. p.* 22; like *ταμίας*, *F. p.* 10; *S.* § 31, 2. It is sing. acc. gov. by trans. verb, *ἔθρεψεν*, *&c.*

20] Ποσειδῶνος,—fr. Ποσειδών,—subst. masc. 3rd dec. and dec'd like *αἰών*, *B.* § 43; *A. p.* 30; *S.* § 35, 2; like *παιάν*, *F. p.* 15. It is sing. gen. gov. by *υἱόν*, *&c.*

25] Τυροῦς,—fr. Τυρώ,—subst. fem. contr. of 3d dec. and dec'd like *ἠχώ*, *B.* § 49; *A. p.* 39; *S.* § 42, *p.* 38; like *αἰδώς*, *F. p.* 24. It is sing. gen. contr. for Τυρόος, and gov.

30] by *υἱόν*, *&c.*

ἔθρεψεν,—fr. *τρέφω*,—*see l.* 13—17, *p.* 303. It is 3rd pers. sing. 1st aor. indic. (like *ἔτυψε*, *&c.*, *see l.* 50—52, *p.* 302,) and agreeing with its nom.

35] *ἵππος*, *&c.* For form., *see as in l.* 48, 49, *p.* 299. For aug., &c., *see as in l.* 79—81, *p.* 299.

Ἀπόλλων,—*see l.* 105—109, *p.* 286. It is sing. nom. to *ἦλθεν*.

40] Λητοῦς,—fr. Λητώ, *&c.*, *see l.* 25—28, *above*.

Πύθωνα,—fr. Πυθών,—*see l.* 21—23, *above*. It is sing. acc. gov. by *κατεπόξευσεν*, *&c.*

45] *κατεπόξευσεν*,—fr. *καταοξεύω*, act. trans. verb, 3rd conj. of Barytones, &c., and thus conj'd: pres. *καταοξεύω*, fut. *καταοξεύσω*, 1st aor. *κατεπόξευσα*, [*κατεπόξευσας*, *κατεπόξευσε*.]

50] It is, &c.,—(*see l.* 32, 33, *above*;) agr'g with its nom. Ἀπόλλων, *&c.* For form. of 1st aor., *see as in l.* 48, 49, *p.* 299. For aug., &c., *see l.* 79—81, *p.* 299. For po-

55] sition of the aug.,—*as in l.* 80—89, *p.* 291.

ἦλθεν,—fr. *ἔρχομαι*,—irreg. intrans. verb, and thus conj'd: pres. *ἔρχομαι*, fut. [fr. ΕΛΕΥΘΩ,] *ἐλεύσο-*

60] *μαι*, 2nd aor. [fr. do.] *ἦλυθον*, by syncope, *ἦλθον*,—*see as in l.* 40—42, *p.* 297. It is, &c., *see l.* 42—46, *p.* 297, and agreeing with its nom. Ἀπόλλων, &c. For aug., *see as in*

65] *l.* 50—52, *p.* 292.

Δελφοὺς,—fr. Δελφοί,—subst. 2nd dec. and dec'd like the plural of *λόγος*, &c. It is acc. gov. by *εἰς*,—*for rule, see as in l.* 45, 46, *p.* 291.

70] *παρέλαβεν*,—*see l.* 58—89, *p.* 291. It agrees with its nom. Ἀπόλλων.

Αἰδοῦς,—fr. *αἰδώς*, *&c.*, *see l.* 25—28, *above*. It is sing. gen. gov. by

75] *ἄξιος*, the adj. of 'worthiness,' —*for rule, see B.* § 132, 4, *b*; *F. R. XIII.*, *p.* 158; *A.* 18, *p.* 240; *S.* § 190, 2.

πᾶσι,—fr. *πᾶς*,—*see l.* 54—57, *p.*

80] 287. It is masc. plur. dat. agr'g with *ἀνθρώποις*, understood, and gov. by *παρὰ*,—*for rule, see B.* § 148, 1; *F. R. L. p.* 195; *A. p.* 210; *S.* § 203.

85] *ἔσῃ*,—*εἰμί*, &c. It is 2nd pers. sing. 1st fut. mid. (*see B.* § 108, *p.* 199; *F. p.* 114; *A. p.* 89; *S.* § 118, *p.* 145,) and agr'g with *σύ*, *thou*, understood. *ἔσει*, which some

90] read here, is Attic for *ἔσῃ*.

ἐὰν, conjunction.

πρῶτον, adverb, qualifying *ἄρξῃς*, &c., &c.

ἄρξῃς,—fr. *ἄρχω*,—act. intrans.

95] verb, 2nd conj. of Barytones, &c., and thus conj'd: pres. *ἄρχω*, fut. *ἄρξω*, perf. *ἦρχα*, 1 aor. *ἦρξα*, 1 aor. subj. *ἄρξω*, [*ἄρξῃς*, *&c.*] It is 1 aor. subj. 2nd pers. sing. (like *τύψῃς*,

100] [fr. *τύψω*,] *B.* § 103, *p.* 134; *A. p.* 94; *S.* § 74, *p.* 77; like *πλέξῃς*, [fr. *πλέξω*,] *F. p.* 69,) and, &c., *see l.* 88, 89, *above*.

σαυτὸν, put for *σεαυτὸν*,—fr. *σεαυτοῦ*,

105] —a reciprocal or reflexive pronoun, and dec'd in *B.* § 74, 3; *F. p.* 57; *S.* § 66; like *ἑαυτοῦ*, *A. p.* 81. It is masc. sing. acc. gov. by trans. verb, *αἰδεῖσθαι*, &c.

αἰδεῖσθαι, contr. for αἰδέεσθαι,—fr. αἰδέομαι, αἰδοῦμαι, a trans. mid. contr. verb, and thus conj.: pres. αἰδέομαι, αἰδοῦμαι, fut. αἰδέσομαι, *or* αἰδήσομαι.
5] It is infin. pres. (like ποιεῖσθαι, *B.* § 105, *p.* 176; like φιλεῖσθαι, *F. p.* 108; *A. p.* 143; *S.* § 116, *p.* 123,) and following ἀρξῃς,—*for rule, see as in l.* 71, 72, *p.* 296.

10] ὄφεις,—fr. ὄφις,—subst. masc. &c., *see l.* 61—64, *p.* 299. It is plur. nom. to ἔχουσιν.

ὀδοῦσιν,—fr. ὀδούς,—subst. masc. 3rd dec. and thus dec'd: nom. ὀδούς,
15[gen. ὀδόντος, *&c.*, dat. plur. ὀδοῦσιν, *&c.*, like γίγας, *B.* § 43; like παιάν, *F. p.* 15; like λεών, *A. p.* 30; *S.* § 35. It is plur. dat. gov. by ἐν, *&c.* On the formation of the dat.
20] plur. *see B.* —; *F. p.* 21, 22; *A. dat. plur. p.* 37, 38; *S.* § 39, 1, and § 12, 4 and 5.

μέγα,—fr. μέγας, μεγάλη, μέγα,—adj. of 3 term. and all gend. and dec'd
25] in *B.* § 64, 1; *F. p.* 49; *S.* § 56; *A. p.* 64. It is neut. sing. nom. agr'g with ὄρος, &c.

σόσκιον,—fr. σόσκιος,—*see l.* 103, 104, *p.* 294, and *l.* 1—6, *p.* 295. It
30] is neut. &c., *same as last.*

ὄρος,—*see l.* 106, 108, *p.* 300, and *l.* 1, *p.* 301. It is sing. nom. after ἐστὶν, *&c.*

ὄρη,—contr. for ὄρεα,—fr. ὄρος, *&c.*
35] *see as above.* It is nom. plur. put in apposition to τὸ μὲν Ἑλικών, and ἕτερον δὲ Κιθαιρών: *B.* —; *F. R. I., p.* 143; *A.* —; *S.* § 136, 2.

ἐπίσημα,—fr. ἐπίσημος,—*see l.* 103,
40] 104, *p.* 294, and *l.* 1—6, *p.* 295. It is neut. plur. nom. agr'g with ὄρη, *&c.*

τὸ, neut. sing. nom. agr'g with ὄρος, understood out of ὄρη, (*for rule,*
45] *see B.* § 123, 2; *F. R. II. Obs.* 9; *S.* § 160, 4;) the ὄρος, understood here, and the ὄρος, understood to ἕτερον, being both put in apposition to ὄδο ἐπίσημα ὄρη. τὸ is used
50] like a pronoun here: *see B.* § 126, 1, 2; *F. R. IX.*, 2; *A.* 10, *p.* 231; *S.* § 142, 1.

Ἑλικών, subst. masc. 3rd dec. and dec'd like, &c., *see l.* 22, 23, *p.* 311.
55] It is nom., referring to ὄρος, and coming after the pass. part., καλούμενον,—*for rule, F. R. XXXI. Obs. on p.* 177; *A.* —; *S.* § 160, 2, *and* § 162, 2.

60] ἕτερον,—fr. ἕτερος, ἕτερα, ἕτερον,—adj. pron. 3 term, &c., and dec'd like μικρός,—*see as in l.* 47—49, *p.* 296. It is neut. sing. nom. &c., *same as* τὸ, *above.*

65] Κιθαιρών, *same as* Ἑλικών, *above.*

μὲν,—δὲ, on the force of these particles, when used in conjunction, *see l.* 35—53, *p.* 289.

70] παντοῖα,—fr. παντοῖος,—adj. of 3 term. and all gend. and dec'd like μικρός, &c., *see as in l.* 47—49, *p.* 296. It is neut. plur. nom. agr'g with γένη, &c.

75] γένη,—contr. for γένεα, fr. γένος,—subst. neut., &c., *see l.* 30, 31, *above.* It is plur. acc. gov. by ἔχει, &c.

Κέρδη,—contr. for κέρδεα, fr. κέρ-
80] δος,—subst. neut. &c., *see l.* 30, 31, *above.* It is plur. nom. to φέρει.

πονηρὰ,—fr. πονηρός,—*see l.* 45—49, *p.* 296. It is neut. plur. nom. agr'g
85] with κέρδη, *&c.*

ἀεὶ, adverb, qualifying φέρει.

φέρει,—*see l.* 54—63, *p.* 308. It is sing., although the nom. κέρδη, is the plur., *but see B.* § 129, 1; *F.*
90] *Exc.* 1, to *R. III. p.* 147; *A.* 2, *p.* 231; *S.* § 157, 2.

Λιμὸς, subst. masc. 2nd dec. &c. It is sing. nom. to ἔφυ.

ἔφυ,—fr. φύω,—irreg. verb, with
95] an active transitive signification in the pres. and fut.; but a middle, or intransitive signif. in perf. and 2 aor. (as in the present instance, where it is used for ἐστὶ,)
100] 3d conj. of Barytone verbs, and thus conj: pres. φύω, fut. φύσω, perf. πέφυκα, 2 aor. (fr. ΦΥΜΙ,) ἔφυν, [ἔφυς, ἔφυ,] *B.* § 114, *p.* 228; *F. p.* 137; *A. p.* 192; *S.* § 118, *p.* 167.
105] It is 3rd pers. sing. 2 aor.

indic. (like the imperf. ἐδείκνυ, [fr. ἐδείκνυν,] *B.* § 107, *p.* 188; *F. p.* 106; *A. p.* 151, 2d aor. ἔδν, *S.* § 117, *p.* 130,) and agr'g with its nom. μήτηρ,
5] &c. For the aug., *see as in l.* 23—25, *p.* 307. For the form. of this 2nd aor., which is irreg., *see B.* § 110, *Rem.* 5; *F. p.* 108; *A. p.* 156; *S.* § 117, 1, 2, *and note* 16.
10] ἄλγος,—*see l.* 106—108, *p.* 300, and *l.* 1, *p.* 301. It is sing. nom. after ἔφυ, &c.

Ἔξιφος,—*see l.* 50—55, *p.* 311. It is sing. nom. to
15] τιτρώσκει,—fr. τιτρώσκω,—irreg. act. trans. verb, and thus conj'd: pres. τιτρώσκω, fut. [fr. τρόω, or ΤΟΡΩ,] τρώσω, perf. [fr. do.] τέτρωκα. It is 3rd pers. sing. pres.
20] indic. like (*see l.* 29—31, *p.* 286,) and agreeing with its nom. ξίφος, &c.

Πολιορκήτης, subst. masc. 1st dec. like, &c., *see l.* 56—58, *p.* 290. It
25] is nom. sing. put in apposition to, and explanatory of Δημήτριος, *B.* § 123, 2; *F. R. II. Obs.* 9; *A.* 4, *p.* 230; *S.* § 140, 2.

βίᾳ,—fr. βία,—subst. fem. 1st. dec.
30] and dec'd like, &c. It is dat. of 'the manner or means,' after ἧρει,—*for rule, see as in l.* 98—100, *p.* 302.

ἧρει,—fr. αἱρέω, αἱρῶ,—irreg. act.
35] trans. contr. verb, and thus conj'd: pres. αἱρέω, αἱρῶ, fut. αἱρήσω, perf. ἤρηκα, 2 aor. [fr. ΕΛΩ,] εἷλον, *B.* § 114, *p.* 218; *F. p.* 125; *A. p.* 171; *S.* § 118, *p.* 136. It is 3rd
40] pers. sing. imperf. indic. (like ἐποίει, [fr. ἐποίεον,] *B.* § 105, *p.* 173; like ἐφίλει, [fr. ἐφίλεον,] *F. p.* 99; *A. p.* 140; *S.* § 116, *p.* 119,) and agr'g with its nom. Δημήτριος,
45] &c. For form., *see as in l.* 24, 25, *p.* 303. For aug., *see as in l.* 50—53, *p.* 299.

κατασείων, part. pres. fr. act. trans. verb, κατασείω, *&c., see l.* 88—90, *p.*
50] 299. It is masc. sing. nom. agr'g with Δημήτριος.

τείχη, contr. for τείχεα, fr. τεῖχος, &c., *see l.* 106—108, *p.* 300, and *l.* 1,
55] *p.* 301. It is acc. plur. gov. by κα-
τασείων, *&c.*

πείθων, pres. part. of act. trans. verb, πείθω, &c., *see l.* 88—90, *p.* 299. It is masc. sing. nom. agr'g with Τιμόθεος, &c.

60] ἀφ',—put for ἀπό, the ο being omitted on account of the next word, οὗ, beginning with a vowel, and the π being changed into its corresponding aspirate, φ, because
65] the next word, οὗ, also begins with a rough breathing: *see B.* § 29, 1; *F. p.* 5, 1; *A. IX.* 1, 2, *p.* 10; *S.* § 25, and § 14, 2.

οὗ,—fr. ὅς, ἥ, ὅ,—*see l.* 85—88, *p.*
70] 301. It is gen. gov. by ἀφ', put for ἀπό,—*see l.* 58—60, *p.* 292.

πλακοῦντων,—fr. πλακοῦς, contr. into πλακοῦς,—subst. masc. 3rd dec. and thus dec'd: nom. πλακοῦς, gen. πλακ-
75] οῦντος, &c. It is plur. gen. gov. by γένη, &c.

ὀνομάζεται,—fr. ὀνομάζομαι,—deponent pass. verb, and thus conj'd: pres. ὀνομάζομαι, [ὀνομάζῃ, ὀνομάζεται.]
80] It is 3rd pers. sing. pres. indic. (like τυπτέται, [fr. τυπτόμαι,] *B.* § 105, *p.* 138, *F. p.* 81; *A. p.* 96; *S.* § 74, *p.* 79,) having its nom. γένη, in the plur.; *B.* § 129, 1; *F. III.*,
85] *Exc.* 1; *A.* 2, *p.* 231; *S.* § 157, 2.

Τίμα, contr. for τίμας,—fr. τιμάω, τιμῶ, act. trans. contr. verb, and thus conj'd: pres. τιμάω, τιμῶ, fut. τιμήσω, perf. τέτιμηκα. It is 2nd pers.
90] sing., pres. imperat. (*see B.* § 105, *p.* 173; *F. p.* 100; *A. p.* 140; *S.* § 116, *p.* 121;) and agr'g with its nom., σύ, understood, &c.

γόνεις, contr. for γόνεας,—fr. γόνευς,
95] *see l.* 47—51, *p.* 304. It is plur. acc. gov. by τίμα, &c.

κλεῖς, contr. for κλειδάς, fr. κλείς,—subst. fem. 3rd dec., *see B.* § 56, 13; *F. p.* 25, *at bottom.* It is plur. acc.
100] gov. by φυλάττει, &c.

ᾄδου,—fr. ᾅδης,—subst. masc. 1st dec. and dec'd like, *see l.* 56—58, *p.* 290. It is sing. gen. gov. by κλεῖς, &c.

φυλάττει,—fr. φυλάττω,—reg. act.
105] trans. verb, and thus con-

jugated: φυλάσσω, *or* φυλάττω, fut. φυλάξω, perf. πεφύλαχα. It is 3rd pers. sing. pres. indic. (like, *see l.* 57—59, *p.* 288,) and agr'g with its **5]** nom. Αἰακιδὴς, *&c.*

πολύποδες,—fr. πολύπους,—*see l.* 97—101, *p.* 308. It is plur. nom. to ἐλλοχῶσι.

ἐλλοχῶσι,—fr. ἐλλοχάω,—act. trans. **10]** contr. verb, and thus conj'd: pres. ἐλλοχάω, ἐλλοχῶ, fut. ἐλλοχήσω. It is contr. for ἐλλοχάουσι, and is 3rd pers. plur. pres. indic. (like τιμῶσι, [fr. τιμάω,] *B.* § 105; *F. p.* 99; *A.* **15]** *p.* 140; *S.* § 116, *p.* 119;) agreeing with its nominat. πολύποδες, *&c.*

ἰχθῦς,—contr. for ἰχθύας, fr. ἰχθύς,—subst. masc., 3rd dec.; and dec'd **20]** like βότρυς, *B.* § ——; *F. p.* 25, *at bottom; see the word itself*, *A.* 6, *p.* 40; *S.* § 43, 1. It is plur. acc. gov. by act. trans. verb, ἐλλοχῶσι, *&c.*

25] Ἀνάχαρσις,—*see l.* 61—66, *p.* 299. It is sing. nom. to εἶπε.

εἶπε,—*see l.* 78—91, *p.* 307. It is 3rd pers. sing. agr'g with its nom. Ἀνάχαρσις, *&c.*

30] ἄμπελον,—fr. ἄμπελος,—subst. fem. 2nd dec. like, *&c.* It is sing. acc. before the infin. φέρειν, *&c. see l.* 30—32, *p.* 287.

τρεῖς, numeral adj. of 3 term. and **35]** all gend., and dec'd in *B.* § 70, 3; *F. p.* 53; *A. p.* 74; *S.* § 60, 1. It is masc. plur. acc. agr'g with βότρυς, *&c.*

βότρυς,—*same as* ἰχθῦς, *l.* 18—22, **40]** *above.* It is plur. acc. gov. by act. trans. verb, φέρειν, *&c.*

ἡδονῆς,—fr. ἡδονή,—subst. fem. 1st dec. &c. It is sing. gen. gov. by βότρυν, understood to πρῶτον: *for* **45]** *rule, see B.* § 132, 5, *Rem.* 4; *F. R. X., Obs.* 3, *p.* 156; *S.* § 173.

δηδίας,—fr. δηδία,—subst. fem. 1st dec. and dec'd like,—*see l.* 59—61, *p.* 294. It is gen. &c., *same as last.*

V. EXAMPLES IN ALL THE DECLENSIONS.

50] εὐκλείας,—fr. εὐκλεία,—subst. fem. 1st dec. and dec'd like, *see l.* 59—61, *p.* 294. It is sing. gen. gov. by πατήρ, *&c.*

ἔλαβον,—fr. λαμβάνω,—act. trans. **55]** verb, and thus conj'd: pres. λαμβάνω, fut. λήψομαι, perf. εἴληφα, 2 aor. [fr. ΑΑΒΩ,] ἔλαβον,—*see B.* § 114, *p.* 221; *F. p.* 132; *A. p.* 183; *S.* § 118, *p.* 156. It is 1st pers. sing. **60]** 2 aor. indic. (like, &c., *see l.* 83—85, *p.* 307,) agr'g with its nom. ἐγώ, understood. For form., *see l.* 87, 88, *p.* 307. For the aug., *see l.* 77—79, *p.* 291.

65] νοσούσης,—fr. νοσέων, νοσῶν,—pres. part. of contr. verb, νοσέω, and dec'd like,—*see l.* 31—37, *p.* 300. It is contr. for νοσέουσης, and is fem. sing. gen. agr'g with ψυχῆς, *&c.* **70]** φάρμακον, subst. neut. 2nd dec., &c. It is sing. nom. after ἐστὶ, *&c.*

γῆρας, subst. neut. 3rd dec. and dec'd like κέρας, *B.* § 54, 2; *F. p.* **75]** 25; *A. p.* 42; γέρας, *S.* § 42. It is sing. nom. to ἐστι. For the double accent, *see l.* 71—73, *p.* 295.

βάρος, subst. neut. contr. of 3rd dec. and dec'd like,—*see l.* 108, *p.* **80]** 300, and *l.* 1, *p.* 301. It is sing. nom. after ἐστὶ, &c.

Τηθύος,—fr. Τηθύς,—subst. fem. 3rd dec., and dec'd like θώς, *B.* § 43; *F. p.* 15; *A. p.* 32; κίς, *S.* § 35, **85]** 2. It is sing. gen. gov. by παῖς, *&c.*

καλεῖται,—fr. καλέομαι, καλοῦμαι,—the pass. voice of the contr. verb, καλέω, καλῶ, and thus conj'd: pres. **90]** καλέομαι, καλοῦμαι, fut. καλέσομαι, perf. κέκλημαι. It is 3rd pers. sing. pres. indic., (like ποιεῖται, *B.* § 105, *p.* 174; φιλεῖται, *F. p.* 101; *A. p.* 142; *S.* § 116, *p.* 121,) agr'g with **95]** its nom. πόταμος, *&c.*

οὔτε, a negative adverb. It is often repeated, as in the present

case, οὔτε—οὔτε, when they refer to one another, like the Latin *neque—neque*, neither—nor.

ἄῤῥωστον,— fr. ἄῤῥωστος,— adj. of
5] two term., &c., *see l.* 103, 104, *p.* 294, and *l.* 1—4, *p.* 295. It is masc. accus. sing. agr'g with ἄνθρωπον, understood, or used substantively, (*B.* § 123, 2; *F. R. II. Obs.*
10] 9, *p.* 145; *S.* § 138, 1,) and gov. by the trans. verb ὠφελεῖ, &c.

ὠφελεῖ,— fr. ὠφελέω,—act. trans. contr. verb, and thus conj'd: pres. ὠφελέω, ὠφελῶ, fut. ὠφελήσω, perf. ὠφέ-
15] ληκα. It is pres. indic. 3rd pers. sing. (like, &c., *see l.* 71—74, *p.* 304,) ag. with its nom. κλίνη, *&c.*

χρυσῆ, contr. for χρυσέη, fr. χρυσέος, χρυσοῦς, contr. adj. of 3 termin. &c.,
20] and dec'd in *B.* § 60, 2; *F. p.* 41; *A. p.* 50; *S.* § 49, 3. It is fem. sing. nom. agr'g with κλίνη, *&c.*

κλίνῆ,—*see l.* 48—51, *p.* 294. It is sing. nom. to ὠφελεῖ.

25] ἀνόητον,—fr. ἀνόητος,—*same as* ἄῤῥωστον, *above.*

ἐπίσημος, adj. of two term. &c.,—*see l.* 106—108, *p.* 294, *and l.* 1—6, *p.* 295. It is fem. sing. agr'g with
30] εὐτυχία, &c.

εὐτυχία, *see l.* 61—63, *p.* 289. It is sing. nom. to ὠφελεῖ, understood.

—§ 2.—

τεττίγες,—fr. τέττιξ,—subst. masc. 3rd dec. and dec'd like, &c., *see l.*
35] 25—27, *p.* 306. It is plur. nom. to σιτοῦνται.

σιτοῦνται, contr. for σιτέονται,—fr. σιτέομαι,—the middle voice of the act. contr. verb, σιτέω. It is 3rd
40] pers. plur. pres. indic. mid. (like ποιοῦνται, *B.* § 105, *p.* 174; φιλοῦνται, *F. p.* 101; *A. p.* 142; *S.* § 116, *p.* 121;) agr'g with its nom. τεττίγες, in, &c.

45] δρόσου,— fr. δρόσος,— subst. masc. 2nd dec. like λόγος, &c. It is sing. gen. coming after σιτοῦνται, *B.* § 132, (4;) *F. R. XVIII., Obs.* 9; *A.* 6, *p.* 237; *S.* § 179, 1.

50] Δέξα,—*see l.* 14—17, *p.* 292. With πλοῦτος, it is nom. to a plural verb εἰσίν, understood.

πλοῦτος,—subst. masc. 2nd dec., like λόγος, &c.

55] ἄνευ, an adverb.

συνέσεως,—fr. συνέσις,—*same as* μαθήσεως, *l.* 93—97, *p.* 309.

ἀσφαλέα,—fr. ἀσφαλής,—*see l.* 3—6, *p.* 310. It is nom. neut. plur. agr'g
60] with κτήματα, &c.

κτήματα,—fr. κτῆμα—subst. neut. 3rd dec. &c., *see l.* 10, 11, *p.* 306. It is nom. plur. after εἰσίν, understood, &c.

65] Ἀγαθοκλέους, contr. for Ἀγαθοκλέεος,—fr. Ἀγαθοκλέης, Ἀγαθοκλῆς, —*see l.* 27—32, *p.* 297. It is the gen. absolute: *see B.* § 146, 1, 2, 3; *F. R. XXXIII; A.* 12, *p.* 249; *S.*
70] § 192.

ἐκλελοιπότος,—fr. ἐκλελοιπώς,— the participle of the perf. mid. of ἐκλείπω, fut. ἐκλείψω, &c., perf. mid. ἐκλέλοιπα. It has three term. &c. and
75] is dec'd like τετυφώς, *B.* § 103, *p.* 137; *F. p.* 68 and 45; *A.* 11, *p.* 57; *S.* § 53, 9.

πάντα,—fr. πᾶς, πᾶσα, πᾶν,—*see l.* 103—107, *p.* 289. It is nom. neut.
80] plur. agr'g with χρήματα, understood, and used substantively, (*see B.* § 128, 1; *F. p.* 68; *S.* § 138, 1,) and nom. to ἦν, &c.

μεστὰ,—fr. μεστός, μεστή, μεστόν,—
85] adj. of 3 term. &c. It is neut. &c., same as πάντα, &c., but it is nom. after ἦν, &c.

ἦν,—fr. εἰμί,—*see l.* 103—108, *p.* 295. It is imperf. indic. 3rd pers.
90] sing. with a neut. plur. nom. —*see as in l.* 89—91, *p.* 312.

στάσεως,—fr. στάσις,—*see as in l.* 82, 83, *p.* 309. It is sing. gen. after the adj. of "abundance," μεστὰ,
95] *B.* § 132, 4, *b; F. R. XIII., p.* 158; *A.* 14, *p.* 239; *S.* § 181, 1.

ἀναρχίας,—fr. ἀναρχία,—*see l.* 61—63, *p.* 289. It is same case as στάσεως, with which it is connected
100] by καὶ, &c.

Ἐκ, preposition.

νεφέλης,—fr. νεφέλη,—subst. fem. 1st dec. like, &c. It is sing. gen. It is sing. gen. gov. by ἐκ,—*see l.* 58
105] —60, *p.* 292.

φέρεται,—fr. φέρομαι, the pass.

voice of φέρω, (which see, *l.* 54—58, *p.* 308,) and thus conj.: pres. φέρομαι, perf. ἐνήνεγμαι, 1st aor. ἠνέχθην, —*see as in l.* 58—60, *p.* 308. It is
5] 3rd pers. sing. pres. indic. (like, &c., *as in l.* 16—18, *p.* 310,) agr'g with its nom. μένος, &c.

χιόνος,—fr. χιών,—subst. fem. 3rd dec. like,—*see l.* 37—39, *p.* 304. It
10] is sing. gen. after μένος, &c.

μένος, neut. subst. &c., *see l.* 50—52, *p.* 308. It is sing. nom. to φέρεται.

ἠδὲ, conjunction.

15] χαλάζης,—fr. χαλάζα,—*see l.* 14—17, *p.* 292. It is sing. gen. connect. by ἠδὲ, to χιόνος, &c.

Βροντὴ, subst. fem. 1st dec., &c. It is sing. nom. to φέρεται.

20] λαμπρᾶς,—fr. λαμπρός, λαμπρά, λαμπρόν,—adj. of 3 term., &c.,—*see as in l.* 46—49, *p.* 296. It is sing. fem. agr'g with ἀστεροπῆς, &c.

ἀστεροπῆς,—fr. ἀστεροπή,—substant.

25] fem. 1st dec. &c. It is sing. gen. gov. by the prep. ἐκ, &c.

φέρεται,—*see line* 106, *last page.* It has βροντὴ, for its nom., &c.

Ἐξ,—put for ἐκ, because the next
30] word, ἀνέμων, begins with a vowel,—*see B.* § 117, *I*; *F.* ——; *A. Rule XI.*, 4, *p.* 12; *S.* § 15, 3. To speak correctly, the original form of this preposition was ἐξ,
35] (ἐκς,) which remained unchanged before vowels, and before a pause in a sentence; but dropped the σ before consonants, because the Greeks always avoided having
40] the letter σ between two consonants.

ἀνέμων,—fr. ἄνεμος,—subst. masc. 2nd dec. &c., like λόγος, &c. It is plur. gen. after ἐξ, *&c.*

45] θάλασσα,—*see l.* 14—17, *p.* 292. It is sing. nom. to ταράσσεται.

ταράσσεται, — fr. ταράσσομαι, — the pass. voice of the act. verb, ταράσσω, fut. ταράξω, perf. τετάραχα, pass. ταρ-
50] άσσομαι, (ταράσσῃ, ταράσσεται.) It is pres. indic., 3rd pers. sing. (like,—*see as in l.* 16—18, *p.* 310,) and agr'g with its nom. βροντὴ, &c.

βροτῶν,—fr. βροτός,—*see l.* 42, 43,
55] *above.* It is plur. gen. after φύσις, &c.

φύσις,—*see l.* 82, 83, *p.* 309. It is sing. nom. to ἐστί, understood, &c.

καὶ—καὶ, a formula in Greek,
60] used to signify either, *both.... and*,—as in the text,—or, *as well.... as*, see *B.* ——; *F.* ——; *A.* 4, *p.* 207; *S.* § 228, *note* 3.

νόσων,—fr. νόσος,—*see l.* 42, 43,
65] *above.* It is plur. genit. after the comparative ἥττων, *B.* § 132, 4, e; *F. R. XV.*, *p.* 159; *A.* 15, *p.* 239; *S.* § 186, 1.

ἥττων, the irreg. comparative of
70] κακός, comp. (fr. Ἧκυς,) ἧσσων, or ἥττων, super. ἥκιστος, *B.* § 68, 2; *S.* § 59, *p.* 60; or, of μικρός, ἧσσων, ἥκιστος, *A. p.* 71. It is an adj. of two term. and all genders, dec'd
75] like ἀμείμων, *B.* § 63; *F. p.* 46; μείζων, *A. p.* 51; πέπων, *S.* § 53, 8. It is sing.

γήρως, contr. for γήραος,—fr. γῆραος, *see l.* 73—75, *p.* 314. It is gen. sing.
80] connect. by καὶ, to νόσων, &c.

μοῖρα,—*see l.* 14—17, *p.* 292. It is sing. nom. to ἐστί, understood.

ἀπαραίτητος, adj. of 2 termin., &c. It is fem. sing. nom. agr'g with
85] μοῖρα, *&c.*

— § 3. —

Ἄργος,—*see l.* 42, 43, *last page.* It is sing. nom. to εἶχεν.

πανόπτης, subst. masc. 1st dec. &c. *see l.* 54—57, *p.* 292. It is sing.
90] nom. put in apposition to Ἄργος, &c.

ὀφθαλμοὺς,—fr. ὀφθαλμός,—*see l.* 42, 43, *last page.* It is plur. acc. gov. by act. trans. verb, εἶχεν, &c.

95] εἶχεν,—fr. ἔχω, (*which see, l.* 48—56, *p.* 288.) It is 3rd pers. sing. imperf. indic. (like ἔτυπτε, *B.* § 103, *p.* 133; *F. p.* 64; *A. p.* 92; *S.* § 74, *p.* 76,) and agr'g with its
100] nom. Ἄργος, *&c.* For the form of this imperf., which is irreg., *see B.* § 94, 2, a, *and* § 83, 2; *F. p.* 75, and *Exc.* 2, *p.* 73; *A.* 2, *p.* 108, and 2, *p.* 104; *S.* § 97, and § 105] 80, *note* 1. For aug., which is irreg., *see l.* 90, 91, *p.* 307.

παντὶ,—fr. πᾶς,—*see l.* 102, 107, *p.*

289. It is neut. sing. dat. agreeing with σώματι, *&c.*

σώματι,—fr. σῶμα,—*see l.* 29—32, *p.* 303. It is sing. dat. after the
5] prepos. ἐν, *&c.*

Κλεάνθης,—*see l.* 54—57, *p.* 292. It is sing. nom. to ἔφη.

ἔφη,—*see l.* 29—35, *p.* 310. It agrees with its nom. Κλεάνθης, &c.
10] ἀπαιδεύτους,—fr. ἀπαίδευτος,—*see l.* 103, 104, *p.* 294, and *l.* 1—6, *p.* 295. It is masc. plur. acc. agr'g with ἀνθρώπους, understood,—or used substantively,—*see l.* 9, 10, *p.* 315, and
15] coming before the infinit. διαφέρειν, *see as in l.* 30—32, *p.* 287.

μόνῃ,—fr. μόνος, μόνη, μόνον,—adj. of 3 term., and all gend., &c. It is fem. sing. dat. agr'g with μορφῇ, *&c.*
20] μορφῇ,—μορφή,—*see l.* 48—51, *p.* 294. It is sing. dat. of the 'manner,'—*see l.* 90, 91, *p.* 303.

θηρίων, fr. θηρίον, *see l.* 4—7, *p.* 288. It is plur. genit. after διαφέρειν, *B.* § **25]** 132, 3, a; *F. R. XVIII*, 14, *p.* 165; *A.* 16, *p.* 240; *S.* § 186, *note* 3.

διαφέρειν,—fr. διαφέρω,—an irreg. act. trans. verb, and thus conj'd: pres. διαφέρω, fut. διοίσω, 1 aor. διή-
30] νεγκα, (*see* φέρω, *l.* 54—60, *p.* 308.) It is pres. infinit. (like, *see l.* 87—90, *p.* 296,) coming after ἔφη, *for rule, see l.* 39—41, *p.* 287.

Ἀνάχαρσις,—subst. masc. contr.
35] of 3rd dec.,—*see l.* 62—66, *p.* 299. It is sing. nom. to εἶπε.

ὀνειδιζόμενος, fr. ὀνειδίζομαι, the pres. pass. of ὀνειδίζω. It is pres. part. pass. (like, *see l.* 11—14, *p.* 297,) dec'd
40] like,—*see l.* 62—64, *p.* 293 It is masc. sing. nom. agreeing with its subst. Ἀνάχαρσις, *&c.*

ὅτι, conjunction.

Σκύθης, subst. masc. 1st dec. &c.,
45] *see l.* 54—57, *p.* 292. It is sing. nom. after ἦν, *&c.*

ἦν,—*see l.* 103—108, *p.* 295. It is 3d pers. sing. having ἐκεῖνος, *he*, understood, for its nominat., (*see l.* 53
50] —55, *p.* 286,) with which it agrees, &c. The student will remark, that the insertion of ὅτι precludes the necessity of an Accus. with the Infin., as in the preceding
55] sentence.

εἶπε,—*see l.* 78—91, *p.* 307. It is 3rd pers. sing. agr'g with its nom. Ἀνάχαρσις, *&c.*

γένει,—fr. γένος,—*see l.* 106—108,
60] *p.* 300, *and l.* 1, *p.* 301. It is sing. dat. of the 'manner or means,' after Σκύθης εἰμί, understood,—*see l.* 90, 91, *p.* 303.

ἀλλ', put for ἀλλά, the *a* being
65] omitted, because the next word, ὀν, begins with a vowel: *B.* § 29, 1; *F.* 1, *p.* 5; *A. IX.*, 1, *p.* 10; *S.* § 25. It is an *adversative* conjunction.

70] τρόπῳ,—fr. τρόπος,—subst. masc. 2d dec. &c. It is sing. dat., &c., *same as* γένει, *above.*

ἐξῆν,—fr. ἔξεστι,—an impersonal verb, only used in the pres. and
75] imperf. It is imperf. indic. 3rd pers. sing. and has for its nom. the whole succeeding clause; i. e. ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, *to live and rule over the Myrmidons,*—
80] ἐξῆν τῷ Ἀχιλλεῖ, *was lawful for Achilles: see B.* § 129, *Rem.* 3, *F. p.* 138; *S.* § 159, *note* 2. Or it may be parsed, though less correctly, as strictly impersonal, with-
85] out any nominat. expressed.

Ἀχιλλεῖ,—fr. Ἀχιλλεύς, subst. masc. &c., *see l.* 14—16, *p.* 300. It is sing. dat. after ἐξῆν, *B.* § 133; *F. R. XVIII.*, *p.* 174; *A.* 11, *p.* 242;
90] *S.* § 196, 2. The student will remark the emphatic use of the article before this and the other proper names in this sentence: "the (well-known) Achilles," "the
95] (celebrated) Ulysses," &c.

ζῆν, Doric for ζᾶν, not used, contr. fr. ζάειν,—fr. ζάω,—an intrans. contr. verb, and thus conj'd: pres. ζάω, ζῶ, fut. ζήσω, perf. ἔζηκα. It is pres. infin.
100] act. (either coming after the other verb ἐξῆν, *B.* § 141, 1; *F. R. XXIX.*, *p.* 175; *A.* Infin. 1, *p.* 245; *S.* § 129, 1;*) or, which is

* This way of accounting for the infin. will not be used, unless the incorrect mode of parsing ἐξῆν (*in l.* 82—85, *above*,) be adopted. It has been given here solely for the convenience of those who may still adhere to this mode.

more correct, put absolutely, and forming with the rest of the clause, the subject of the verb ἐξῆν, *see l.* 75—82, *last page.*

5] βασιλεύειν,—fr. βασιλεύω, an act. trans. verb, and thus conj'd: pres. βασιλεύω, fut. βασιλεύσω. It is present, infinitive, &c., *same as* ἦν, with which it is connected by

10] καί, *q.c.*

Μυρμιδόνων,—fr. Μυρμιδών,—*see l.* 43, 44, *p.* 305. It is plur. gen. gov. by βασιλεύειν, *B.* § 132, 4, c; *F. R. XVIII. p.* 162; *A.* 17, *p.* 240; *S.* § 184, 1.

15] Νέστορι,—fr. Νέστωρ,—substant. masc. 3rd dec. &c., *see l.* 38, 39, *p.* 304. It is sing. dat. &c.,—*same as* Ἀχιλλεῖ, *above*, with which it is

20] connect. by καί.

Πυλῳ,—fr. Πύλος,—subst. fem. 2d dec. and dec'd like λόγος, *q.c.* It is sing. dat. gov. by the prep. ἐν, *q.c.*

εἰρήνῃ,—fr. εἰρήνη,—*see l.* 11—14,

25] *p.* 295. It is sing. dat. gov. by ἐν, &c.

ἄρχειν,—fr. ἄρχω,—act. transit. verb, and thus conj'd: pres. ἄρχω, fut. ἄρξω, perf. ἦρχα. It is pres. in-

30] fin. &c., *same as* βασιλεύειν, *above.*

Ὀδυσσεῖ,—fr. Ὀδυσσεύς, *q.c.*, *same as* Ἀχιλλεῖ, *above*, with which it is connect. by καί, *q.c.*

35] Οἴκοι, put for οἴκῳ, the dat. of οἶκος. Like many other datives, it is used as an adverb, *see B.* § 115, 3; *F.* ——; *A.* 1, *page* 195; *S.* § 124, 1. In most cases, as in the

40] present, there is an ellipsis of some preposition. Here ἐν is *understood.*

μένειν,—fr. μένω,—an act. verb, and thus conj'd: μένω, fut. μενῶ,

45] perf. μεμένηκα, 1 aor. ἔμεινα. It is pres. infin. &c., *same as* βασιλεύειν.

παρὰ, preposition.

Καλυψοῖ,—fr. Καλυψώ,—*see l.* 25

50] —28, *p.* 311. It is sing. dat. gov. by παρὰ, *B.* § 148, 1; *F. R. XLVIII. p.* 190; *A.* 2, *p.* 241; *S.* § 203.

ἄντρῳ,—fr. ἄντρον,—*see l.* 62—65, *p.* 295. It is sing. dat. gov. by ἐν,

55] *q.c.*, *q.c.*

καταρρύτῳ,—fr. κατάρρυτος,—*see l.* 87—89, *p.* 295. It is sing. neut. dat. agr'g with ἄντρῳ, *q.c.*

κατασκίῳ,—fr. κατάσκιος,—*same as*

60] καταρρύτῳ, with which it is connect. by καί, &c.

ἀγήρῳ,—fr. ἀγήρως,—adj. of 2 term. &c., and dec'd like ἵλεως, *B.* § 63, *p.* 71; εὐγεως, *F. p.* 46; *A.* 10, *p.*

65] 62; *S.* § 50. It is masc. sing. dat. agr'g with Ὀδυσσεῖ, &c., and coming after ὄντι, the participle of εἰμί,—*see l.* 76—78, *p.* 303.

ὄντι,—fr. ὤν,—*see l.* 79—81, *p.* 303.

70] It is masc. &c., *same as last.*

ἀθανάτῳ,—fr. ἀθάνατος,—*see l.* 18—23, *p.* 295. It is masc. &c., *same as* ἀγήρῳ, with which it is connect. by καί, *q.c.*

75] οὐχ, put for οὐκ, (which is always used for οὐ before a vowel,) the smooth mute, κ, being changed into its corresponding rough mute χ, because the next word, εἵλετο,

80] begins with an aspirate vowel:—*see B.* § 173; *F. p.* 5, 1; *A. XI.* 2, *p.* 12; *S.* § 14, 2.

εἵλετο,—fr. αἱρέομαι, mid. voice of αἱρέω, an irreg. defect. contr. verb,

85] and thus conj'd: αἱρέω, fut. αἱρήσω, perf. ἥρηκα, 2 aor. [fr. ΕΑΩ,] εἷλον, 2 aor. mid. εἱλόμην, (εἵλου, εἵλετο,) *B.* § 114, *p.* 211; *F. p.* 125; *A. p.* 171; *S. p.* 136. It is 3rd pers. sing.

90] (like,—*see l.* 26—28, *p.* 304,) and agr'g with ἐκεῖνος, *q.c.* For the form. of the 2 aor. mid., *see B.* § 94, 2, c; *F. p.* 97; *A. p.* 119; *S.* § 115, 2. For the aug., *see as in l.* 90,

95] 91, *p.* 307.

ἀθάνατος, is masc. sing. nom. after εἶναι, &c., and agr'g with ἐκεῖνος, or a subst., understood,—*see in l.* 77—79, *p.* 296.

100] εἶναι,—fr. εἰμί, *q.c.* It is pres. infin. after εἵλετο,—*see l.* 71, 72, *p.* 296.

ἀργὸς,—*see l.* 103, 104, *p.* 294, and *l.* 1—6, *p.* 295. (It has sometimes,

105] though very rarely, three termin. in ός, ή, όν.) It is sing. masc. nom. agr'g with ἄνθρωπος, or some subst. *understood, q.c.* (*see l.* 77—79, *p.* 296;) and coming after ὤν, which

110] like εἰμί, its verb, takes the same case after as before it, (*see as in l.* 76—78, *p.* 303.)

ὤν,—*see l.* 79—81, *p.* 303. It is masc. sing. nom. referring to Ὀδυσσεύς, or ἐκεῖνος, *understood.*

μηδὲν,—fr. μηδείς,—a negat. adj. of **5]** 3 term. and thus dec'd: μηδείς, μηδεμία, μηδέν, gen. μηδένος, μηδεμίας, μηδένος, *&c.*—*see l.* 34—36, *p.* 288. It is neut. sing. used substantively, (*see l.* 37, 38, *p.* 288,) and is the ac- **10]** cusative of *specific limitation*, of 'nearer definition,' after χρώμενος,—*see l.* 1, 2, *p.* 309.

χρώμενος, contr. for χραόμενος,—fr. χράομαι,—a transit. mid. contr. verb, **15]** and thus conj.: χράομαι, χρῶμαι, fut. χρήσομαι, perf. κεχρήμαι, *or* κεχρήσομαι. It is pres. particip. mid. (like τιμαόμενος, *B.* § 105, *p.* 174; *F. p.* 102; *A. p.* 143; *S.* § 116, *p.* 123,) **20]** and has three termin. &c. It is masc. &c., *same as* ὤν, with which it is connected by καὶ, &c.

ἀρετῇ,—fr. ἀρετή,—*see l.* 6—9, *p.* 290. It is sing. dat. after χρώμενος: **25]** ('of the instrument,' *B.* § 133, 3; *A.* 6, *p.* 242, *and note*; *S.* § 198, *note* 1;) *F. R. XX.*, 7, *p.* 168.

Δεῖ, an impersonal verb, and thus conj'd: δεῖ, fut. δεήσει, perf. δεδέηκε, **30]** 1 aor. ἐδέησε. It is 3rd pers. sing. pres. indic., and has for its subject, (or nomin.) the rest of the sentence,—*see l.* 78—82, *p.* 317.

νέους,—fr. νέος,—*see l.* 18—23, *p.* **35]** 293. It is masc. plur. acc., agreeing with ἀνθρώπους, *understood*, and used substantively, (*see l.* 77—79, *p.* 296,) and gov. by trans. verb, δεῖ, &c.

40] κοσμιότητι,—fr. κοσμιότης,—subst. fem. 3rd dec. and thus dec'd: nom. κοσμιότ-ης, gen. -ητος, dat. ητι, like, *see in l.* 22, 23, *p.* 311. It is sing. dat. after χρῆσθαι,—*see l.* 25— **45]** 27, *above.*

χρῆσθαι, a Doric form. for χρᾶσθαι, (not used,) contr. for χράομαι,—*see l.* 14—17, *above.* It is pres. infin. mid., (like τιμᾶσθαι, *B.* § 105, *p.* 174; **50]** *F. p.* 102; *A. p.* 143; *S.* § 116, *p.* 123,) put absolutely, and forming with the rest of the sentence, a nominative to δεῖ. Χράομαι, is another of those verbs which, **55]** like ζάω, *above*, form their contractions in η, instead of in α.

πορείᾳ,—fr. πορεία,—*see l.* 58—61, *p.* 294. It is sing. dat. gov. by ἐν, *&c.*

σχήματι,—fr. σχῆμα,—*see l.* 29—32, **60]** *p.* 303. It is dat. &c., *same as* πορείᾳ, with which it is connected by καὶ, *&c.*

περιβολῇ,—fr. περιβολή,—*see l.* 48—50, *p.* 294. It is dat. &c., *same as* **65]** *last.*

Ἡρακλῆς, contr. for Ἡρακλέης,—*see l.* 30—32, *p.* 297. It is sing. nom. to ἔβαψεν.

χολῇ,—fr. χολή,—*see l.* 48—50, *p.* **70]** 294. It is sing. dat. after ἐν, *&c.*

Λερναίας,—fr. Λερναῖος,—*see l.* 18—23, *p.* 295. It is fem. sing. gen. agr'g with ὕδρας, *&c.*

75] ὕδρας,—fr. ὕδρα,—*see l.* 58—61, *p.* 294. It is sing. gen. gov. by χολῇ, &c.

ὀϊστοὺς,—fr. ὀϊστός,—subst. masc., 2d dec. &c. It is plur. acc. gov. by **80]** ἔβαψεν, *&c.*

ἔβαψεν,—fr. βάπτω,—act. trans. verb, and thus conj'd: βάπτω, fut. βάψω, perf. βέβαφα, 1 aor. ἔβαψα, (ἔβαψας, ἔβαψε [ν.]) It is 1 aor. in- **85]** dic. act. 3rd pers. sing. (like *l.* 50—52, *p.* 302,) and agr'g with its nom. Ἡρακλῆς, *&c.* For form. of 1 aor., *see as in l.* 48, 49, *p.* 299. For the aug., *see l.* 77—79, *p.* 302.

90] Ἀκρίσιος,—subst. masc. 2d dec. &c. It is nom. sing. to ἔρρίψεν.

ἑαυτοῦ, reflexive pronoun, wanting the nom. It has 3 term. &c., *see B.* § 74, 3; *F. p.* 57; *A.* 4, *p.* **95]** 79, and *p.* 81; *S.* § 66. It is masc. sing. referring to Ἀκρίσιος, and gen. gov. by θυγατέρα,—*see l.* 60, 61, *p.* 295.

θυγατέρα,—fr. θυγάτηρ,—subst. fem. **100]** 3rd dec. and dec'd like,—*see l.* 85—89, *p.* 293. It is sing. acc. gov. by the trans. verb ἔρρίψεν, *&c.*

Δανάην,—fr. Δανάη,—*see l.* 48—50, **105]** *p.* 294. It is sing. acc. put in apposit. to θυγατέρα, &c.

μετὰ, preposition.

παιδὸς,—fr. παῖς,—*see l.* 100—105,

p. 291. It is sing. gen. gov. by μετὰ, *B.* § 148, 1, 2; *S.* § 194.

Περσέως,—fr. Περσεύς,—*see l.* 47—51, *p.* 304. It is sing. gen. in ap-
5] posit. to παιδὸς, *&c.*

λάρναξι,—fr. λάρναξ,—subst. fem. 3rd dec., *see l.* 25—27, *p.* 306. It is sing. dat. after ἐν, &c.

εἰς, preposition.

10] θάλασσαν,—fr. θάλασσα,—*see l.* 14—17, *p.* 292. It is sing. acc. after εἰς,—*for rule, see l.* 44—46, *p.* 291.

ἔρριψεν,—fr. ῥίπτω,—act. transit.
15] verb, and thus conj'd: ῥίπτω, fut. ῥίψω, perf. ἔρριφα, 1 aor. ἔρριψα, (ας, ε [ν.]) It is 3rd pers. sing., 1 aor. indic. act. (like, *see l.* 50—52, *p.* 302,) and agr'g with its nomin.
20] Ἀκρίσιος, &c. For form., *see l.* 48, 49, *p.* 299. For aug., *see l.* 77—79, *p.* 302.

προσηνέχθη,—fr. προσφέρομαι, pass. of προσφέρω, an irreg. act. verb, and
25] thus conj'd: προσφέρω, fut. προσοίσω, 1 aor. προσήνεγκα, 1 aor. pass. προσηνέχθην, [ης, η,] (*see* φέρω, *l.* 54—60, *p.* 308.) It is 3rd pers. sing. 1 aor. pass. indic., (like ἐτύφθη, *B.*
30] § 103, *p.* 138; *F. p.* 82; *A. p.* 96; *S.* § 74, *p.* 79,) and agr'g with its nom. λάρναξ, &c. For form. of 1 aor. pass. (which in this case is formed fr. ΕΝΕΓΚΩ,) *see B.* § 100,
35] 1, 2, 3; *F. page* 91; *A. page* 116; *S.* § 109. For the aug., *see l.* 25—27, *p.* 298. For its position, *see l.* 80—89, *p.* 291.

Σερίφῳ,—fr. Σέριφος,—subst. fem.
40] 2d dec., like, &c. It is sing. dat. put in apposition to νήσῳ, &c.

νήσῳ,—fr. νῆσος,—*same as last.* It is sing. dat. gov. by προσηνέχθη, *B.* § 133; *F. R. XXV.; A.* 2, *p.*
45] 241; *S.* § 195, 1.

— § 4. —

Ποθεῖ, contr. for ποθέει,—fr. ποθέω, —act. trans. contr. verb, and thus conj'd: ποθέω, ποθῶ, fut. ποθ-έσω, or -ήσω, perf. πεπόθηκα. It is—(*see l.* 71
50] —74, *p.* 304,) agr'g with its nom. ἄνθρωπος, &c.

νύκτα,—fr. νύξ,—*see l.* 24—26, *p.* 307. It is sing. acc. after ποθεῖ, &c.

μεθ',—for μετά,—the final vowel, α,
55] being cut off, because the next word begins with a vowel, and the smooth mute τ being changed into its corresponding rough mute θ, because that vowel
60] is an aspirate; *see l.* 81, 82, *p.* 318.

ἥλιον,—fr. ἥλιος,—subst. masc. 2d dec. &c. It is sing. acc. after μεθ', &c. Μετά, generally takes an acc.
65] when it signifies *after*, but a genitive when it signifies *with, together with,—as in l.* 2, *above.*

λιμὸν,—fr. λιμός,—*same as last.*
70] *derstood.*

κόρον,—fr. κόρος, &c., *same as* ἥλιον.

δίψαν,—fr. δίψα,—*see l.* 58—61, *p.* 294. It is sing. &c., *same as* λιμὸν.

κἂν, by crasis for καὶ ἐὰν, a com-
75] pound conjunction.

ἀφέλῃς,—fr. ἀφαιρέω, an irreg. act. trans. contr. verb, and thus conj'd: ἀφαιρέω, ἀφαιρῶ, fut. ἀφαιρήσω, 2 aor. ind. ἀφεῖλον, subj. ἀφέλω, [ῃς, ῃ,] *see*
80] αἱρέω, *l.* 85—89, *p.* 318. It is 2 aor. subjunc. act. (like τύπῃς, *B.* § 103, *p.* 135; *F. page* 67; *A. p.* 98; *S.* § 74, *p.* 77,) agr'g with a nom., σύ, *understood, &c.*

85] αὐτοῦ,—fr. αὐτός,—*see l.* 89—93, *p.* 298. It is masc. sing. gen. referring to ἄνθρωπος, and gov. by ἀφέλῃς. This is an irregular construction for which no refer-
90] ence can be made to any of the grammars. Regularly, the phrase should be,—ἀφέλῃς αὐτὸν τὴν μεταβολὴν,—the verb governing two accusatives; one of the *person*, and
95] another of the *thing: B.* § 131, 5, where an example with this verb is given; *F. R. XXV.; A.* 5, *p.* 243; *S.* § 165, 1.

μεταβολὴν,—fr. μεταβολὴ,—*see l.* 48
100] —50, *p.* 294. It is sing. acc. —*see l.* 88—98, *above.*

λυπὴν, is sing. acc. put in apposit. to ἡδονὴν, &c.

ἡδονὴν,—fr. ἡδονὴ,—*see l.* 48—50,
105] *p.* 295. It is sing. acc. gov. by ποιεῖς, &c.

ποιεῖς, contr. for ποιέεις,—fr. ποιέω, —*see l.* 69, 70, *p.* 295. It is 2nd pers. sing. pres. indic. act. (like,

see B. § 105, *p.* 171; φιλεῖς, *F. p.* 99; *A. p.* 140; *S.* § 116, *p.* 119,) and agr'g,—*see l.* 89—90, *p.* 320.

ἔλαβε,—fr. λαμβάνω,—irreg. act.
5] trans. verb: λαμβάνω, fut. mid. λήψομαι, Attic perf. εἴληφα, 2 aor. (fr. ΑΑΒΩ,) ἔλαβον,—*see l.* 64, 55, *p.* 291. It is 2 aor. indic. act. (like, *see l.* 66—68, *p.* 291,) and agr'g with
10] its nom. Ἡρακλῆς, &c. For form.—*see l.* 71—76, *p.* 291. For aug., *see l.* 77—79, *p.* 291.

παρὰ, preposition.

Ἑρμοῦ,—*see l.* 20—23, *p.* 294. It
15] is sing. gen. gov. by παρὰ,—*see l.* 30—31, *p.* 294.

μὲν—δὲ, *see l.* 25—33, *p.* 289.

ξίφος,—*see l.* 51—54, *p.* 302. It is sing. acc. gov. by ἔλαβεν, *&c.*
20] Απολλωνος,—fr. Απόλλων,—*see l.* 105—109, *p.* 286. It is gen. *same as* Ἑρμοῦ.

τόξα,—fr. τόξον,—*see l.* 62—65, *p.* 295. It is plur. (meaning *a bow and*
25] *arrows*,) acc., *same as* ξίφος, &c., &c.

Ἡφαίστου,—fr. Ἥφαιστος,—*see l.* 92—94, *p.* 308. It is gen., *same as* Ἑρμοῦ.
30] θώρακα,—fr. θώραξ,—*see l.* 58—62, *p.* 306. It is,—*same as* ξίφος.

χρυσοῦν, contr. for χρυσεόν,—fr. χρυσεός,—*see l.* 19—21, *p.* 315. It is masc. acc. sing. agr'g with θώρακα,
35] &c., &c.

Αθηνᾶς,—fr. Αθηνᾶ,—*see l.* 78, 79, 294, *p.* 294. It is—*same as* Ἑρμοῦ.

πέπλον,—*see l.* 62—65, *p.* 295. It is, *same as* ξίφος.
40] Ὦ, an interjection.

Ζεῦ, (fr. Ζεύς, *see l.* 5—11, *p.* 291, and Ἀθηνᾶ, and Ἀπόλλον, (*see l.* 20 23, *above*,) are all vocative cases, after ὦ.
45] δοτέ,—fr. δίδωμι,—an irreg. act. trans. verb, δίδωμι, fut. (fr. ΑΟΩ,) δώσω, perf. δέδωκα, 1 aor. ἔδωκα, 2 aor. indic. ἔδων, imper. δός, &c., *see B.* § 114 and § 107; *F. p.*
50] 105, 106; *A. p.* 150; *S.* § 118, *p.* 142. It is 2 pers. plur. 2 aor. imperat. act., *see B.* § 107, *p.* 189; *F. p.* 106; *A. p.* 151; *S.* § 117, *p.* 132;) and agreeing with a nom:
55] ὑμεῖς, *understood*,—*see l.* 53—55, *p.* 286.

μοι, or ἐμοί,—fr. ἐγώ,—pers. pronoun, 1st pers. and dec'd in *B.* § 72; *F. p.* 56; *A. p.* 80; *S.* § 64. It is
60] sing. dat. of the pers. after δότε,—*see l.* 64—66, *p.* 302. It has no accent, because it is an enclitic here,—*see l.* 71—73, *p.* 295. After words ending with a vowel, such
65] as δότε, μοί, is generally used instead of ἐμοί, to prevent the *hiatus*.

ἀρετὴν,—fr. ἀρετή,—subst. fem. 1st dec., &c. It is sing. acc. of *the thing* after δότε,—*see l.* 104—106, *p.*
70] 292.

ψυχῆς,—fr. ψυχή,—*same as last.* It is sing. gen. after ἀρετὴν, &c.

ἡσυχίαν,—fr. ἡσυχία,—*see l.* 58—61, *p.* 294. It is,—*same as* ἀρετὴν.
75] βίου,—fr. βίος,—subst. masc. 2d dec. &c. It is sing. gen. after ἡσυχίαν, &c.

ζωὴν,—fr. ζωή,—subst. fem. 1st dec. &c. It is—*same as* ἀρετὴν, &c.
80] ἄμεμπτον,—fr. ἄμεμπτος,—adj. of 2 termin. &c. It is fem. sing. acc. agr'g with ξωὴν, &c.

εὔελπιν,—εὔελπις,—adj. of 2 term., &c., and dec'd: εὔελπις, εὔελπι, gen.
85] εὐελπιδος, &c., like ἴδρις, *B.* § 63, *p.* 73; *S.* § 52, 2; εὔχαρις, *F. p.* 47; *A.* 5, *p.* 59. It is masc. sing. acc. agr'g with θάνατον, &c.

θάνατον,—fr. θάνατος,—2d dec. &c.
90] It is—*same as* ἀρετὴν, &c.

—§ 5.—

Ξέρξου,—fr. Ξέρξης,—*see l.* 55—58, *p.* 290. It is gen. absolute,—*see l.* 68—70, *p.* 315.

πολεμοῦντος, contr. for πολεμέοντος,
95] —fr. πολεμέων,—pres. particip. of act. contr. verb, πολεμέω. It is dec'd like,—*see l.* 31—37, *p.* 300. It is masc. sing. gen. agr'g with Ξέρξου, &c.
100] Ἑλλάδι,—fr. Ἑλλάς,—*see l.* 85—90, *p.* 302; but gen. ἄδος, &c. It is dat. gov. by ἐν, &c.

αὐτοῦ,—*see l.* 85, 86, *p.* 320. It is masc. sing. referring to Ξέρξου, and
105] gen. gov. by μήτηρ,—*see l.* 60, 61, *p.* 295.

ἐδόκει, contr. for ἐδόκεε,—fr. δοκέω, —act. contr. verb, δοκέω, fut. δοκήσω, and more commonly, δόξω, 1 aor.

ἔδοξα, perf. pass. δέδογμαι. It is 3rd pers. sing. imperf. indic. (like,—*see l.* 41—43, *p.* 313,) and agr'g with its nom. μήτηρ, &c. For form.,—*see l.* **5]** 24, 25, *p.* 303. For aug., *see l.* 79—81, *p.* 299.

ἰδεῖν,—fr. ΕΙΔΩ,—an obsolete verb, of which are in use only—2 aor. act. εἶδον, pres. pass. εἴδομαι, 2 **10]** aor. pass. εἰδόμην, and with the signification of *know*,—2 perf. or perf. mid. (with the force of present,) οἶδα, *I have seen, I have perceived—I know;* pluperfect, mid. **15]** (with the force of imperf.) ἤδειν, fut. mid. εἴσομαι: *see B.* § 114, *p.* 216; *F. p.* 129; *A. p.* 177; *S.* § 108, *p.* 143. It is 2 aor. infin. act. after ἐδόκει, and has no *subject* ex- **20]** pressed, as is common in Greek, whenever the reference is to the same person, as the subject expressed to the preceding verb: *B.* § 142, 3; *F. R. IV., Exc., Obs.* **25]** 2; *A.* 6, *p.* 246; *S.* § 158, 2.

δύο,—*see l.* 5—11, *p.* 294. It is fem. acc. dual, agr'g with γυναῖκε, *&c., &c.*

γυναῖκε,—fr. γυνή,—*see l.* 37—42, **30]** *p.* 308. It is acc. gov. by ἰδεῖν, *&c.*, and dual, because it has two sing. subst., in apposition.

μεγέθει,—fr. μέγεθος,—*see l.* 106—108, *p.* 300. It is dat. of the *man-* **35]** *ner or means*, after ἐκπρεπεστάτα, —*see l.* 98—100, *p.* 302.

πολὺ, a neuter adj., used adverbially, (*B.* § 115, 4; *F.* ——; *S.* § 124, 2,) and qualifying

40] ἐκπρεπεστάτα,—fr. ἐκπρεπεστάτος,—the superlat. of ἐκπρεπής, (for form of this superlat., *see B.* § 66, 3; *F.* 1, *p.* 50; *A.* 5, *p.* 68; *S.* § 57, 4.) It has 3 term. &c. It is fem. **45]** dual, acc., like δύο.

κάλλει,—fr. κάλλος,—*see l.* 106—108, *p.* 300. It is sing. dat. of the *manner* or *means*, (*see l.* 98—100, *p.* 302,) after

50] ἀμώμῳ,—fr. ἄμωμος,—adj. of 2 termin. &c. It is—*same as* δύο.

κασιγνήτα,—fr. κασιγνήτη,—subst. fem. 1st dec. &c. It is acc. dual, connected by καὶ to γυναῖκε, *&c.*

55] αὐτοῦ,—fr. αὐτός,—*see l.* 89—93, *p.* 298. It is neut. sing. gen. agr'g with γένους, *&c.*

γένους, contr. for γένεος,—fr. γένος, *see l.* 106—108, *p.* 300. It is sing. **60]** gen. gov. by κασιγνήτα, *&c.*

Ἀσίαν,—fr. Ἀσία,—*see l.* 58—61, *p.* 294. It is sing. acc. put with Ἑλλάδα, in appos. to γυναῖκε, *&c.*

Φίλιππος,—subst. masc. 2d dec. **65]** &c. It is sing. nom. to ἐκέλευσε.

γενόμενος,—particip. of γενόμην, 2 aor. of γίνομαι, (*see l.* 17—25, *p.* 304.) It has 3 term. &c. It is masc. sing. **70]** nom. agr'g with Φιλίππος, *&c.*

κριτής,—*see l.* 56—58, *p.* 290. It is sing. nom. after γενόμενος, and referring to Φίλιππος.

δυεῖν,—fr. δύω,—*see l.* 5—11, *p.* **75]** 294. It is masc. dual, genit. agr'g with πονηροῖν, here used substantively.

πονηροῖν,—fr. πονηρός,—adj. of 3 termin. &c., *see l.* 45—49, *p.* 296. **80]** It is masc. dual, genit. agr'g with ἀνθρωποῖν, *understood*, and used substantively, (*see l.* 8—10, *p.* 315,) and governed by κριτής, *&c.*

ἐκέλευσε,—fr. κελεύω,—act. trans. **85]** verb; κελεύω, fut. κελεύσω, perf. κεκέλευκα, 1 aor. ἐκέλευσα [ας, ε.] It is 3 pers. sing. 1 aor. indic. act. (like, *l.* 50—52, *p.* 302,) and agr'g with its nom. &c. For form., *see l.* **90]** 48—49, *p.* 299. For aug., *see l.* 77—79, *p.* 291.

τὸν, masc. sing. acc. agreeing with πονηρον ἀνθρωπον, *understood*, and gov. by ἐκέλευσε. It is used here **95]** as a pronoun:—*see B.* § 126, 2; *F. R. IX.; A.* 10, *p.* 231; *S.* § 142, 1, *p.* 185. This usage of ὁ μὲν, and ὁ δὲ, is common in Greek, and should be attended to by the student. **100]** φεύγειν,—fr. φεύγω,—act. verb: φεύγω, fut. φεύξομαι, perf. πέφευγα, or πέφυγα. It is pres. infin. act. after ἐκέλευσε, *&c.*

Μακεδονίας,—fr. Μακεδονία,—*see l.* **105]** 58—61, *p.* 294. It is gen. gov. by ἐκ.

ἕτερον,—fr. ἕτερος,—adjec. pron. of 3 term. &c., and dec'd: *see l.* 45—49, *p.* 296. It is—*see* τὸν, *above.*

110] διώκειν,—fr. διώκω,—act.

trans. verb: διώκω, fut. διώξω, perf. δεδίωχα. It is—*same as* φεύγειν, with which it is conn. by δὲ, *&c.*

—§ 6.—

Κολάζονται,—fr. κολάζομαι, pass. of
5] —κολάζω, fut. κολάσω, (more commonly fut. mid. κολάσομαι,) perf. κεκόλακα, pass. κολάζομαι. It is pres. indic. pass. (like, *see l.* 61—63, *p.* *p.* 300,) 3 pers. plur. agr'g with its
10] nom. οἱ κακοὶ, &c.

ᾔδου,—fr. ᾅδης,—*see l.* 55—58, *p.* 290. It is sing. gen. gov. by οἴκῳ, *understood.* It is an elliptical expression.

15] πάντες,—fr. πᾶς, *&c.* It is masc. plur. nom. agreeing with ἀνθρώποι, *understood*, and used *substantively*, (*see l.* 8—10, *p.* 315.)

κακοὶ,—fr. κακός,—adj. of 3 term.
20] &c. It is—*same as* πάντες.

βασιλεῖς, contr. for βασιλέες,—fr. βασιλεύς,—*see l.* 47—51, *p.* 304. It is nom. plur., put—with all the other words in apposition to πάντες
25] οἱ κακοὶ, &c.

δοῦλοί,—fr. δοῦλος,—subst. masc. 2d dec. It is—*same as last.*

σατράπαι,—fr. σατράπης,—*see l.* 55—58, *p.* 290. It is, &c.
30] πένητες,—fr. πένης,—adj. of one term. and 2 gend.* and dec'd, πέν-ης, gen. -ητος, acc. ητα, *&c.*, like the *subst.* παῖς, *B.* § 43; σωτὴρ, *F. p.* 15; subst. ἔρως, *A. p.* 31; substant.
35] αἰών, *S.* § 35, 2. It is masc. plur. nom., agr'g with ἀνθρώποι, understood, and put in appos. to,—*see under* βασιλεῖς, *above.*

πλούσιοι,—fr. πλούσιος,—adj. of 3
40] term. &c., like—*see l.* 46—49, *p.* 296. It is—*same as last.*

πτωχοί,—fr. πτωχός,—adj. of 3 term. &c. It is—*same as* πένητες.

Φορκοῦ,—Φόρκος,—2d dec., &c. It
45] is sing. gen. gov. by θυγατέρες, *&c.*

θυγατέρες,—fr. θυγάτηρ,—*see l.* 85—89, *p.* 293. It is plur. nomin. to ἦσαν.

50 γραῖαι,—fr. γραῖα,—*see l.* 58—61, *p.* 294. It is plur. nom. after ἦσαν, and referring to the same thing as the nom. before it, &c. This word is properly an adjective, contr.
55] for γεραιαί, agr'g with γυναῖκε, understood, and used substantively.

ἦσαν,—fr. ἦν,—*see l.* 102—108, *p.* 295. It is 3rd pers. plur. agr'g with its nom. θυγατέρες, &c.
60] γενετῆς,—fr. γενετή,—subst. fem. 1st dec. &c. It is sing. gen. gov. by ἐκ, *&c.*

ἕνα,—fr. εἷς,—numeral adj. of 3 term., &c., and dec'd in *B.* § 70;
65] *F. p.* 53; *A. p.* 74; *S.* § 60, 1. It is masc. acc. agr'g in gend., &c., with its subst.

ὀφθαλμὸν,—fr. ὀφθαλμός,—subst. masc., 2nd dec. &c. It is sing. acc.
70] gov. by εἶχον, *&c.*

εἶχον,—*see l.* 95—99, *p.* 316. It is 3rd pers. plur. agr'g with its nom. θυγατ, &c.

ὀδόντα,—fr. ὀδούς,—subst. &c., *see*
75] *l.* 13—18, *p.* 312. It is sing. acc. gov. by εἶχον, &c.

τρεῖς, numeral adj., and dec'd in *B.* § 70, 3; *F. p.* 53; *A. p.* 74; *S.* 60, 1. It has, of course, only the
80] plural. It is fem. nom. agr'g with θυγατέρες, &c.

οὖσαι,—fr. ὤν,—*see l.* 79—81, *p.* 303. It is plur. fem. nom.—*same as last.*

85] ταῦτα,—fr. οὗτος,—*see l.* 73—75, *p.* 309. It is plur. neut. acc. agr'g not with either of the two former subst., but with χρήματα, or some such subst., *understood*, and
90] gov. by ὤπασαν, *&c.*

μέρος,—*see l.* 106—108, *p.* 300. It is sing. acc. gov. by παρὰ,—*see l.* 44—46, *p.* 291. Παρά, governs the genit., when it signifies *from*, as in
95] Ἑρμοῦ, *l.* 45, *p.* 321,—the dat. when it signifies *with, by the side of*, as in *l.* 50—52, *p.* 318, and the accus., when it signifies *in, to, &c.*, as in the present case.

100] ἀλλήλαις,—fr. ἀλλήλων, nomin. wanting,—a reciprocal pron. used in the dual and plural: *B.* §

* Buttmann (§ 63, 3, *Rem.* 5,) says this adj. has only the masculine. But see πένητι σώματι, (*Eurip. El.* 375,) where it has a neut. dative.

74, 4; *F. p.* 58; *A.* 7, *p.* 83; *S.* § 72. It is plur. fem. agr'g with its fem. antecedent, and dat. gov. by ὥπασαν, *B.* § 133; *F. R. XX.*, 7; *A.* 5] 1, *p.* 241; *S.* § 196, 2.

ὤπασαν,—fr. ὀπάζω,—act. transit. verb; ὀπάζω, fut. ὀπάσω, perf. ὤπακα, 1 aor. ὤπασα. It is 3 pers. plur., 1 aor. indic. act. (like, &c., *see l.* 71 10] —73, *p.* 305,) agr'g with its nom. θυγατ, *&c.* For form., *see l.* 48, 49, *p.* 299. For the aug., the temporal,—*see l.* 76—78, *p.* 305.

[δοτρακα,—fr. δοτρακον,—subst. neut. 15] 2 dec. &c. It is plur. acc. gov. by εἰς, &c.

βοῶν,—fr. βοῦς,—subst. common gend., 3 dec. and dec'd in *B.* § 50, 3; *F. p.* 25; *A.* 12, *p.* 45; *S.* § 43, 20] 2. It is plur. gen. gov. by δοτρακα, &c.

ὁμοπλάτας,—fr. ὁμοπλάτη,—subst. fem. 1st. dec. &c. It is—*same as* οστρακα, with which it is conn. by 25] καὶ, *&c.*

ἔγραφεν,—fr. γράφω,—act. trans. verb,—*see l.* 11, 12, *p.* 309. It is imperf. indic. act. (like—*see l.* 5—7, *p.* 287,) 3rd pers. sing. agr'g with its 30] nom. Κλεαν, &c. For form. of imperf., *see l.* 11—13, *p.* 287. For aug., the syllabic,—*see l.* 16—18, *p.* 287.

ἅπερ,—fr. ὅσπερ,—relat. pronoun, 35] of 3 termin. &c., and dec'd like ὅς, ἥ, ὅ, from which it is formed by the addition of περ, and thereby rendered more emphatical. It is neut. plur. acc. agr'g with χρήματα, 40] *understood.*

ἤκουε,—fr. ἀκούω,—act. trans. verb; ἀκούω, fut. mid. ἀκούσομαι, perf. (not Attic, and used only by the later writers,) ἤκουκα, perf. mid., or 2 45] perf. ἤκοα, imperf. act. ἤκουον, [-ες, ε.] It is imperf. indic. act. 3 pers. sing. (like—*see l.* 5—7, *p.* 287,) agr'g with a nom. ἐκεινος, *understood.* For form., *see l.* 11—13, *p.* 50] 287. For aug., temporal, *see l.* 76—78, *p.* 305. The learner will observe the frequent and continued action expressed by the two imperfects, —*used-to-write*, —*was-accus-* 55] *tomed-to-hear.*

Ζήνωνος,—fr. Ζηνων,—*see l.* 105—109, *p.* 286. It is sing. gen. gov. by παρὰ, *&c.* Observe the use of the article:—*the well-known philoso-* 60] *pher*) *Zeno.*

ἀπορίᾳ,—fr. ἀπορία,—*see l.* 58—61, *p.* 294. It is sing. dat. of '*the cause*,' referring to ἔγραφεν,—*see l.* 98—100, *p.* 302.

65] κερματων,—fr. κέρμα,—neut. subst. 3rd dec. &c. It is plur. gen. after ἀπορίᾳ, *&c.*

ὥστ', put for ὥστε, because the next word begins with a vowel, ω. 70] It is an adverb.

ὠνήσασθαι, — fr. ὠνέομαι, — contr. mid. verb: ὠνέομαι, ὠνοῦμαι, fut. ωνήσομαι, perf. pass. ἐώνημαι, 1 aor. mid. ἐωνησάμην, or ὠνησάμην. It is 1 aor. 75] infin. mid. coming after ὥστε, the connection between it and κερμάτων, not being sufficiently obvious: *B.* § 141, 4; *F. R. XXIX.*, *Obs.* 3; *A.* 4, *p.* 246; *S.* § 220, 1.

80] χάρτια,—fr. χάρτιον,—subst. neut. 2d dec. &c. It is plur. acc. gov. by the verb, &c.

—§ 7.—

Θεὸς, subst. masc. 2d dec. &c. It is sing. nom. to ἔνειμε.

85] ἑκάστω,—fr. ἕκαστος, — adj. of 3 termin. &c. It is dat. of the 'person' after ἔνειμε,—*see as in l.* 64—66, *p.* 302.

☞ *The remainder of this section* 90] *is left to the student himself.*

VI. ADJECTIVE.

Ἐγγὺς, an adverb.

κεῖται,—fr. κεῖμαι,—neuter verb, κεῖμαι, fut. κείσομαι. It is pres. indic. 3 pers. sing. agr'g with its nomin. 95] Σικελία, *&c.*

νῆσος, subst. fem. 2d dec. &c. It is sing. nom. in appos. to Σικ, *&c.*

εὐδαίμων, adj. of 2 term., &c., *see l.* 74—77, *p.* 316. It is sing. fem. nom. 100] agr'g with νῆσος.

πολυάνθρωπος,—adjec. of 2 termin. &c. It is, &c., *same as last.*

βραχὺς,—*see l.* 67—72, *p.* 285. It is masc. sing. nom. agr'g with
βίος, subst. masc. 2d dec. &c. It is sing. nom. to ἐστί, *understood.*
5] τέχνη, subst. fem. 1st dec. It is—*same as last.*
μακρά,—*see l.* 8—13, *p.* 286. It agrees with τέχνη, *&c.*
τέρψις, subst. fem. &c., *see l.* 61—
10] 66, *p.* 299. It is—*same as* βίος.
Κέρδος, *see l.* 106—108, *p.* 300. It is—*same as* βίος.
αἰσχρόν,—fr. αἰσχρός,—*see l.* 45—
15] 49, *p.* 296. It agrees with κέρδος, *&c.*
βαρὺ,—fr. βαρύς,—*see l.* 68—72, *p.* 285. It is nom. sing. neut. agr'g with
20] κειμήλιον, subst. neut. 2d dec. &c. It is sing. nom. after ἐστί, understood.

μελλόν, the nom. neut. of μελλών, the pres. particip. of μέλλω. It is
25] used with the article, like a substantive. It is nom., like βίος, *&c.*
ἀσαφές,—*see l.* 3—6, *p.* 310. It is neut. sing. nom., after ἐστί, *understood*, and agr'g with τὸ μελλόν, &c.
30] ☞ *The remainder is left to the student.*

VII. PRONOUN.

τις,—*see l.* 99—102, *p.* 296. It is masc. sing. nom. agr'g with Δημ, &c. It is an enclitic, and its accent
35] is thrown back upon Δημήτριός, which has thus two acc.—on this, *see l.* 96—98, *p.* 296.
Νέρωνι,—fr. Νερών, *see l.* 105—109, *p.* 286. It is dat. gov. by εἶπε,—*see*
40] *l.* 37—39, *p.* 320. Observe the force of the art.,—*the* (*well-known Roman emperor*) *Nero.*
ἀπειλεῖς,—contr. for απειλέεις,—fr. ἀπειλέω, — act. trans. contr. verb,
45] ἀπειλέω, ῶ, fut. ἀπειλήσω, perf. ἠπείληκα. It is 2 pers. sing. pres. indic. act., like, &c.; agr'g with its nom. σὺ, which is here expressed for the sake of emphasis.
50] ἐμοὶ—*see l.* 30—37, *p.* 312. It is sing. dat. of *the person*, with θάνατον, the acc. of *the thing*, after ἀπειλεῖς,—*see l.* 64—70, *p.* 302.

Διδύμων,—fr. δίδυμος, *see l.* 103,
55] 104, *p.* 299. It is masc. plur. gen. agr'g with ἀδελφῶν, &c.
εἷς,—*see l.* 6, 7, *p.* 323. It is masc. sing. nom. agr'g with ἀδελφος, *understood.*
60] ἐτελεύτησε, — fr. τέλευτάω,— act. contr. verb; τελευταω, ῶ, fut. τελευτήσω, perf. τετελεύτηκα, 1 aor. ἐτελεύτησα, [ας, ε.] It is 1 aor. indic. act., like, &c., 3rd pers. sing. agr'g
65] with its nom. ἀδελφός, *understood*, to εἷς. For aug. and form., *see, &c.*
σχολαστικὸς,—properly an adjec., agr'g with ἀνθρώπος, but generally
70] used as a subst. masc. 2 dec. &c. It is nom. to ἠρώτα.
ἀπαντήσας,—part. of 1 aor. of act. contr. verb, απαντάω, ῶ, fut. ἀπαντήσω, 1 aor. ἠπαντήσα. It has 3 term. &c.
75] (like, *see l.* 55—57, *p.* 287,) and is masc. sing. nom. agr'g with σχολ, &c.
ζῶντι, contr. fr. ζάοντε,—fr. ζάων,— pres. partic. of act. contr. ζάω, ῶ.
80] It is 3 term. &c. (like—*see l.* 53, 54, *p.* 309,) and is masc. sing. dat. agr'g with ἀδελφῷ, *understood*, and gov. by ἀπαντήσας, which govern the same cases as the verb: *B.*
85] § 133, 2; *F. R. XXXI.; A.* 2, *p.* 241; *S.* § 195, 1.
ἠρώτα, contr. for ἠρώτας,—fr. ἐρωτάω, act. trans. contr. verb: ερωτάω,-ῶ, fut. ερωτήσω, perf. ἠρώτηκα, im-
90] perf. ἠρώταον, -ων, -αες, -ας, -αε, -α. It is 3rd pers. sing. pres. indic. act. (like, &c.,) agr'g with its nom. σχολ αστικος, &c.
ἀπέθανες,—fr. ἀποθνήσκω,—*see l.* 108
95] —110, *p.* 304, and *l.* 1—15, *p.* 305. It is 3rd pers. sing. agreeing with its nom. σὺ, &c.
ἀδελφος, is nom. to ἀπέθανεν, *understood.*

Τί,—fr. τίς,—*see l.* 52—57, *p.* 307.
100] It is neut. sing. nom. agr'g with χρῆμα, *understood*, and used substantively, and nom. to ἐστίν. On the accent, *see l.* 58—61, *p.* 307.

τοῦτ', put for τοῦτο, by apostrophe, because the next word begins with a vowel, ε,—fr. οὗτος,—*see l.* 73—75, *p.* 309. It is—*same as* τί,—but nom.
5] after ἐστίν, *&c.*

γόναι,—fr. γόνη,—*see above, &c.* It is sing. voc. after the interjec. ὦ.

ἀπολιποῦσα—fr. ἀπολιπών,—particip. of 2 aor. act. of ἀπολείπω, fut. -λείψω,
10] 2 aor. ἀπέλιπον. It has 3 term. &c. It is fem. sing. nom. agr'g with σύ, understood.

δεῦρο, adverb.

θαμίζεις,—fr. θαμίζω,—act. intrans.
15] verb, θαμίζω, fut. θαμίσω, perf. τεθάμικα. It is 2 pers. sing. pres. indic. act. agr'g with σύ, understood, &c.

σωφρονεῖν, contr. for σωφρονέειν,—
20] fr. σωφρονέω,—act. contract. verb, σωφρονέω, ῶ, fut. σωφρονήσω, perf. σεσωφρόνηκα. It is the pres. infin. act., used as a subst. in the nom., after ἐστίν,—*B.* § 141, 5; *F.*
25] *R. XXX.*; *A.* Inf. 2, *p.* 245; *S.* § 221.

οὕτω, adverb.

σου,—fr. σύ,—*see above, &c.* It is sing. gen. gov. by πατηρ, *&c.*
30] παρέδωκεν,—fr. παραδίδωμι,—act. trans. verb in μι, παρα-δίδωμι, fut. δώσω, 1 aor. παρέδωκα, [ας, ε] [ν.] *See l.* 22—26, *p.* 321. It is 3 pers. sing. 1 aor. indic. act. (like, &c.)
35] and agr'g with its nom. πατήρ, &c. For the aug. and its position, —*see l.* 77—89, *p.* 291. This verb, like most verbs of *giving*, &c., in Greek, gov. two cases: an accus.
40] of the thing or person [σέ] given, and a dat. of the *person* [ἐμοί], to whom it is given,—*see l.* 64—70, *p.* 302.

☞ *The remainder is left to the*
45] *student himself.*

VIII. REGULAR VERB IN ω.

Active.

πονηροὶ,—fr. πονηρός,—*see l.* 45—49, *p.* 276. It is masc. plur. put substantively,—*see above, &c.*, and nom. to ἀποβλέπουσιν.

50] μόνον, neut. sing. nom. of the adj. μόνος, and used as an adverb.

ἀποβλέπουσιν,—fr. ἀποβλέπω,—act. verb: ἀπο-βλέπω, fut. -βλέψω, *&c.*
55] It is pres. indict. act. 3 pers. plur. &c., agr'g with its nomin. οἱ πονηροὶ, &c.

ὅστις, a comp. relative pron. and dec'd in *B.* § 77, 3; *F. Obs.* 3, *p.*
60] 58; *A. p.* 82; *S.* § 71, 2.

κολάζει,—fr. κολάζω,—*see l.* 25—27, *p.* 323. It is pres. indic. act. 3 pers. sing. agr'g with its nom. ὅστις, *&c.*

πάθῃ, contr. for πάθεα,—fr. πάθος,
65] *see l.* 106—108, *p.* 300. It is plur. acc. gov. by κολάζει, *&c.*

αὐτὸς,—*see l.* 89—94, *p.* 298. It is masc. sing. referring to ὅστις, and nom. to κολάζεται.

70] ὑπείκει,—fr. ὑπείκω,—active trans. verb; ὑπείπω, fut. ὑπείξω. It is pers. indic. act., 3rd pers. sing., although having two sing. nom's.: —*see F. Exc.* 2, *p.* 147; *A.* 8, *p.*
75] 232; *S.* § 157, *note* 2.

ἀρετῇ,—fr. ἀρετή,—subst. fem. 1st dec., &c. It is sing. dat. gov. by ὑπείκει, *B.* § 133, 1; *F. R. XX.*, iii. *p.* 167; *A.* 4, *p.* 241; *S.* § 196, 2.

80] Ὅταν, adverb.

θέλωσι,—fr. θέλω,—act. verb, θελω, fut. θελήσω, perf. τεθέληκα. It is pres. subj. act., agr'g with its nominat. θεοὶ, &c.

85] σώζεσθαι,—fr. σώζομαι,—the mid. of σώζω, fut. σώσω, perf. σέσωκα, pres. mid. σώζομαι. It is infin. after the other verb θέλωσι, *&c.*

ἀνασπῶσι, contr. for ἀνασπάουσι,—fr.
90] ἀνασπάω,—act. trans. contr. verb; ἀνασπάω, ῶ, put ἀνασπάσω. It is pres. indic. act. agr'g with ἐκεῖνοι, *understood.*

εὐμορφίας,—fr. εὐμορφία,—substant.
95] fem. 1st dec. &c. It is gen. after ἐστί, understood, (*advantage* is no inherent part *of beauty.*) *See B.* § 132, *Rem.* 4; *F. R. XVII.*; *A.* 1, *p.* 236; *S.* § 175.

100] Εὖ, adverb.

θνήσκοις,—fr. θνήσκω,—act. verb;

θνήσκω, fut. mid. (fr. ΘΑΝΩ,) θανοῦμαι, 2 aor. act. ἔθανον, perf. τέθνηκα, —*see l.* 2—4, *p.* 295. It is pres. optat. act. (like τύπτοις, *B.* § 103, *p.* **5]** 135; *F. p.* 66; *A. p.* 93; *S.* § 74, *p.* 77,) 3rd pers. sing. agr'g with a nom. συ, *understood.*

χρεών, a neut. subst., indeclinable. It is nom. to

10] ἔλθῃ,—fr. ἔρχομαι,—*see as before.* It is 2 aor. subjunctive, (like τύπῃ, *B.* § 103, *p.* 135; *F. p.* 67; *A. p.* 94; *S.* § 74, *p.* 77.) 3rd pers. sing. agr'g with its nom. &c.

15] The verb is in the subj. 2d aor. after ὅταν: expressing a conditional preterite, *B.* § 140, 7, 10; *F. R. XLVII.*; *A.* § subj. 2, *p.* 137; *S.* § 214, 4.

20] ὁπότε, adverb.

σχολάζοι,—fr. σχολάζω,—act. verb, σχολάζω, fut. σχολάσω, perf. ἐσχόλακα. It is pres. opt. act. (like τύπτοι,—*see l.* 5 *above,*) 3 pers. sing. agr'g with

25] ἐκεῖνος, *understood, &c.* The verb is in the optat. after ὁπότε, and signifies the repetition of an action: *B.* § 140, *Rem.* 5; *F.* —; *A.* 2, 1, *p.* 132; *S.* § 216, 2.

30] στρατεύοιτο,—fr. στρατεύομαι, —mid. voice of the act. verb, στρατεύω, fut. στρατεύσω, perf. ἐστράτευκα, pres. mid. στρατεύομαι, opt. στρατευοίμην, [οιο, οιτο.] It is pres. opt. mid.

35] (like τύπτοιτο, *B.* § 103, *p.* 138; *F. p.* 83; *A. p.* 97; *S.* § 74, *p.* 80,) 3rd pers. &c.—*see l.* 19, *sup.*

ἱππικόμων,— fr. ἱππικόμος,— subst. masc. 2d dec. &c. It is plur. gen.

40] gov. by διαφέρειν,—*see l.* 24—26, *p.* 317.

οἴεσθαι,—fr. οἴομαι, or οἶμαι,—mid. verb; οἴομαι, fut. οἰήσομαι, perf. ὤημαι. It is pres. infin. after ἔλεγεν, *&c.* It

45] has no subject expressed, &c. *see* under ἰδεῖν, *l.* 42—45, *p.* 322.

διαφέρειν,—*see l.* 27—32, *p.* 317. It is infin. after οἴεσθαι, &c. It has no subject expressed.

50] μηδέν,—fr. μηδείς,—*see l.* 57, 58, *p.* 309. It is the accus. of specific limitation, after the last verb, —*see l.* 1, 2, *p.* 309.

ἐρωτηθείς,—*see l.* 38—50, *p.* 307.

55] It is masc. sing. nom. agr'g with Ἀγησίλαος.

μάλιστα, adverb, and the superlat. of μάλα.

εὐδοκιμοῖ, Attic for εὐδοκιμεῖ,—fr.

60] εὐδοκιμέω,— act. contr. verb; εὐδοκιμέω, ῶ, fut. ήσω, perf. ηὐδοκίμηκα. It is pres. optat. act. (like ποίη, *B.* § 105, *p.* 172; φιλοίη, *F.* —; *S.* § 166, *p.* 120;) 3 pers. sing. agr'g with

65] τις, *&c.* It is optat. after ἄν, and conveys a possibility dependant on something expressed or understood,—*see B.* § 140, 11; *F. R. XLVII.*, 2, *p.* 189; *A.* § 3, 1, *p.* 133;

70] *S.* § 217, 2. In the sentence in the text, the answer of Agesilaus —εἰ λέγοι τὰ ἄριστα, κ. τ. λ.—is, according to the grammatical order; the *protasis* or antecedent clause,

75] on the performance of which would depend the possibility of the *apodosis,* or relative clause, ἄν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίη.

θανάτου, the sing. gen. gov. by the

80] particip. καταφρονῶν, which governs the same case as the verb from which it is derived: *B.* § 132, 4, c; *F. R. XXXI.*; *A.* 13, *p.* 239; *S.* § 182.

2. *Middle.*

85] τί,—fr. τίς, &c. It is sing. neut. acc., used substantively, &c., and gov. by the prepos. διά.

βούλομαι, middle verb, βούλομαι, fut. mid. βουλήσομαι, perf. pass. βε-

90] βούλημαι. It is 1 pers. sing. pres. indic. and agr'g with its nom. ἐγω, *understood, &c.*

δύναμαι, middle verb; δύναμαι, fut. mid. δυνήσομαι, perf. pass. δεδύνημαι, 1

95] aor. pass. ἐδυνήθην. It is— *same as last.*

Πάντων,—fr. πᾶς, *&c.* It is masc. plur. gen. agr'g with ἀνθρώπων, understood, and gov. by the superlat.

100] adverb μάλιστα; *B.* § 132, 3, [1;] *F. R. XLV.*; *A.* 10, *p.* 238; *S.* § 177, 1.

αἰσχυνεῦ, Ionic for αἰσχύνου,—fr. αἰσχύνομαι,—middle verb. It is pres.

105] imperat. 2 pers. sing. &c.

ἄμισθον,—fr. ἄμισθος,—adject. of 2 termin. &c. It is nom. after ἔστί, understood, and neut. sing. agr'g with the clause τὸ εὖ ποιεῖν, which
5] is used substantively: *B.* § 141, 5; *F. R. XXX. p.* 177; *A.* Infin. 3, *p.* 245; *S.* § 221.

ποιεῖν, contr. for ποιέειν,—fr. ποιέω,—contr. act. verb, &c. It is pres.
10] infin. with the neut. article τὸ, prefixed, and used as a subst.: *see as above;* and nom. to ἔστί, understood.

παραχρῆμα, adverb.
15] φαινήται,—fr. φαίνομαι,—the mid. voice of φαίνω, fut. φανῶ, perf. πέφαγκα, pres. mid. φαίνομαι, perf. mid. or 2 perf. πέφηνα. It is subst. pres. after κἂν [καὶ ἄν,] (*B.* § 140, 8,
20] [2;] *F. R. XLVII.*, 3, *p.* 189; *A.* —; *S.* § 214, 1,) 3rd pers. sing. agr'g with its nom. ἀντίδοσις, &c.

πένεσθαι,—fr. πένομαι,—deponent mid. verb, used only in the present.
25] It is infin. with τό; and is used substantively, and is nom. to ἔστι, *understood.*

ὄνειδος, is nom. after ἔστι, understood, which has for its nom. the
30] whole clause τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι.

ὀργιζόμενον,—fr. ὀργιζόμενος,—pres. particip. of ὀργίζομαι. It is masc. sing. acc. agr'g with ἄνθρωπον, un-
35] derstood, which is the acc. before the infin. διαφέρειν,—*see l.* 29—32, *p.* 287.

μαινόμενον,—fr. μαινόμενος,—pres. particip. of μαίνομαι. It is masc.
40] sing. gen. agr'g with ἀνθρώπου, understood, which is the gen. after διαφέρειν; *see l.* 24—26, *p.* 317.

χρονῷ, is sing. dat. of the 'manner' after διαφέρειν,—*see l.* 90, 91, *p.*
45] 303.

πολεμίοις,—fr. πολεμίος,—substant. masc., 2d dec. &c. It is plur. dat. gov. by ὑποχωρῶν,—*see l.* 44, 45, *p.* 320.
50] ἐπερχομένοις,—fr. ἐπερχομένος,—pres. particip. of ἐπέρχομαι. It is plur. masc. dat. agr'g with πολεμίοις, which is gov. by ὑποχωρῶν.

φεύγειν,—fr. φεύγω,—*see as before.*
55] It is pres. infin. act. after ἐφη,—*see l.* 39—41, *p.* 287; and has αὐτου, understood, before it.

διώκειν,—fr. διώκω,—*see above, &c. p.* 323. It is—*same as the last.*
60] συμφέρον,—fr. συμφέρων,—pres. particip. act. of συμφέρω.

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